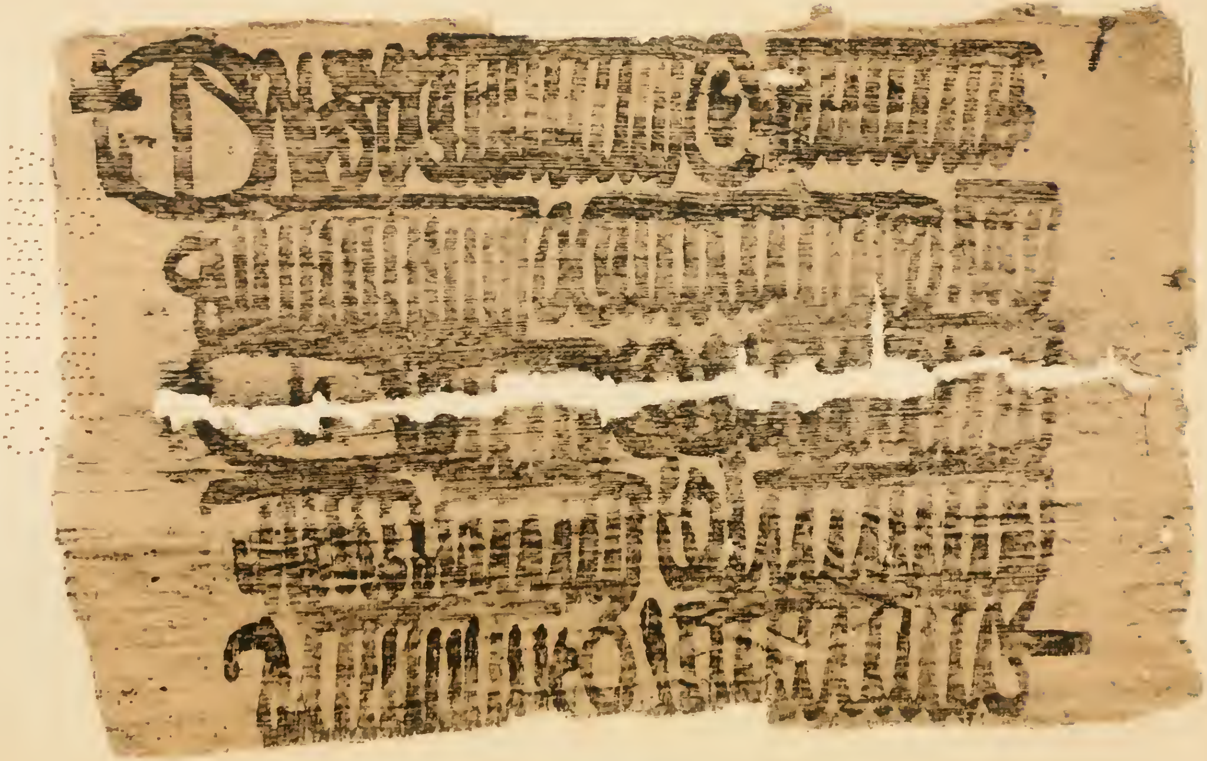
COPTIC HOMILIES
IN THE
DIALECT OF UPPER EGYPT

OXFORD: HORACE HART
PRINTER TO THE UNIVERSITY

UNIV. OF
CALIFORNIA

Plate I.



Protocol.

Frontispiece.

Brit. Mus. MS. Oriental 5001.

COPTIC HOMILIES
IN THE DIALECT OF UPPER EGYPT

EDITED FROM

THE PAPYRUS CODEX ORIENTAL 5001
IN THE BRITISH MUSEUM

BY

E. A. WALLIS BUDGE, M.A., Litt.D.
KEEPER OF THE EGYPTIAN AND ASSYRIAN ANTIQUITIES
IN THE BRITISH MUSEUM

WITH FIVE PLATES AND SEVEN ILLUSTRATIONS IN THE TEXT

PRINTED BY ORDER OF THE TRUSTEES
SOLD AT THE BRITISH MUSEUM
And by Longmans and Co., 39 Paternoster Row
Bernard Quaritch, 11 Grafton Street, New Bond Street, W.
Asher and Co., 14 Bedford Street, Covent Garden
and Henry Frowde, Oxford University Press, Amen Corner, London

1910

All rights reserved

Carpenter

PJ2195
B83
1910
MAIN

PREFACE

The present work contains the Coptic versions of ten Greek Homilies on fasting, repentance, the end of the world, the Incarnation, &c., which are attributed to John the Faster, Athanasius of Alexandria, Proclus of Cyzicus, Eusebius and Basil of Caesarea, and Archbishop Theophilus. The texts, written in the dialect of Upper Egypt, are edited from the papyrus volume Oriental 5001 by arrangement with my colleague Dr. L. D. Barnett, Keeper of the Department of Oriental Printed Books and MSS. in the British Museum. This volume originally, together with the great Coptic Psalter Oriental 5000, belonged to the Library of a large monastery in the Thebaïd, and was copied, probably towards the close of the seventh century, by a scribe attached to the brotherhood. Both volumes were acquired by the Trustees of the British Museum in 1896, and are the two largest papyrus codices at present known to exist.

Linguistically the texts are of great importance, and they form a mass of material which is of the highest value to Egyptologists generally. From the theological point of view they are no less interesting, for they illustrate Egyptian Theology in its Christian form, and reveal the opinions which

594521

were current among the dwellers in monasteries on the essentials of faith and works.

The English translations of the Homilies which follow the Coptic texts have been made as literal as possible, but in some passages the meaning is obscure, and the renderings I have given must be only regarded as suggestions as to their general sense. Most of the quotations from Scripture have been identified.

The Appendix contains Syriac and Ethiopic versions of certain Homilies which are valuable for deciding the order of the texts of the Coptic versions, and for illustrating their meaning. All the texts in this volume are edited from MSS. in the British Museum, and they, and the English translations given herein, are published for the first time.

E. A. WALLIS BUDGE.

Department of Egyptian and Assyrian Antiquities,
British Museum.
May 28*th*, 1910.

CONTENTS

PAGE

PREFACE v

INTRODUCTION xi

LIST OF QUOTATIONS FROM THE SCRIPTURES . . . li

I. The Discourse of Apa John, Archbishop of Constantinople, on Repentance and Continence.
   Text 1
   Translation 147

II. The Explanation of Apa John, Archbishop of Constantinople, concerning Susanna.
   Text 46
   Translation 192

III. The Discourse of Saint Athanasius, Archbishop of Rakote, on Mercy and Judgement.
   Text 58
   Translation 204

IV. The Discourse of Archbishop Theophilus, which he pronounced on Repentance and Continence, and also how a man must not neglect to repent before the last times come upon him.
   Text 66
   Translation 212

V. The Discourse which Saint Athanasius, Archbishop of Rakote, pronounced concerning the passage in the Gospel of Saint Matthew, 'The kingdom which is in the heavens is like unto a rich man who came out in the morning to hire labourers for his vineyard.'
   Text 80
   Translation 226

PAGE

VI. The Discourse pronounced by Proclus, Bishop of Cyzicus, in the Church of Anthemius in Constantinople, on the last Sunday in Lent, when he was installed in the archiepiscopal seat, and Nestorius the heretic was present.
  Text 90
  Translation 235

VII. The Discourse which Proclus, Bishop of Cyzicus, pronounced in the great church of Constantinople when Nestorius the heretic was present, concerning his contemptible dogma, on the Sunday which preceded the holy Forty Days.
  Text 97
  Translation 241

VIII. The Discourse which Apa Basil, Bishop of Caesarea of Cappadocia, pronounced concerning the end of the world, and the temple of Solomon, and the going forth from the body.
  Text 105
  Translation 248

IX. The Discourse which the holy Patriarch, Apa Athanasius, Archbishop of Rakote, pronounced concerning the Soul and the Body.
  Text 115
  Translation 258

X. The Discourse which Apa Eusebius, Bishop of Caesarea of Cappadocia, pronounced concerning the Canaanitish woman.
  Text 133
  Translation 275

Appendix :—

I. Syriac Version of the Discourse of Mâr John, Bishop of Constantinople, on Virginity, and Repentance, and Admonition 289

II. English translation of the same 339

III. English translation of the Syriac Version of the Discourse of Proclus on the Incarnation . . 381

PAGE

IV. Ethiopic Version of a Discourse of Proclus on the Incarnation 387

V. English translation of the same 397

VI. Syriac Version of a Discourse by Alexander, Archbishop of Alexandria, on the Soul and Body . 407

VII. English translation of the same 417

PLATES AND ILLUSTRATIONS

PAGE

I. FACSIMILE OF THE PROTOCOL . . . . *Frontispiece*

II. FACSIMILE OF FOL. 116 *a* xii

III. PANEL, WITH STAMPED ORNAMENTS, FROM THE COVER (A) xiii

IV. PANEL, WITH STAMPED ORNAMENTS, FROM THE COVER (B) xv

V. DESIGN FROM THE BACK OF THE COVER . . . xvii

ORNAMENTED INITIAL AND MARGINAL ORNAMENTS . xviii

TAIL PIECES xix

INTRODUCTION

DESCRIPTION OF THE MANUSCRIPT AND ITS BINDING.

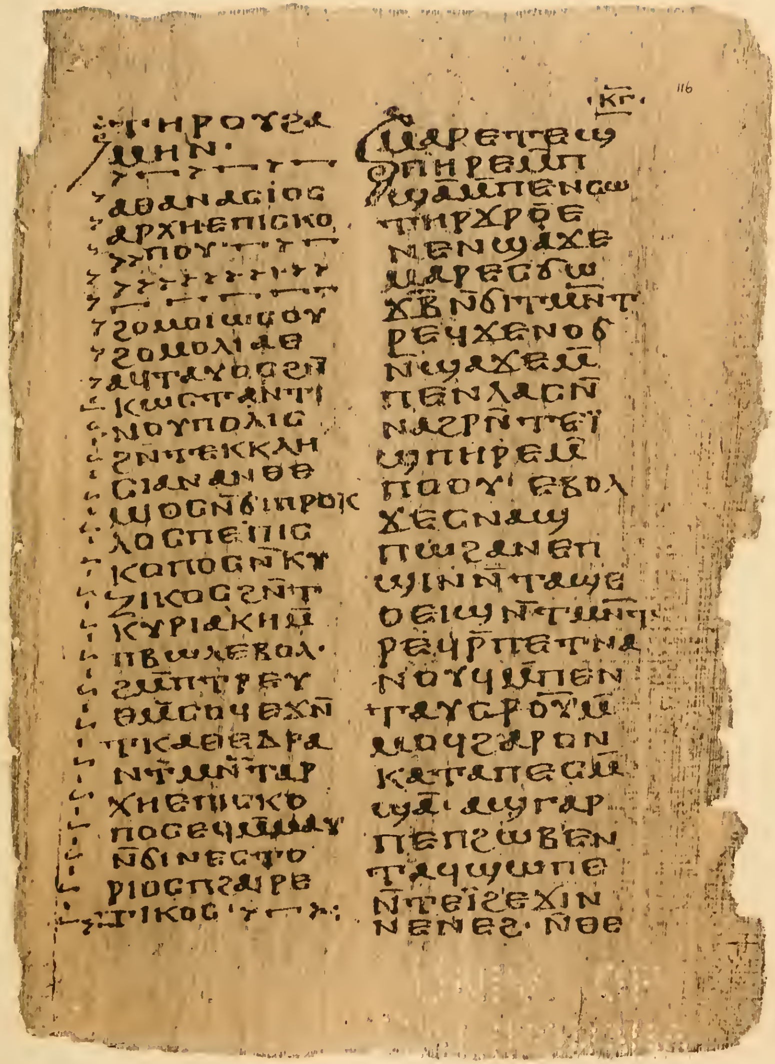
The MS. Oriental No. 5001, now in the Department of Oriental Printed Books and MSS., was found in the year 1896 by some peasants under the ruins of the church of an ancient Coptic monastery in Upper Egypt. The men were digging out the dust between the walls and the foundations when one of them uncovered with his spade the upper surface of a slab of stone. An examination shewed that this slab formed the cover of a sort of stone box, or coffer, which had been constructed, like many Muḥammadan graves, with stones taken from ancient Egyptian buildings. The bottom of the box was covered with a very thick layer of yellow sand, and upon this lay a parcel wrapped up in a piece of coarse Akhmîm linen, and round this was fastened, by means of leather thongs, a whole, dressed goat's skin, about 2 ft. 5½ in. in length, and about 2 ft. 1 in. wide at its widest part. The parcel consisted of two large papyrus volumes, bound in stout leather-covered papyrus boards. One volume contained a complete copy of the 'Book of Psalms', ⲡϫⲱⲱⲙⲉ ⲛ̄ ⲛⲉⲯⲁⲗⲙⲟⲥ,[1] including the apocryphal CLIst Psalm, and the other ten Coptic Homilies, which are attributed to Chrysostom, Theophilus, Proclus, Basil, and other Fathers, and are printed in this book.

No graves were found near the stone box, and it is quite clear that the books were not buried with any member of the monastery. The box was carefully constructed, the joints were filled up with lime, and the stone slab which served for the cover was carefully hewn and fitted for the purpose. The appearance of the box suggests that it had been specially constructed to serve as a hiding-place for books or other property of the monastery during troubled times or periods of persecution. The good state of preservation of the volumes was due to the deep layer of sand in it, which prevented moisture from rising, and to the sealing of the cover with lime, and to the position of the box, which rested upon several layers of hard, sun-dried bricks. The general appearance of the leather-covered boards of the books and of the skin which was tied round them, suggested that the volumes had lain in the box for several centuries, but how many it was impossible to say. It was clear that they had not been thrust into the box hurriedly as the result of panic, and that he who hid them did so with care and some deliberation, for the volumes are of a unique character, and must have been highly prized.

---

[1] This was edited by me under the title *The Earliest Known Coptic Psalter*, London, 1898. The MS. is numbered Oriental No. 5000.

We are probably right in assuming that they were hidden during one of the many persecutions of the Copts in Egypt which took place during the tenth and eleventh centuries of our era. The most serious of these was the result of the Edict issued by the Khalîfah Ḥâkim in 1005, which ordered the destruction of all the Coptic churches of Egypt, and the confiscation of their lands and property. This Edict was zealously carried out by the Muslims, who waxed rich as the result of their labour of plunder. Large numbers of Copts having no churches to go to, and deprived often of the bare necessaries, abjured the Christian Religion, and having repeated the formulae attesting the Unity of God, and their devotion to the Prophet, and fulfilled the necessary obligations, became Muḥammadans. In 1050 Al-Yâzûrî, the Wazîr of the Khalîfah Al-Mustanṣîr (1036–1094), robbed the Copts pitilessly, and closed all their churches, and threw the Patriarch and his bishops into prison; and the directors of such monasteries



ⲕ̅ⲅ̅ 116

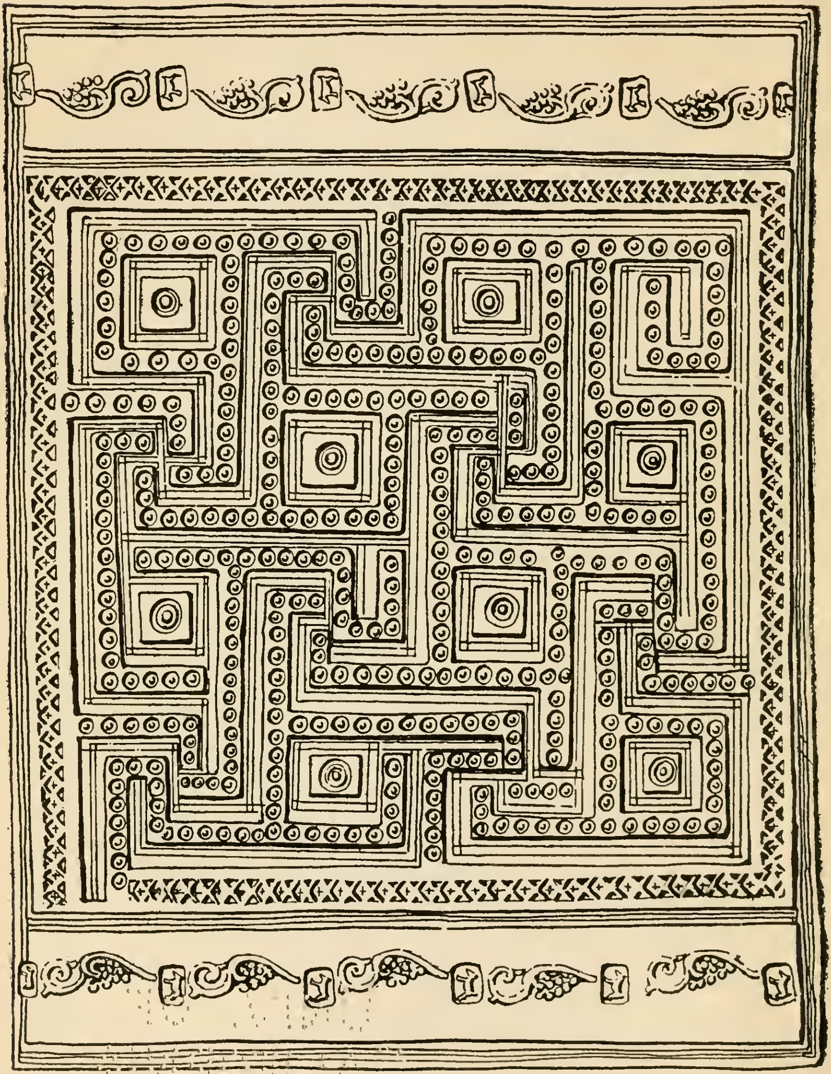
ⲧⲏⲣⲟⲩ ϩⲁ
ⲙⲏⲛ·
ⲁⲑⲁⲛⲁⲥⲓⲟⲥ
ⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟ
ⲡⲟⲩ
ϩⲟⲙⲟⲓⲱⲥ ⲟⲩ
ϩⲟⲙⲟⲗⲓⲁⲉⲑ
ⲁϥⲧⲁⲩⲟⲟⲥ ϩⲛ̄
ⲕⲱⲥⲧⲁⲛⲧⲓ
ⲛⲟⲩⲡⲟⲗⲓⲥ
ϩⲛ̄ⲧⲉⲕⲕⲗⲏ
ⲥⲓⲁⲛⲁⲛⲑⲉ
ⲙⲟⲥ ⲛ̄ϭⲓⲡⲣⲟⲕ
ⲗⲟⲥ ⲡⲉⲡⲓⲥ
ⲕⲟⲡⲟⲥ ⲛ̄ⲕⲩ
ⲍⲓⲕⲟⲥ ϩⲛ̄ⲧ
ⲕⲩⲣⲓⲁⲕⲏ ⲙ̄
ⲡⲃⲱⲗ ⲉⲃⲟⲗ·
ϩⲙ̄ⲡⲧⲣⲉⲩ
ⲑⲙ̄ⲥⲟϥ ⲉϫⲛ̄
ⲧⲕⲁⲑⲉⲇⲣⲁ
ⲛ̄ⲧⲙⲛ̄ⲧⲁⲣ
ⲭⲏⲉⲡⲓⲥⲕⲟ
ⲡⲟⲥ ⲉϥⲙ̄ⲙⲁⲩ
ⲛ̄ϭⲓⲛⲉⲥⲧⲟ
ⲣⲓⲟⲥ ⲡϩⲁⲓⲣⲉ
ⲧⲓⲕⲟⲥ·

ⲙⲁⲣⲉⲛⲧⲉⲓϣ
ⲡⲏⲣⲉ ⲙ̄ⲡ
ϣⲁ ⲙ̄ⲡⲉⲛⲥⲱ
ⲧⲏⲣ ⲭⲣⲟ̄ⲉ
ⲛⲉⲛ ϣⲁϫⲉ
ⲙⲁⲣⲉⲥϭⲱ
ϫⲃ̄ ⲛ̄ϭⲓⲧⲙⲛ̄ⲧ
ⲣⲉϥϫⲉⲛⲟϭ
ⲛ̄ϣⲁϫⲉ ⲙ̄
ⲡⲉⲛⲗⲁⲥ ⲛ̄
ⲛⲁϩⲣⲛ̄ⲧⲉⲓ
ϣⲡⲏⲣⲉ ⲙ̄
ⲡⲟⲟⲩ· ⲉⲃⲟⲗ
ϫⲉ ⲥⲛⲁϣ
ⲡⲱϩ ⲁⲛ ⲉⲡ
ϣⲓⲛ ⲛ̄ⲧⲁϣⲉ
ⲟⲉⲓϣ ⲛ̄ⲧⲙⲛ̄ⲧ
ⲣⲉϥⲣ̄ⲡⲉⲧⲛⲁ
ⲛⲟⲩϥ ⲙ̄ⲡⲉⲛ
ⲧⲁⲩⲥⲣⲟⲩⲙ̄
ⲙⲟϥ ϩⲁⲣⲟⲛ
ⲕⲁⲧⲁⲡⲉⲥⲙ̄
ϣⲁ· ⲁϥⲅⲁⲣ
ⲡⲉⲡϩⲱⲃ ⲉⲛ
ⲧⲁϥϣⲱⲡⲉ
ⲛ̄ⲧⲉⲓϩⲉ ϫⲓⲛ
ⲛⲉⲛⲉϩ· ⲛ̄ⲑⲉ

HOMILY OF PROCLUS.

BRIT. MUS. MS. ORIENTAL 5001. Fol. 116 *a*.

UNIV. OF
CALIFORNIA



Panel (A) from the Cover of Brit. Mus. MS. Oriental 5001.

as had amassed wealth or books would be driven to hide or bury their possessions. Further serious persecutions of the Copts took place in the thirteenth century, but by this time the monasteries probably had very little left to lose or to hide.

When the volumes reached England the bindings were so stiff that they could only be opened with difficulty, and the leaves were so dry and brittle that the ink of some of the letters, and small flakes of papyrus, peeled off the leaves. It was necessary therefore to unbind the volumes, and this having been done, each leaf was mounted carefully between two sheets of plate glass edged with leather, and numbered. The papyrus-boards which formed the covers are preserved separately in boxes in the British Museum, with the leather in which the volumes were wrapped.

The MS. Oriental No. 5001[1] contains 175 leaves measuring from 11 in. to $12\frac{3}{4}$ in. in height, and from $8\frac{1}{2}$ in. to $9\frac{3}{8}$ in. in width; fol. 175 measures $11\frac{3}{8}$ in. in height, and $8\frac{3}{8}$ in. in width. The leaves were sewn together by the backs with flax thread in from 8 to 17 holes. The leather-covered papyrus boards which formed the covers are about the size of the largest leaves, and are fully $\frac{5}{8}$ in. thick. The front cover is stamped with a panel of rectilinear designs, ornamented with annules ◎◎◎ and XXXX (see Plate III). Above and below it are stamped ornaments representing bunches of grapes and some small animal, arranged alternately. All the above are enclosed within multilinear borders which cross at the corners. The panel of the back cover is stamped with linear designs which interlace and form a diamond pattern, and are ornamented with annules, &c. Along the edge are stamped twelve figures of a horned animal and a small branch in circular bosses, and in the centre is a figure of the common Egyptian dove; round this are stamped four figures of a bird in the attitude of a pelican plucking itself, in circular bosses (see Plate IV). Above and below this panel are stamped bunches of grapes and small animals as in the front panel. The outer border is similar to that on the other cover. The back is stamped with a linear diamond pattern ornamented with annules, XXXX work, &c.; in the centre is a figure of a dove, and in each of the two half-diamonds is a pelican plucking itself as before (see Plate V). A series of line bands top and bottom completes the decoration of the back.

---

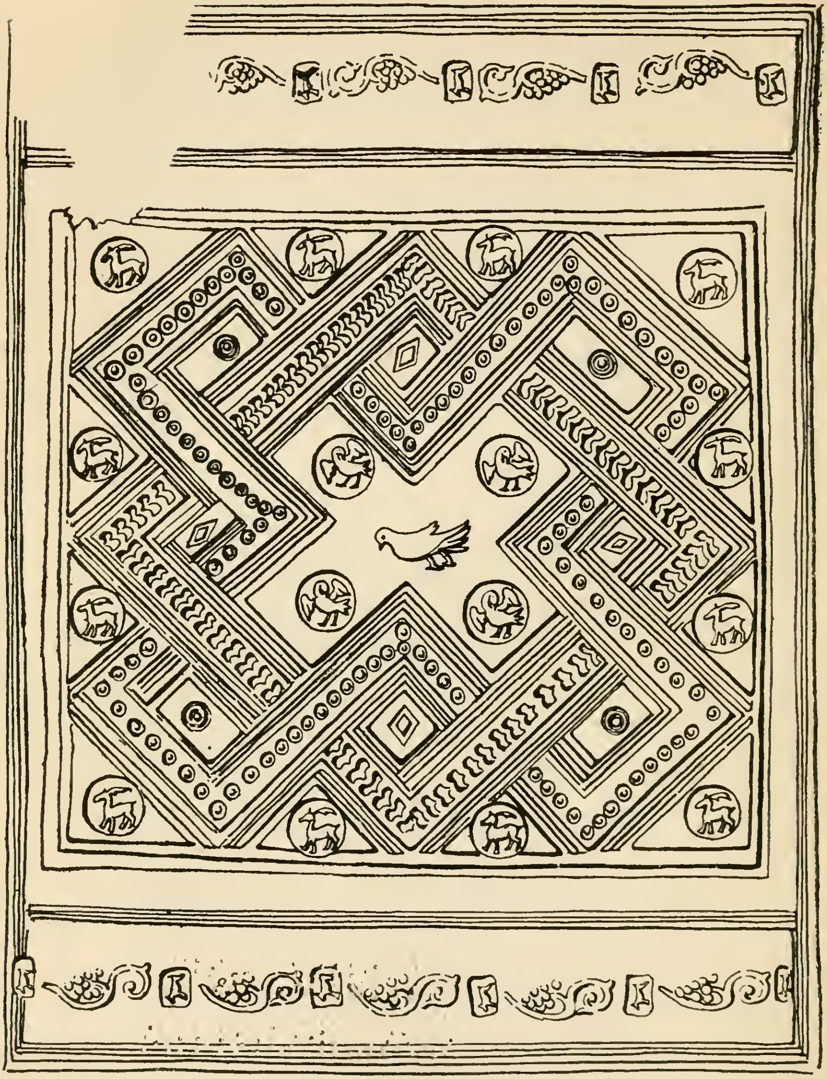
[1] See the description in Crum, *Catalogue of the Coptic MSS. in the British Museum*, London, 1905, pp. 60 ff.

The upper parts of both covers have suffered greatly from use, and some rough patching with coarse cloth and plain unstamped leather was done to them in ancient days; many of the leather stitches are still visible, and are in a good state of preservation. The plaited leather cord which is attached to the front cover was, when complete, probably the means employed for keeping the book closed when not in use. Its end may have been fastened round a leather button attached to the back cover, such as are seen on old books in Egypt at the present day. When this book was new it must have been provided with a leather thong attached to each cover at the top to prevent the reader from opening the book too wide, and so breaking the back. The lower portion of the back cover is much damaged, and the leather and much of the papyrus board have disappeared. This damage was caused by the reader who gripped the top of the book in his hands, and rested the lower part of it on some kind of desk, the raised edge of which rubbed away both leather and papyrus. The leather appears to be goat skin, and it was probably stained red, or a reddish brown. The ornaments, i.e. the dove, the pelican, the bunches of grapes, &c., resemble those which are sculptured on some of the Coptic sepulchral stelae in the British Museum.[1] The binding appears to belong to

---

[1] Compare the plates published by Mr. O. M. Dalton in his *Guide to the Early Christian and Byzantine Antiquities in the Dept. of British and Mediaeval Antiquities*, London, 1903; H. R. Hall, *Coptic and Greek Texts of the Christian Period in the British Museum*, London, 1905; and Budge, *Guide to the Egyptian Collections*, London, 1909; and *Guide to the Egyptian Galleries and Vestibule*, London, 1909.

UNIV. OF
CALIFORNIA



Panel (B) from the Cover of Brit. Mus. MS. Oriental 5001.

a period later than the book itself, and the decorations suggest the ninth or tenth century. The finger-marks on the outer margins of the leaves prove that the book was much read, and the marks of wear shew that it must have been read for many, many years. The Homilies in it were, no doubt, read to the monks evening by evening,[1] and they formed a standard Guide to Christian doctrine, theoretical and practical. As the first page is numbered ⲣ̅ⲡ̅ⲁ̅, i.e., 181, we must conclude that the volume was the continuation of a Corpus of Homilies which was bound in one or two volumes. In any case, some of the leaves became cracked and several pages badly rubbed, and then, probably, the 175 leaves now extant were bound in the covers which have been described above. At this time, too, the leaves were retouched, and the cracked leaves patched. At a still later period the binding was mended, and the volume was used until the time came when it was necessary to bury it.

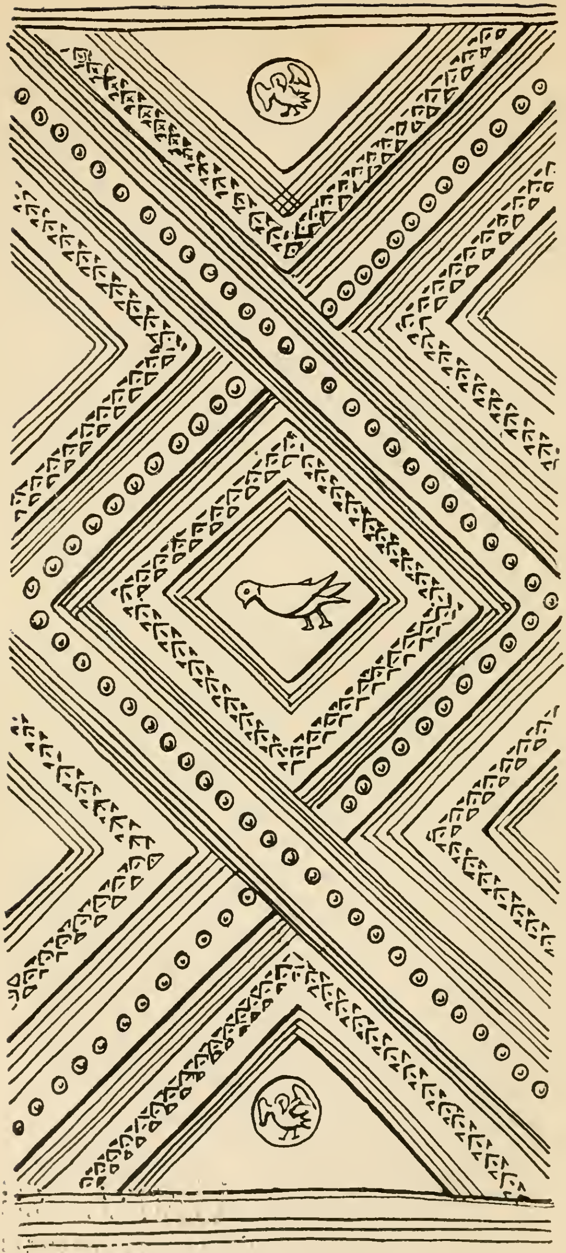
The leaves of papyrus which form the volume vary considerably in quality and colour. In some quires the texture of the papyrus is close and uniform, and of a rich brown colour; in others the texture is coarse and the colour resembles that of straw. The quires are signed with letters and are twenty-two in number, ⲓ̅ⲃ̅–ⲗ̅ⲃ̅; each contains eight leaves, with the exceptions of ⲓ̅ⲏ̅ and ⲗ̅ⲃ̅, which contain seven leaves apiece. The quire-numeration and pagination seem to prove that the MS. is the second section of a single volume, for, as just stated, the quire numbers begin with ⲓ̅ⲃ̅, i.e., 12, and the page numbers with ⲣ̅ⲡ̅ⲁ̅, i.e., 181. There is little doubt that our MS. originally formed part of a large volume, for if it were a second volume a fresh numeration would certainly have been begun. The page numbers run from ⲣ̅ⲡ̅ⲁ̅ to ⲣ̅ⲡ̅ⲑ̅ (189), when we have ⲥ̅ⲓ̅ⲁ̅ (211), as if ten leaves had been omitted. Then we have the series ⲥ̅ⲓ̅ⲁ̅ (211)–ⲥ̅ⲣ̅ⲙ̅ⲏ̅ (348), with occasional mistakes and omissions, and, on fol. 77, a new series of numbers begins with ⲁ̅, and runs on, with mistakes, to the last page of the volume; the number on this leaf is wanting, but it should be presumably ⲣ̅ⲙ̅ⲁ̅ (141). Each page contains two columns of writing, the number of lines in each varying from 22 to 29. Col. 1 of the reverse is frequently longer than col. 2. Fol. 69 *a* cols. 1 and 2 contain 22 and 23 lines respectively; *b* cols. 1 and 2 contain 23 and 22 lines respectively. Fol. 112 *a* col. 1 has 27 lines; fol. 124 *b* col. 2, 26 lines; fol. 72 *a* col. 1, 24 lines; fol. 73 *a* col. 1, 25 lines; and fol. 162 *a* col. 2, 29 lines.

---

[1] Palladius, or the writer of the *Asketikon*, says that Pachomius used to gather together the brethren every evening in a duly appointed place in the monastery, to hear his doctrine, and the base of his discourses must have been such works as the Homilies printed herein.

Throughout the volume are marks of several erasures, e.g., foll. 2, 33, 41, 92, 120, and in a few places a single letter has flaked off. On fol. 29 the word ⲙⲁⲣⲉ is written in a differently coloured ink; on fol. 55 *a* ⲡⲛⲟⲩⲧⲉ is added in black ink by a later hand above the line, and on fol. 56 *b* ⲧⲓⲥ also. On fol. 58 *a* the original scribe has added ⲛⲁⲣⲱⲛ̅ϩ̅ on the margin, and there are many indications that the text was carefully revised. Many leaves are badly rubbed, e.g., foll. 25, 32, 41, 64, 71–73, 80, 81, 92, &c., and it is clear from the retouching of the writing on foll. 55, 56, 84, and 89 that the text was almost illegible in ancient days. On fol. 32 *b* the text is faulty, and an attempt to amend it was made by the scribe; some words are still wanting. Many leaves are carefully patched, e.g., foll. 16, 17, 21, 22, 27–29, 61, 67, 69, 72, 88, and 104, and the outer portion of foll. 104 and 130 appears to have been broken off in ancient days. A few of the quires were strengthened for binding with strips of vellum; these have been removed, and are preserved in the British Museum separately. On fol. 162 is a portion of a leather tab or edging, and it is probable that all the important divisions of the book were marked in the same way. The few

[illegible]



Design from the Back of the Cover of Brit. Mus. MS. Oriental 5001.

ornaments which appear on the leaves are of unusual character and are interesting (see pp. xviii, xix), for they are in many details unique. The uniformity in spelling certain words throughout the volume suggests that the book was copied by one scribe. The writing is bold and good, and is very much better in some places than others.

On fol. 1 *a* are five lines of text formed of letters about 1½ in. in height; these form the Protocol (see *Frontispiece*), which is probably a sort of official 'mark' or 'docket' having, perhaps, reference to the making of the papyrus, and perhaps containing the name of a high official and a date. The decipherment of these protocols has not yet been effected, and expert palaeographers are not agreed as to the language in which many of them are written. Those in Greek and Arabic contain the well-known Muslim formula, 'In the Name of God, the Merciful, the Gracious. There is no god but the One God. Muḥammad the Apostle of God'; this is followed by the Khalîfah's name.[1] Obviously this formula could not be in use before the conquest of Egypt by the Arabs in 641. The other language in which protocols are written was declared by Prof. v. Karabacek to be Latin.[2] This view was opposed by Prof. C. H. Becker, and Karabacek's readings were disputed by him.[3] Prof. Karabacek's theories have been carefully tested by Mr. H. I. Bell, of the Department of Manuscripts in the British Museum, who has recently published his results.[4] He finds that his examination of the materials throws 'grave doubts on every one of Karabacek's readings', and disproves some of them, and he thinks that

---

[1] See H. I. Bell, *Catalogue of Greek Papyri in the British Museum*, Part IV, pp. 414 ff.

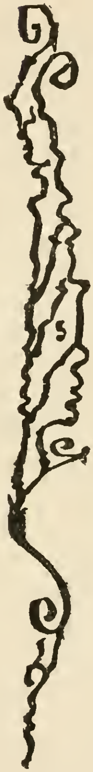
[2] See *Die arabischen Papyrusprotokolle*, Vienna, 1908, and his review of Moritz's *Arabic Palaeography* in the Vienna *Oriental Journal*, xx, pp. 139 ff.

[3] See *Arabische Papyri des Aphroditefundes* in *Zeitschrift für Assyriol.*, Bd. xx, pp. 68 ff., and *Das Lateinische in den arabischen Papyrusprotokollen*, ibid., Bd. xxii, pp. 68 ff.

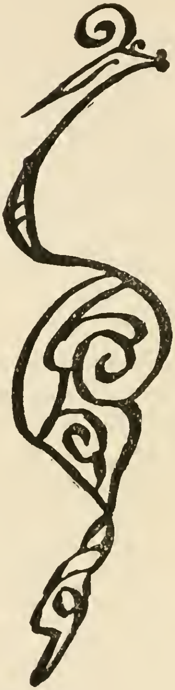
[4] See *Archiv für Papyrusforschung*, Bd. v, p. 144.

Marginal Ornaments and Ornamented Initial.

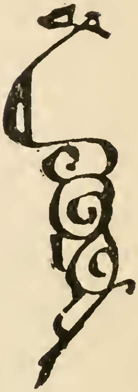
Fol. 130.



Fol. 15.

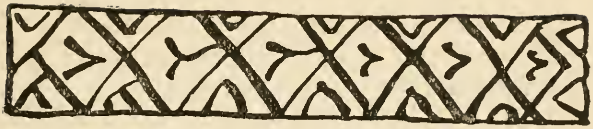


Fol. 2.

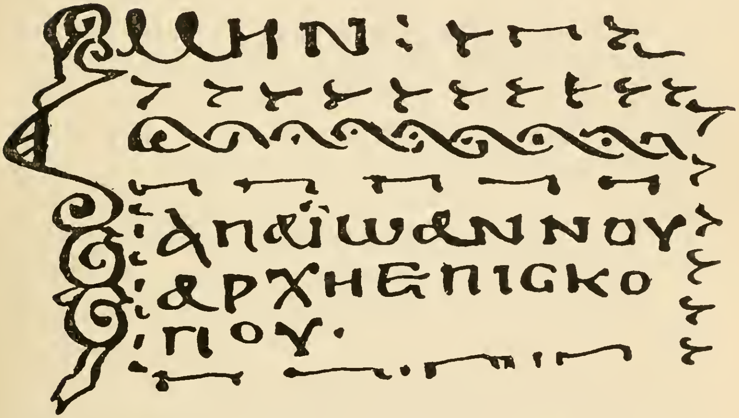


Fol. 80.

Fol. 60.



Tail Piece. Fol. 80.



Side Ornaments, etc., at the end of a Homily. Fol. 60.

These decorations bear a certain resemblance to the tail pieces of Books in the 'Codex Alexandrinus', a MS. of the sixth century which is supposed to have been written in Egypt.

the safest way for the present is to reject the Latin theory. 'The fact that we find the same characters occurring in Byzantine as in Arab protocols suggests that the difficult formulae descend from pre-Arab times.'

To date the MS. Oriental 5001 is very difficult, for our knowledge of Coptic palaeography of the period to which it probably belongs is not exact, and we have no fixed points in the shape of dated MSS. to guide us. If we compare the writing in it with that of the Clarendon Press MS. No. 57 (see Hyvernat, *Album de Paléographie Copte*, plate 2) it is clear that the forms of several letters in each are identical. On the other hand, the marginal decoration of the Borgian MS. No. 246 (see Hyvernat, plate 3) more closely resembles that of Oriental 5001 than does the marginal decoration of the Clarendon Press MS. Now Prof. Hyvernat attributes the Clarendon Press MS. to the seventh century, and he assigns the Borgian MS. to the sixth or seventh century. There is so much general similarity between the writings of these MSS. and the writing of Oriental 5001 that we are probably justified in assigning the last-named to the seventh century. In the preface to the edition of the text of the great Coptic Psalter (Oriental 5000) I said that the handwriting suggested to me the work of the eighth century, but it seems to me now that the older date is the more probable. It is greatly to be hoped that the protocol will one day be deciphered, and that it may be found to contain a date, or the name of some official by which the period when the volume was written may be ascertained. In out-of-the-way places in Egypt handwriting of the kind might easily become traditional, and remain unchanged for generations; it is, however, difficult to assign a date to the papyrus volume later than the eighth century.

The contents of the MS. are as follows:—

1. A Protocol, or long title, at present illegible, in five lines, written in characters varying in height from 1¼ in. to 1¾ in.[1] Fol. 1 *a*.

---

[1] See Karabacek, *Führer*, 1894, 17.

2. Homily on Repentance and Continence by Apa John, Archbishop of Constantinople. Fol. 2 *a*.

3. Homily on Susanna by Apa John, Archbishop of Constantinople. Fol. 60 *b*.

4. Homily on Mercy and Judgement by Athanasius, Archbishop of Rakote. Fol. 76 *b*.

5. Homily on Repentance and Continence, and the need for a man to repent before the last times come upon him, by Theophilus the Archbishop. Fol. 86 *b*.

6. Homily on the parable of the rich man and his vineyard, and the labourers in it, by Athanasius, Archbishop of Rakote. Fol. 105 *a*.

7. Homily preached by Proclus, Bishop of Cyzicus, when he was installed in the church of Anthemius in Constantinople. Fol. 116 *a*.

8. Homily on the contemptible dogma of Nestorius by Proclus, Bishop of Cyzicus, in the great church in Constantinople. Fol. 123 *a*.

9. Homily on the end of the world by Apa Basil, Bishop of Caesarea of Cappadocia. Fol. 130 *b*.

10. Homily on the Soul and Body by Apa Athanasius, Archbishop of Rakote. Fol. 142 *b*.

11. Homily on the Canaanitish woman by Apa Eusebius, Bishop of Caesarea of Cappadocia. Fol. 162 *b*.

THE CONTENTS OF THE MANUSCRIPT

I

The Homily on Repentance and Continence by Apa John, Archbishop of Constantinople.

This Homily was a great favourite in monastic institutions in Egypt and Syria, and at a comparatively early period it was widely known. It was originally written in Greek, and was generally attributed to St. John Chrysostom, among whose works it was first printed,[1] but it is now generally agreed that the Homily was written by John the Faster (Jejunator), the thirty-third Bishop of Constantinople, who was Patriarch from April 11, 582, to Sept. 2, 595. He died in 596. He wrote the following short works: 1. Ἀκολουθία καὶ τάξις ἐπὶ ἐξομολογουμένων. 2. Λόγος πρὸς τὸν μέλλοντα ἐξαγορεῦσαι τὸν ἑαυτοῦ πνευματικὸν υἱόν. 3. Περὶ μετανοίας καὶ ἐγκρατείας καὶ παρθενίας λόγος. 4. Περὶ ψευδοπροφητῶν καὶ ψευδοδιδασκάλων. The first three of these are printed by Migne in *Patrologiae Cursus*, Ser. Graec., tom. 88, col. 1889 ff. The third work, on Repentance and Continence and Virginity, was translated into Syriac and Coptic, and probably also into other Oriental languages, for, if it was as popular among monks in the twelfth century as it was in the eighth, versions of it in Arabic and Ethiopic would certainly be made.

John the Faster was born in Constantinople probably about the middle of the sixth century. Of his father and mother little is known, but they appear to have belonged to the working classes. John is said to have learned the trade of a sculptor, and it may be noted that on p. 178 he refers to the condition of the statues of the Emperors, how some are beautiful, and others are black, and others are decayed, and how others have become objects of derision, and then goes on to point out that our good and evil deeds will appear thus in the Other World. The circumstances under which he became a monk are not known, but he lived a blameless life of great austerity, and his fastings were so long and numerous that his contemporaries gave him the name of the 'Faster'. He is said to have possessed little education. Modern scholars have criticized his literary style unfavourably, and, chiefly because of the abruptness and roughness which appear in it throughout, have concluded that the Homily on Fasting could not have been written by Chrysostom. The earnestness and sincerity of its writer, however, appealed to the monks in Egypt, who lost little time in translating it into Syriac. This is proved conclusively by the MS. Add. 14,605, which is dated A. GR. 964, i. e., A. D. 653,[1] and was obtained from the Nitrian Valley. Another MS.,[2] Add. 14,546, is attributed by Prof. Wright to the seventh century, and a note in it tells us that it belonged to the famous convent of St. Mary Deipara. Thus it is clear that within sixty years of the death of John the Faster Syriac versions of his Homily on Fasting existed in two great monasteries of Egypt. It is only reasonable to assume that the purely Egyptian monasteries at Akhmîm, Sûhâḳ, Thebes, Edfû, and Aswân also possessed Coptic translations of the Homily. In the ninth century a copy of the Syriac translation was made at Ḥarrân in Mesopotamia,[3] and three other copies of the same period are preserved;[4] and in the tenth and twelfth centuries there still existed a demand for Syriac copies of the work.[5]

---

[1] See the edition of Savile, tom. vii, p. 641, printed by J. Norton at Eton in 1612.

The Coptic version of the Homily printed in this book was made from a Greek original, but by whom is not known. Judging by the Greek text printed by Migne,[6] the greater portion of the Coptic version, in which many sections are misplaced, is a paraphrase. This is probably due to the order of the leaves of the MS. from which the present Coptic text was copied; that it must have been in a mutilated, or at least disordered state, is proved by the following facts. The Coptic text follows the Greek in fairly correct order so far as the words διὰ τοῦτο αὐτὰς τοῖς δάκρυσιν ἀποπλύνω (Migne, col. 1941 C), for which the Coptic has **ⲉⲧⲃⲉ ⲡⲁⲓ ϯⲱ̄ ⲉ ⲃⲟⲗ ⲛ̄ ⲛⲁ ⲛⲟⲃⲉ ϩⲓⲧⲛ̄ ⲛ̄ ⲣ̄ⲙ̄ⲉⲓ̈ⲟⲟⲩⲉ** (Fol. 8 *a* col. 1). The Coptic text then continues **ⲙⲁⲣⲛ̄ ⲉⲓ̈ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲛⲉⲛⲥⲩⲛⲏⲑⲓⲁ ⲉⲑⲟⲟⲩ**, but we do not find the Greek equivalent of the passage *ἐξέλθωμεν καὶ ἡμεῖς ἐκ τῆς συνήθους διαθέσεως* until we reach col. 1948, last line, in Migne's edition, that is to say, the Coptic scribe omitted the equivalent of nearly three and a half columns of Greek text. When we come to the words **ϣ̄ϣⲉ ⲉ ⲣⲟⲛ ϩⲱⲱⲛ ⲉ ⲣⲓⲙⲉ** (Fol. 43 *b* col. 1), to find the Greek equivalent *οὕτως οὖν δεῖ κλαίειν* we must turn back to Migne, col. 1941 C. The next section of the Coptic text begins with **ⲁⲕⲛⲁⲩ ⲉ ⲧⲉⲡⲗⲏⲅⲏ** (Fol. 43 *b* col. 1), in the Greek *καὶ σὺ οἶδας τὸ τραῦμα* (Migne, col. 1941 C), and extends to **ⲉ ⲃⲟⲗ ϩⲙ̄ ⲡⲉⲕⲕⲁϩ** (Fol. 54 *b* col. 2), in the Greek *ἐκ τῆς γῆς σου* (Migne, col. 1948 D). The last section of the Coptic text begins with **ⲁⲩⲱ ⲙⲁⲣⲛ̄ ϣⲗⲏⲗ ⲙⲛ̄ ⲡ̄ ⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲇⲁⲩⲉⲓⲇ** (Fol. 54 *b* col. 2), in the Greek *εὔχου τοίνυν τῷ θεῷ μετὰ τοῦ ἁγίου λέγουσα* (Migne, col. 1973 A), and continues to the end of the Homily both in Coptic and Greek. From the above it is clear that the group of leaves which contained the second section of the Homily in the MS. from which the Coptic scribe worked became accidentally placed after those which contained the third section. How the confusion happened matters little; but it is important to note that the scribe, or the monk who read out the text, or both, understood very little of the text which was being copied. A comparison of the Coptic text with the Greek texts available proves that the Coptic translator understood the original Greek very imperfectly. He shortened several paragraphs considerably, missed many points in the arguments, and omitted several Scriptural quotations and the passages which they illustrated.

---

[1] See Wright, *Catalogue of Syriac MSS.*, p. 715.

[2] Wright, *op. cit.*, p. 718.

[3] Add. 14,630; see Wright, *op. cit.*, p. 481.

[4] Add. 12,167 (dated A. GR. 1187 = A. D. 876), Add. 14,601, and Add. 14,649; see Wright, *op. cit.*, pp. 769, 789, 1108.

[5] See Add. 14,611, Add. 14,614, Add. 12,163, and Add. 14,732, and Wright, *op. cit.*, pp. 824, 832, 867, and 1108.

[6] *Patrol. Cursus*, Ser. Graec., tom. lxxxviii, col. 1937 ff.

That the order of the text as given by the Greek is the correct one is proved by the Syriac version, which, as we have seen, is as old as the middle of the seventh century, and in no copy of the Syriac version does the order of the text agree with that found in the Coptic.

The argument of the Homily is as follows :—

If Paul, the Apostle of the Gentiles, who was filled with spiritual excellences of every kind, and was remarkable for his fastings and labours, feared that he might become a castaway, what are miserable sinners like ourselves to do, who cannot cultivate successfully one spiritual excellence? We must fast and pray for the riches of heaven, and keep the soul carefully at all times. Spiritual pride is to be avoided at all costs, for no man can be worthy of the sufferings which Christ endured. Above all things we must weep, and wash away our defilement by tears; the eyes have caused us to sin, the tears of the eyes must wash away our sins. Avoid the habit of sin, pray fervently, and bring forth good fruit according to thy strength. If thou canst not bring forth an hundredfold, bring forth sixtyfold; and if this is too hard, bring forth thirtyfold. Because thou canst not be a vessel of gold or silver, do not become a log of wood which is only fit for fuel. Thy works will take form and stand up like solid statues at the Day of Judgement, when thou wilt have to face the Judge without an advocate, without witnesses, and without proofs. No repentance will be possible then; therefore weep here beforehand, not merely a few tears, but floods of tears, as did David, so that the sins of our eyes may be done away through our tears.

We see the wound, and we know what will heal it. Let us guard our eyes, and ears, and mouth, for by these doth the Evil One enter into us. The Psalms must be in our mouths, and the heart must meditate on the Scriptures; we must shut our senses against the Adversary and open them to God. Keep the remembrance of God in thy heart at all times, keep His face before thee, and He will always be at thy right hand. God must be glorified by deeds as well as by words, and even if hindered from glorifying God by sickness, or poverty, a man must not despair. Remember the Awful Day in which we shall have to stand before the Holy Throne, and in the presence of every one be obliged to defend every deed which we have committed. Before that Throne is the river of fire, and there are the worm which is deathless, and the fire of Gehenna which can never be quenched. Let us hear beforehand the sound of the trumpets, and the awful voice of the Judge, and let us see beforehand how the angels of doom will tie up those who are condemned into bundles, like garden waste, and cast them into the furnace of fire. Others will be bound hand and foot and cast into outer darkness, others will be delivered over to the worm which sleepeth not, and to the gnashing of teeth.

Many of our members are double, two eyes, two ears, two hands, and two feet, so that if one faileth the fellow carrieth on the work of the body; but we have only one soul, and if we destroy this carelessly how shall we live? It will be useless to plead at the Last Day that the possessions of the world cheated us, and Eve gained no benefit when she said, 'The serpent beguiled me.' Sin is followed by punishment and suffering. How can we escape from these penalties? Bodily purity is not all that is necessary, but we must return good for evil, we must prove by our good lives that the accusations made against us are false, and when men curse us we must bless them in return. Abstinence from sin is the only true abstinence. At the Last Day no one and no thing can help us except our own good deeds, and tears, and sorrow, and repentance. Not even Noah, or Daniel, or Job could help a man when he stands in judgement before God's throne. This is proved by the cases of the man who had not on him the wedding garment, and the man to whom the talent was given, and the five virgins; none interceded for them, and none saved them from their doom. And even Abraham was unable to relieve the tortures of thirst which the rich man suffered in hell. It is better for our tongue to be parched with thirst in this world than to long for water to be sprinkled on it in the next, where no water will be given to us. Let us by means of a few sufferings in this world free ourselves from torture in the next, where we shall, if condemned, be punished for endless ages. We are horrified, and quake with fear, at the punishments inflicted by judges and governors in this world, which, after all, are only temporary; what shall we think then of the tortures of hell which endure for ever? It will help us in our endeavours if we remember that the things of this world are like dreams: the body perisheth, its appetites fail, and all things are as fleeting as the web of the spider.

We must be vigilant and fight, for no man who slumbereth receiveth the prize, and we must give no slumber to our eyes, and must watch against the Crafty One, who seeketh to devour the soul. We reap what we have sown, for the husbandman obtains no crop unless, with toil and the sweat of his brow, he hath first ploughed the land and planted the seed. We must watch at all times for the coming of the Bridegroom. In this world we wage war continually. The devils draw their bows and shoot their arrows into our ears, and eyes, and tongues, and belly, and hands, and feet, that they may make us to be slanderers, revilers of men, gluttons, evil-livers, and robbers. We must put on the whole armour of God, and the helmet of the Spirit, and we must gird up our loins, and serve our Saviour loyally. The Devil is a coward, and retreateth before those who resist him; therefore we must resist him, and he will flee from us.

We are travellers, and we must go forth out of our present abodes. Therefore let us provide ourselves with suitable provisions, and be careful about the road which we have to travel. Our dress for the journey must be goodness, mercy, and humility; in the next world fruit and not green leaves will be demanded from us, and deeds and not words. Not every one who crieth, 'Lord, Lord,' shall enter heaven; therefore let us not deceive ourselves. The rewards and punishments of the Other World are endless, and sinners shall rise up in an undestroyed form, in order to receive the punishments which are their due. If we cannot bear an over-heated bath here, what shall we do when we are cast into the river of fire which floweth before the Throne of Christ? We weep over the bodies of the dead, but we ought rather to weep over their souls if they have died in sin.

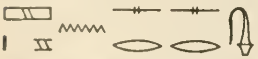
Let us not delay to repent. The day hath declined, evening cometh on, and the Judge is at the door; let us rise up out of the slumber of dreams, and repent. Length of time is unnecessary for repentance, for the martyrs received their crowns in return for the repentance of a short time. Because we have sinned deeply we need not despair, for we have with us always the medicine of salvation, that is to say, tears. We take great trouble about a sick member of the body, but are careless as to our souls. The Good Shepherd standeth ready to snatch our souls from the jaws of the lion, and all He asketh in return for His salvation is repentance. No mortal lover ever loved his beloved as He loveth the soul which repenteth, and however many times a man falleth He stretcheth out His hands saying, 'Turn thou to Me, and I will save thee.' If an earthly physician treateth the sick man tenderly, how much more will the Good Physician minister to our souls, and tend them till they are healed? The fire of Gehenna was made not for us, but for the Devil and his angels: let us not make a hell-fire for ourselves by flouting the Physician and refusing His treatment. Our Physician can heal every one.

Thou mayest perhaps say, 'I can never be perfect.' If thou canst not be the sun, be a star, or at all events devote thyself to heavenly things. It is better to do a few good works than to do nothing at all, and a little labour will give us everlasting life. What matter that the Devil hath cast us down; let us rise up quickly. To reach an earthly kingdom we would undertake a difficult journey and toils innumerable; how much more ought we to endure for the heavenly kingdom? The medicines for the soul are many, sorrow, mercy, fasting, tears, and faith; let us choose our medicines, and heal our souls of their sicknesses. If we earnestly desire healing He will heal us, but we must shew Him our wounds, and say, 'Have mercy on my body, and on my soul.' If we have not money wherewith to buy the kingdom of heaven, let us buy it with innocence of soul, and fastings, and tears.

We must not be proud of our fasting, and in any case we must search ourselves and find out what spiritual benefit hath accrued to us through our fasting; if it leadeth not to the suppression of passion and other vices our fasting from bread is vain. And as concerning our prayers. We treat our friends with respect and deference, and address them suitably, according to their rank and station; but in our prayers to God we are careless, and though our knees are bent, our minds are set upon the affairs of the world. If God were to judge us according to our misdeeds, evil indeed would be our case. We hear of the goodness of God, and are careless, but He whetteth His sword, and stretcheth His bow, and it is foolish to presume overmuch on His character for mercy. Let us beseech the Merciful God not to deliver us over into the hands of the demons who, together with the Devil, will accuse us in the Day of Judgement. Who hath ever loved us as God the Father hath loved us?

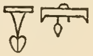
Let us long to see God, even as did David, and let us keep watch. If we ask Him to keep us as the apple of His eye, we must keep His commandments as the apples of our own eyes. Having set our hands to the plough let us not turn back, but let us make our members creatures of sacrifice, and see that our consciences do not condemn us before the Judgement.

Guard thy tongue with all diligence, keep thy heart in heaven, and have care for the things of heaven only. Subdue the flesh by fasting, and pray and have faith. Pray seven times a day, pray always. The soul which is in earnest needeth not a long time for repentance. The thief on the Cross gained Paradise, and the martyrs inherited the kingdom of heaven through a speedy repentance. Let us offer to God a life of self-denial. We complain if we have to sleep upon the bare ground, but the martyrs lay upon coals of fire; the martyrs gave their blood, let us give our tears. Fight the good fight with perfect faith, and thou shalt enjoy everlasting happiness.

From the above summary of the argument of this Homily it will be seen that, according to John the Faster, the surest means of reaching heaven were fasting, prayers, and weeping. There is nothing in his teaching with which the monks of Egypt were not familiar, for the 'Questions and Answers of the Fathers' which are often attributed to Palladius, Bishop of Hellenopolis, are full of exhortations to watch, and pray, and fast, and weep.[1] The Homily contains many allusions to the Last Judgement, and the punishments of the wicked, and it seems that the views held by John the Faster on these subjects resembled those with which the earliest Christians in Egypt were familiar through the traditions handed down to them from their pagan ancestors. The river, or lake, of fire is well known from the hieroglyphic texts, and in the Book 'Am Ṭuat' (Section V, Ament) we see the heads of the wicked appearing out of Netu, , the stream of liquid fire in the Other World. In the 'Book of Gates' (Section III) mention is made of the Lake of Serser , which is filled with 'waters of fire'; these have so horrible a stench that the birds of heaven 'fly away when they see them'. The 'worm which dieth not' had its prototypes in the monster serpent Kheti which consumed the souls and bodies of the enemies of Osiris by the fire that it poured out through its jaws ceaselessly, and in Āpep , the monster who 'snatched away souls, and ate hearts', and was the warden of Darkness (*Book of the Dead*, chap. xvii, l. 113). The belief in these fiery, poisonous serpents of hell existed in the Predynastic Period, and so far back as 3500 B.C. the formulae to protect the bodies and souls of the dead from them were cut on the tombs of kings.[1] The *Book of the Dead* of the Theban Period is also full of allusions to the serpents which devoured the dead, and chap. i. B supplies the deceased with the names of the Nine great serpents, so that he may use them as words of power. So late as the Ptolemaïc Period a service was performed daily in the great temple of Amen-Rā at Thebes to prevent Āpep from swallowing up the sun as he swallowed the dead.[2]

---

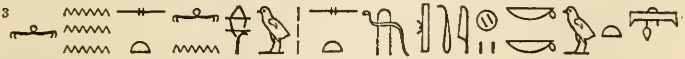
[1] See Budge, *Paradise of the Fathers*, vol. ii, pp. 16 ff., 31 ff., 56 ff.

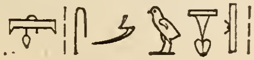
The 'outer darkness' which terrified the Egyptian Christian terrified his pagan ancestor, and in the *Book of the Dead*, chap. clxxv, the place where it exists is said to be 'without water, without air, unfathomably deep, black as the blackest night'.[3] The Book 'Am-Ṭuat' also speaks of part of a part of Ament where the darkness was 'solid' ,[4] and close by it were the pits of fire in which the 'souls, heads, and shadows' of the damned were consumed. This solid

---

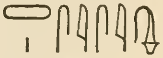
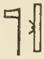
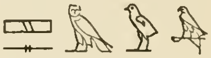
[1] See the text of Unas, l. 312 ff.

[2] The formulae are to be found in the Papyrus of Nesi-Amsu, or Nesi-Menu, in the British Museum (No. 10,188).

[3]  Papyrus of Ani, sheet 29, ll. 10, 11.

[4] Or,  (Division XII).

darkness, or concrete night, filled that portion of the Other World which was outside the kingdom of Osiris.

The Homily mentions that the throne of the Judge is situated on the river of fire, a view which also was current under the VIth Dynasty among the pagan Egyptians. According to the text of King Unas (l. 393), the throne of Osiris was set upon the 'Island of Fire'  where he put 'right in the place of wrong', and was surrounded by the blessed. The books which the Homily says shall be opened at the Last Day have their equivalent in the 'Book of the god' ,[1] in which the divine scribe Thoth[2] kept a record of the words and deeds of men. As each soul was brought into the presence of the god, the 'book' was consulted, Osiris 'weighed the words', and rewarded the righteous and condemned the guilty according to the evidence of his book. The sentences of doom were carried out by the headsman of Osiris, Shesmu  and his assistants. Everlasting life and happiness were given to the blessed—all the texts agree on this point—and the wicked were punished, for a time according to some texts, and for eternity according to others. The view taken by the Homilies in this book is that the punishment of the wicked was everlasting.

II.

The Explanation of Apa John, Archbishop of Constantinople, concerning the blessed woman Susanna.

The title of this Homily suggests that it was composed by Chrysostom,[3] and many editors of his works have included it among them as a genuine work of the great theologian.[4] It is now not generally regarded as genuine, and is classed among the *Spuria* by Montfaucon (tom. vi, p. 717 ff.) and by Migne (tom. lvi, p. 589). The writer, whoever he was, wrote the story of Susanna intending it to serve as a guide to women, just as the story of Joseph served as a guide to men. With the exception of the introduction and the soliloquies of Susanna,[1] the narrative of the trial of Susanna's chastity is substantially that which is found in the LXX and Vulgate, but the Coptic text[2] is of very considerable value, for it appears to be older than any known MS. of the LXX. The story can hardly be regarded as historical, at all events the latter part of it; for it gives to the young man Daniel an impossible position of power and importance. It is difficult to account for its appearance among a collection of Homilies which were intended to be read to monks, and we can only assume that the editor included this as a specimen of the historical romance which tended to moral edification.

---

[1] Text of Unas, l. 396.

[2] Text of Pepi I, l. 185.

[3] He was born at Antioch about 350, and died in 407. For the details of his life see Tillemont, *Mémoires Ecclés.*, tom. ix, and Gibbon, *Decline and Fall*, chap. xxxii.

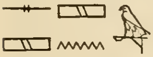
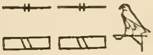
[4] See Saville's edition, tom. v, p. 705, and Morel, tom. vi, p. 141.

III.

A Discourse by Athanasius, Archbishop of Rakote, on Mercy and Judgement.

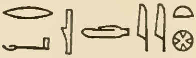
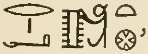
Saint Athanasius, to whom this Homily is attributed, was born in Alexandria about 296; he was made Archbishop of Rakote in 326, and died about 373.[3] The little village

---

[1] A name meaning 'lily', from the Hebrew שׁוֹשַׁנָּה. The word occurs in the texts of the Ancient Empire in Egypt under the forms *Seshshen*  and *Seshsesh*  (Unas text, ll. 392, 395).

[2] Another copy of the text was published by Rossi, *I Papiri*, tom. ii, fasc. 2. 30; see Crum, *Catalogue*, p. 61.

[3] For his life see Tillemont, *Mémoires Ecclés.*, tom. viii; *Acta Sanctorum* (May 2); and the introductory matter to Montfaucon's edition of his works.

of Rakote[1] was situated to the north-east of Lake Mareotis, and owed its importance to its harbour, which was much frequented by Greek merchant seamen and others. Alexander the Great, perceiving the importance of the site for commercial purposes, and realizing the possibility of turning the harbour into a naval base, determined to build his city Alexandria there. The name 'Rakote' is derived from the ancient Egyptian name of the village, 'Rā-qeṭit' , or , which means something like 'the edifice of Rā'. The Egyptian Christians preserved it under the form ⲣⲁⲕⲟϯ, and by this appellation Alexandria was known for centuries by the Copts.[2]

The argument of the Homily is as follows:—

The world which doth not remember God is governed by injustice and inhumanity. The Law itself containeth many harsh precepts, but, on the other hand, there are in it many commands which inculcate mercy and charity. To carry out the precepts of mercy we must give to God of the fruits of our own labours, and not those which are obtained from unrighteous dealings, or plunder, or theft. Gifts to Him must be pure. With mercy we must mingle justice, and we must treat our servants with strict justice, and though we have the power to defraud them we must not do so. We must be merciful, and kind, and generous, and not consider that our duty is done when we have discharged our strict obligations. Thou hast the right to reap thy field a second time, and to gather grapes and olives from thy vineyards and gardens a second time, but it would be a terrible thing to do so, for the gleanings of every kind belong to the poor. The Law ordered kindness in this matter, but what doth Christian charity demand? Kindness shewn to the saints is, in reality, worship of Christ, and the man who is tender and merciful is a minister of Christ, and a fellow-worker with God. Feed the soldiers of Christ, and feed with them. We honour ourselves when we honour Him and them, and by giving to the poor the things which are temporal, we secure an invitation to share things eternal. Let us make use of our opportunities of doing good, and not waste our time, and let us watch and wait for the glorious rest of Christ.

---

[1] The Rhakôtis of Strabo (xvii. 10).

[2] See Champollion, *L'Égypte sous les Pharaons*, tom. ii, p. 263 ff.; Quatremère, *Mémoires historiques*, tom. i, p. 266; and Amélineau, *Géographie*, p. 24 ff., and the authorities quoted by him.

IV.

The Discourse of Apa Theophilus the Archbishop, which he preached on Repentance and Continence, and on the necessity for Repentance before the last times come.

The see of the Theophilus to whom this Homily is attributed is not mentioned in the title, but he was probably the Archbishop of Alexandria who sat from 385 to 412, when he died.

The Homily opens with an exhortation to fast and to mortify our bodies, by vigils and tears, so that the Angel of Repentance may come to us, and root up the plants which have been planted in our hearts by the Devil. When these plants, that is, pride, anger, wrath, and wickedness, have been removed, love, joy, peace, gentleness of heart, and purity shall take their places. Let us adorn this Angel with fastings, and anoint her with prayers, and crown her with tears, and then she will make our wings to spread out and bear us into heaven. Repentance giveth us many gifts; she is the food of the hungry, drink of the thirsty, and the consoler of those who keep vigil. When she called to the men of Nineveh, they and the sheep and cattle put on sackcloth, and wept. If we repent to our utmost the saints will be fellow penitents with us. Let us not allow ourselves to be cast into Gehenna, and let us remember that no repentance is possible in the Other World. If we arrive in Gehenna none of the saints will intercede for us. None will carry our tears to the throne of mercy, no kinsman can help us, and none of our possessions will effect our release. The blackest darkness shall enshroud us, our hearts shall quake, and we shall be terrified beyond measure at the forms of the angels of wrath who shall be deputed to punish us. The noises which they will utter, their awful faces, the gnashings of their teeth, their rapid motions, their threatening aspect, and the variety and inexpressible horror of their terrifying shapes, and their flashing eyes as they come to devour us, will reduce us to a state of most helpless misery. From them there will be no escape. Repentance on earth is the only thing which can save us from everlasting doom, and we should have with us at the Last Day humility and charity to act as intercessors for us. Monks and ascetics who have apostatized shall suffer awful punishment and disgrace, and they shall become the subjects of the jibes and mockery of sinners. Weep and repent, and the Holy Spirit shall come to you; tears can only come after true conversion. Remember the Nails, the Cross, His Side, the spear, the reed, the vinegar and gall, and the servant who spat in His Face. We must watch day and night against the Devil, who cometh to us in all manner of cunning disguises and forms. He is always lying in wait for us, and we can only defeat him by putting on the armour of righteousness, that is, prayer, fasting, purity, peace, love, humility, charity, brotherly love, and courteous conversation with men. To inherit the abode of the sons of light we must cast from us the works of darkness, and put on the armour of light.

V.

The Discourse of Saint Athanasius, Archbishop of Rakote, on the passage in Saint Matthew's Gospel 'The Kingdom of Heaven', &c. (See St. Matthew, xx. 1–16.)

This Homily is in reality a commentary on the parable of the rich man who came out in the morning to hire labourers for his vineyard. According to the writer, the Master of the vineyard is God the Father, the House of Israel is the vineyard, and the men of Judah are the new plant. The labourers whom the Master hired at daybreak were Moses, Aaron, and Joshua, the son of Nun; Moses received as wages the rank of prophet, and Aaron the office of high-priest. The labourers hired at the third hour were the Judges, and the labourers hired at the sixth and ninth hours were Samuel, David, and the other Prophets. The labourers hired at the eleventh hour were the Apostles, whom the Master found idle the whole day. Why were they idle? Because the Devil found that he could not hire them, for they would not do evil; John the Baptist would not eat and drink, Peter would not be an unbeliever, and Andrew would not marry. They had no wages on earth, for their reward was in heaven. Christ is the Vine in the Master's vineyard. At the close of the day when the steward gave to each a stater, some murmured, because the labourers for one hour were paid the same amount as those who had laboured a whole day. Who were these? The Pharisees. In the same category was Judas, the Betrayer, who pretended to care for the poor, but in reality begrudged his Master the unguent which was worth three hundred staters. Judas was cruel, merciless, a grumbler, a thief, wholly shameless, and without right perception; chosen by Christ as a man, he became a devil. Judas over-estimated his own value, therefore he became the portion of the Devil and accepted death for himself, in the place of his Apostleship. Cain, Saul, Pharaoh, Balaam, Korah, Achan, Absalom, Ahitophel, Shimei, Joab, Gehazi, Jeroboam, all were great sinners, but Judas who betrayed God was the greatest sinner of all. Judas went to his doom, and Matthias took his place.

Now, O man, embark in the ship of salvation. Its steering oars are the Old and the New Testaments; its mast, i. e., the Cross and rudder, are the hands stretched out in prayer. Its soul is the Power of God, its steering pole is the Bishop, its Helmsman is Jesus, its sailors are the clergy, its cargo are the Christian peoples, and its haven is the heavenly Jerusalem. Let us ascribe thanks to the Logos Who hath given us the subject of our discourse, and hath enabled us to discuss it rightly, and filled our mouths with suitable words, to the benefit of ourselves and of our hearers.

VI.

A Discourse pronounced by Proclus, Bishop of Cyzicus, in the Church of Anthemius in Constantinople, on the Sunday before Easter, when he was installed in the Archiepiscopal Seat, and Nestorius the Heretic was present.[1]

Proclus, the author of this Homily, was ordained a 'reader' when very young, and he became the disciple of John Chrysostom; Sisinnius, Patriarch of Constantinople, consecrated him Bishop of Cyzicus, but as the Christians of that city refused to acknowledge him as such he continued to live in Constantinople. On the death of Sisinnius in 427 some of his friends wished him to become the new Patriarch, but ultimately the royal choice fell upon Nestorius, who was consecrated in 428. In 429 Proclus preached his famous sermon on the Incarnation, in which he refuted the views of Nestorius to the satisfaction of many. In 431 the doctrine of Nestorius was discussed at the Third Council of Ephesus, and a copy of the sermon of Proclus was prefixed to the official acts of the Council. Soon afterwards, with the approval of the Emperor Theodosius II, Nestorius was deposed. Maximinianus, not Proclus, then became Patriarch, but when the former died in 434 Proclus succeeded him on the archiepiscopal throne. In 438 Proclus brought the remains of his master Chrysostom from Comana, and interred them with great pomp and ceremony in the Church of the Holy Apostles.[1] Proclus died about 446.

---

[1] For the Greek text see Migne, *Patrologiae*, Ser. Graec., tom. lxv, col. 789.

Nestorius, whose doctrines are refuted by Proclus in this Homily, was originally a monk in the Monastery of St. Euprepius near Antioch. Having been elected Patriarch in 428, he began to preach his doctrine that Christ possessed two Natures, the one human and the other divine, and that each was separate and distinct from the other. He declared that a man ought to call Mary the Virgin not 'the mother of God', Θεοτόκος, but the 'mother of Christ'. As a result of this preaching he was deposed, and he returned to the Monastery of Euprepius, where he lived as a monk for four years. In 435 the Emperor Theodosius decreed his banishment, first to Petra, and then to one of the Egyptian Oases, and his writings were ordered to be burnt. He is said to have lived in banishment for a period of sixteen years,[2] and to have died about 451 or 452.

The title of this Homily states that it was preached in the Church of St. Anthemius in Constantinople; this church can be no other than the famous cathedral of Constantinople, Aya Sofia, or, Santa Sophia. The first church dedicated to

---

[1] The Church of the Holy Apostles was built by Constantine, and contained the bodies of the Byzantine Emperors, which rested in sarcophagi of porphyry, granite, &c. It was destroyed in 1464 by Sulṭân Muḥammad II, who built on the site the mosque which now bears his name.

[2] Gibbon, *Decline and Fall*, chap. xlvii.

'Eternal Wisdom' was built by Constantine, about 325, and was burnt down by Chrysostom's adherents in 404. The church was rebuilt by Theodosius II in 415, and in the fifth year of the reign of Justinian (532) it also was burnt. Once again the church was rebuilt, and Justinian completed the work in 538. The architects of the third church were Anthemius and Isidore the Milesian,[1] but it is clear that the former cannot have been the Anthemius referred to in the title of the Homily. And as Proclus preached the Homily in 434, the church must have been the second building raised in honour of Eternal Wisdom by Theodosius II. The regent of Constantinople during the greater part of the minority of Theodosius II was Anthemius the 'wall-builder',[2] who built the wall which still extends from the Sea of Marmora to the so-called 'palace of Belisarius'. He was prefect of the East from 405–417, and during his period of office he turned Constantinople into an impregnable citadel.

The title of the Homily also states that when Proclus preached it the heretic Nestorius was present. Here there is a difficulty, for in 434, the year in which the Homily was preached, Nestorius was at Antioch, where he remained until 435. It is, of course, possible that Nestorius visited Constantinople for some reason in 434, but it is unlikely that the degraded Patriarch, then wholly without friends and supporters, would return to the city where his enemies were so many and so powerful. It is possible that some copyist of the Homily thought that Proclus succeeded Nestorius immediately, or some tradition that Nestorius was present when the Homily was preached may have been current among the monks of Egypt.

The argument is as follows: The like of the miracle which is the subject of our discourse this day hath never been heard of before; understanding and mind fail to grasp its greatness, human speech cannot describe it. The sun never before looked on such a sight as the Crucifixion. Never before was the redemption of the world sold for thirty pieces of silver. Never before did passion and death exist without sin, never before did the tomb receive the body of One Who could not die, never before did Amente quake, never before did a natural man pass three days and nights in the earth, and rise on the third day, never before was the Resurrection made manifest through the birth-pangs of the Virgin. His flesh was life and His blood redemption. Indeed old things have passed away, and new things have come into being. The new worship is the worship by faith, and the glorification of One Substance in Three Persons. I will not argue with you, O heretic, the manner in which God made Himself manifest on earth. Had God appeared without the veil of the flesh mortal eye could not have borne the sight of Him. Moreover, the Devil could not have fought against Him, Death and Amente could have had no power over Him, and the Seraphim could not have looked upon Him. God needed a covering, and not such as Moses had, not such as that which was over the Mercy-seat. In answer to the 'new Jew' (i.e., Nestorius), who saith that God could not appear in the form of a man, and who refuseth to hear the words of the Law and the Prophets, and the Evangelists and Apostles, I appeal to the behaviour of the Four Elements at the time of the Crucifixion in support of my statement that God took upon Himself the flesh of mortal man. All creation was horrified at the indignity offered to God. Heaven declareth that He was God; the sun saith, 'Jesus Christ was my Lord'; earth saith, 'He Whom they crucified was the Creator in human flesh'; the Sea saith, 'He was not my fellow-servant'; the Temple saith, 'He Who was crucified was God Who was worshipped in me from the beginning'; Amente saith, 'He Who came into my domain was the Almighty.' And the Angels, and Archangels, and all the Hosts of heaven say, 'He Who was crucified is the King of Glory.'

---

[1] Gibbon, *Decline and Fall*, chap. xl.

[2] Hutton, *Constantinople*, p. 22.

VII.

THE DISCOURSE PRONOUNCED BY PROCLUS, BISHOP OF CYZICUS, IN THE GREAT CHURCH OF CONSTANTINOPLE, ON THE CONTEMPTIBLE DOCTRINE OF NESTORIUS,[1] WHEN THE HERETIC WAS PRESENT.

This Homily is to all intents and purposes a continuation of the preceding, but it defines more distinctly the doctrine of the Incarnation which was held and preached by Proclus. It must have represented the views current in the monasteries of Egypt, and those held by Egyptian Christians generally, for we find that all the essential portions of it were translated into Syriac for the use of such monks as did not read Coptic. The original Greek text, from which both the Coptic and Syriac translations were made, is lost. The Syriac translation is found in Cod. Syr. Vat. 369, foll. 47 *a*–48 *b*, and has been published by Chabot,[2] who assigns the MS. to the eighth century. Latin translations of the Syriac text will be found in Mai, *Spicilegium Romanum*, tom. iv, p. 88 ff., and in Migne, *Patrologiae*, Ser. Graec., tom. lxv, col. 941 ff., and an English version will be found on pp. 381–386 of this volume. This and other Homilies of Proclus dealing with the Incarnation must have been translated into Arabic, and from Arabic into Ethiopic. On pp. 387–405 is given the Ethiopic text, edited from two MSS.[3] in the British Museum, with an English rendering of a Homily preached by Proclus on the Festival of the Nativity.[4] The arguments in it are identical with those in his other Homilies, though, owing to the Arabic translation through which they passed, they are not always clear. None of the Ethiopic copies of the Homily on the Nativity are older than the seventeenth or eighteenth century, but they must have represented the views of the Abyssinian Church then as in earlier centuries, or they would not have been made.

---

[1] His doctrine has recently been examined and discussed in the light of a recently discovered Apology of Nestorius (The Bazaar of Heraclides) by Mr. Bethune-Baker in *Nestorius and his Teaching*, Cambridge, 1908.

[2] See *Rendiconti della Reale Accademia dei Lincei*, Ser. V, tom. v, Rome, 1896, p. 191.

[3] Add. 16,200 and Oriental 749. The contents of the former MS. are described by Dillmann, *Catalogus*, Codd. MSS. Orientalium, Part III, London, 1847, p. 12, and those of the latter by Wright, *Catalogue of Ethiopic MSS.*, p. 217.

[4] See also Pereira, *Homilia de Proclo, Bispo de Cyzico, acerca da Incarnação*

In the Coptic version of the Homily on the 'contemptible dogma' of Nestorius, Proclus begins his sermon by pointing out to his hearers the benefit of trafficking in the market of the Church, and by urging his readers to search the Scriptures; he enumerates to them the benefits which the Lord has conferred upon man from the beginning, and describes His dealings with the Patriarchs, Judges, and Prophets. Coming to the subject of the Trinity Uncreate, he says that to investigate it by means of the power of reasoning in the human mind is impossible. The intellect cannot discover the means whereby God became man, and how He took upon Himself flesh. The Nature of God is uncreate, but His human Nature is like ours. These Natures form One Person, and proceed from Divinity and manhood, and become 'one of one' with Him. As the result of this oneness He becomes the Only-begotten Son. This view the heretics think mad, the Jews cannot comprehend it, and the Greeks withdraw from Christians because of it. Son and Father are inseparable: God's Nature cannot be divided. The Son is man and God the Word, He is the wisdom of the Father, and His strength, and the Truth, and His Image, and Light, and Justice, and Holiness, and Salvation, and Resurrection. As God He worked miracles, as man He suffered death. This He did in pity for us. He took flesh from a woman without the aid of man. He is the High Priest Who offered up Himself. Having compared the miracles which were wrought in connexion with

de N. S. Jesus Christo (Extrait du Tome 11 des *Actes du XIV^e^ Congrès International des Orientalistes*), Paris, 1907.

the Birth and Resurrection of Christ, and those which He wrought whilst He was upon earth, with the miracles recorded in the Old Testament, Proclus calls upon the imaginary Jew with whom he debates the matter to 'vomit his error', and admit that Christ, born of a virgin-mother, is God. It will be noticed that Proclus does not discuss the term *Θεοτόκος* in any way.

VIII.

THE DISCOURSE OF APA BASIL, BISHOP OF CAESAREA, WHICH HE PRONOUNCED ON THE END OF THE WORLD, THE TEMPLE OF SOLOMON, AND THE DEPARTURE OF THE SOUL FROM THE BODY.

The author of this Homily is, presumably, Basil the Great, who was born at Caesarea in 329, and was consecrated Bishop of that city in 370, and died in 379. The creation of the world took place during absolute silence, and there was neither voice nor disturbance when the universe was formed. None knew beforehand that it was to be created except God and His Son, Jesus Christ. The destruction of the world will not take place in silence, but there will be earthquakes and tribulations, and lightnings and thunders, and the powers of heaven shall be shaken. In that day the wicked shall be separated from the good, and all shall stand before the throne of the Son. The building of Solomon's temple was carried out in silence, for it was dedicated to God, Who loveth quietness. Now, since God made the heavens, and the earth, and the sea, and all that is therein, why shall they all be destroyed? And why, since no man knoweth except the Father, shall all things be dissolved suddenly, in the twinkling of an eye? The cause of this overthrow is man's sin and disobedience in Paradise. These have changed the world, and have also changed God into a Being of wrath. The cause of sin and disobedience is the Devil, who brought about the

Deluge, and made men to build the Tower of Babel, and hardened Pharaoh's heart, and caused the deaths of six hundred thousand Israelites in the desert through fire, and sword, and serpents. Solomon built his temple in absolute silence, both to please God and to enable him to dispense judgement daily in Jerusalem without being disturbed by the sound of even the worker in gold; and since God gave peace in his time the work was uninterrupted during the twenty years which he spent in building it. After the death of Solomon the people committed sin, and because of this sin the temple of the Hebrews was destroyed by the Chaldeans. About two hundred and twenty thousand men were occupied for twenty years in building Solomon's temple, but in one year the Chaldeans destroyed all the result of their work; the labour of twenty years was wasted. What was builded in silence was destroyed amidst noise and confusion; what Solomon built in wisdom Zedekiah destroyed by his lawlessness, and the sound of the axes and hammers of the Chaldeans shook all Jerusalem. God dwelleth not in a temple made with hands, but with men, and this indeed took place, for Christ put on a human body, and came and dwelt with us. Mary the Virgin is the temple of the True God, and is more honourable than the temple of Solomon.

IX.

The Discourse which Apa Athanasius, Archbishop of Rakote, pronounced concerning the Soul and Body.

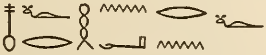
This Homily was, according to the above title, composed by Athanasius, but the Syriac version of several extracts from it which are found in a Syriac MS. in the British Museum (Add. 17,192) attributes it to Alexander, his predecessor on the archiepiscopal throne of Alexandria (313–326). This is a very remarkable Homily, and is one of the most interesting of the series in this book, and the fact that portions of it were translated into Syriac proves that it possessed interest for monks other than Egyptian. After an exhortation to his hearers to purify themselves from envy and unbelief, which war against righteousness, he reminds them that whereas created things in general were made by the word of God's mouth, He made man both by word and act. Not content with saying, 'Let us make man,' He took a piece of earth, and fashioned it in His own image and likeness, and breathed into it the breath of life. Through sin, the body, which originated in Adam, came nigh to death, and it needed to be fashioned a second time by the hand of God before it could receive salvation.

When a man's body dieth, the soul which God put in it leaveth it, and goeth to a region of darkness called 'Amente'; death divideth soul and body, the latter being dissolved in the earth, and the former being fettered in Amente. The soul is a strong thing, but is powerless in the bonds of Amente, and the body is a weak thing; but both are equally powerless. The soul cannot steer the body, and is carried off by the Devil, who preventeth it from helping its body; it is bound hand and foot, not only with the fetters of Amente, but with its sins, which act as cords tied about it. The soul is tortured in Amente, and is made the footstool of death, and it weepeth and sigheth saying, 'Where is my good body wherein I sang hymns, and prayed, and walked with my friends, and made merry? When in the body I had a name, but now I am no longer a man, but a soul.'

The reference to the name as belonging to or being a part of the mortal body is very interesting, and shews that the author of the Homily held the ordinary Egyptian view about the name forming an integral part of the human economy. In describing the state of bliss in which King Pepi I lived in the Other World, the ancient writer under the sixth dynasty said: 'His tunic is on him, his staff and whip are in the palm of his hand, he is sound with his flesh, he is happy with his name,[1] he liveth with his *ka'* (or, double).[2] The soul without a name could not be invited to partake of offerings; hence the prayer: 'Let my name be called out, let it be found on the tablet of offerings, let offerings be given unto me in the presence [of Osiris], as unto the followers of Horus.'[3] To 'make to live the name' of a father was the duty of every pious son, for it ensured him a supply of celestial meat and drink, and the commemorations of the names of the dead by the living on earth brought the souls to whom they belonged under the notice of the divine ministrants who presented to the Great God the souls whose names were known to them. The knowledge of the name of a god, or devil, gave a man power over him, and the utterance of the 'mighty names' of celestial beings was believed to produce magical results. The preservation of the name was all-important, and on some tombs the names of those for whom they were made are repeated hundreds of times.

According to the Homily, the body when the soul hath left it is like a dumb musical instrument. When the body hath perished no one can tell from its dust what its features were like, and when the bones of the dead are scattered no man can say which of them belonged to such and such a body. Only one man, Adam, was made from the earth, and yet the dead are everywhere in the earth; and Amente is filled with their souls. Man inherited death through his sins and disobedience, and his sins are fellow-workers with Death to bring him to the dust. Since man's expulsion from Paradise no period of his life hath in it joy. His birth is accompanied by risk to himself, his early years are full of tears, his early manhood is vexed with passion, his married life is full of anxiety, his old age is full of misery and the expectation of death. Death spareth none. When God saw man's

---

[1]  *nefer ḥnā ren-f.*

[2] See the text of Pepi I, l. 169. [3] Papyrus of Ani, sheet I, l. 20.

misery, He visited him, and took upon Himself the body of a man from the Virgin. Death boasted, 'I will conquer man,' and he separated bodies from souls, and cast the souls into Amente. Christ gathered together souls and bodies, and rejoined each soul to its own body. He went into Amente and set free the souls which were therein, and gave them to their bodies. He was under no obligation to Death, and was not bound to die like man; therefore He thrust aside the power of Death, and released the souls which were in his bonds. He gave Man for man, and His death for our death. He begot man a second time through the suffering of His own death. Who brought death upon Him? Man whom He came to save. Think of the insolent daringness of the Jews who hung on a tree Him that had hung out the heavens! He Who raised the dead did they bury in the earth! Whilst Christ hung on the Cross Amente was rent asunder, and the souls were set free, and the dead were raised. When He died He abolished Death, and conquered him. Death saw Life on the Cross, and fell down at His feet. The Angels were stupefied, the Elements were horror-stricken, the mountains quaked, the waves of the sea stood up, and the abyss opened its mouth to swallow up everything. An Angel came forth with a sword to slay the men who had hung Christ on a tree, but His mercy prevented him.

Then the Lord went down into Amente, not in the flesh, but in the spirit; He despoiled Amente and made Himself its Master. His Blood shed on the earth protected all the earth, and all in it; His Body raised the dead, and benefited the Elements; His Spirit saved the souls in Amente and set them free, and gave them to their bodies which He raised up out of the earth. He rose from the dead at dawn on the First Day of the Week; had He not died man could not have been saved. Death fell down at Christ's feet, and was conquered; the Devil, the tyrant and rebel, became a captive.

Earth cried out, Spare me, O Lord, and free me from the curse which is on me, and from the wickedness of the Devil, for Thy Body was buried in me. Thou hast sought for the members of men whom Thou madest. Take Thou, then, man, Thy deposit. Take Thou Thine image which Thou didst commit to me as a pledge. Take Thou Adam. Christ took man into heaven as a gift to His Father, man, His own image. And Christ sitteth above the Cherubim and is the Captain of all His creation.

X.

THE DISCOURSE WHICH APA EUSEBIUS, BISHOP OF CAESAREA OF CAPPADOCIA, PRONOUNCED CONCERNING THE CANAANITISH WOMAN.

This Homily is of considerable interest as illustrating the method followed by famous divines in expounding the Scriptures to monks in monasteries. According to the title its author was Eusebius of Caesarea, but Prof. G. Mercati has pointed out[1] that its commencement and contents agree exactly with the Homily of St. John Chrysostom printed in Migne, *Patrologiae*, Ser. Graec., tom. lii, coll. 449–460. This is another proof that the Coptic scribe was as careless in assigning authorship to the works he was copying as the translator was in making his Coptic paraphrases of the Greek text. The argument of the writer is as follows: The Church will never be without enemies, and though men may plot against her, and the waves of persecution break over her, she shall never be overcome, for she is built on the Rock Who said that the gates of Amente should not prevail against her. Trial is good for a man, and he should not fear temptation, for tribulation doeth no harm to the man of fortitude. Let us prepare a table. Yesterday Paul, the tent-maker, provided the table; to-day the table is that of Matthew. Let no man despair concerning his salvation. If thou art a tax-gatherer thou canst become an Evangelist; if a thief thou canst enter Paradise. Confess thy sins; justify thyself. When Jesus came to the border of Tyre and Sidon, a woman came to Him. A woman, the strongest weapon of the Devil, the mother of sin, the beginning of all wickedness! The Jews fled from Him, but she fled to Him, and cried for mercy. She did not ask the Apostles to take her to Him, but appealed to Him direct. Consider her wisdom. She did not go to the necromancers, or the exorcists, or the magicians, or the Devil-worshippers, but to Christ. At first in answer to her appeal He was dumb, and she bore patiently His rebuke, and permitted herself to compare herself to the dogs. Be thou like the Canaanitish woman, and pray in whatsoever place thou art; God does not require tens of thousands of strings of words, but pure and simple prayer. He will hear thee whensoever thou callest, and at once. Cry 'Have mercy on me', and He will come immediately. And whether thou goest into the church of the Persians, or the Cutheans, or the Hindoos (?), and the Moors, thou shalt hear Christ saying, 'O thou woman, great is thy faith.' As God said, Let things be, and they came into being, so Christ saith, Let things be, and they come into being. By Him the Devil was driven out of the daughter of the Canaanitish woman, and by Him we ourselves shall be healed, for He is in the Father, and the Father is in Him.

---

[1] *Journal of Theological Studies*, vol. viii, p. 14. I owe this reference to Mr. W. E. Crum and to Prof. Mercati.

PASSAGES OF SCRIPTURE QUOTED OR REFERRED TO

Genesis :— PAGE
- i. 26 . . . 259
- iii. 13 . . . 184
- iii. 24 . . . 241
- iv. 8 . . 239, 241
- viii. . . . 242
- x. 10 . . . 253
- xii. 1 . . . 187
- xvii. 5 . . . 242
- xxxi. 4 . . 173
- xxxix. 12 . . 242
- xlviii. 16 . . 150
- xlix. 10 . . 281

Exodus :—
- iii. . . . 242
- iii. 10 . . . 227
- xiii. 21 . . 185
- xv. 2 . . . 247
- xx. 17 . . . 198
- xxv. 9 . . . 249
- xxxiv. 33 . . 238
- xl. 3 . . . 238

Numbers :—
- xvii. 8 . . . 242
- xxi. 9 . . . 242
- xxii. . . . 242

Deuteronomy :—
- v. 21 . . . 198
- xxxii. 15 . 177, 372

Joshua :—
- ii. 1 . . . 243
- x. 13 . . . 242

1 Samuel :— PAGE
- xvi. 13. . 227, 242

1 Kings :—
- v. 13–18 . . 256
- vi. 7 . . 249, 254
- vi. 38 . . . 256
- viii. 22 ff. . . 255
- ix. . . . 255
- xix. . . . 242
- xxi. 13 . . 239
- xxi. 27–29 . 149, 162

2 Kings :—
- ii. 11, 12 . . 242
- xxv. 9 . . . 256

Psalm :—
- ii. 8 . . . 281
- iv. 4 . . . 149
- vi. 5 . . . 183
- vi. 6 . . . 149
- vii. 12 . . . 169
- xii. 1 . . . 402
- xvi. 1 . . . 178
- xvi. 8 . . . 180
- xvii. 8 . . . 174
- xviii. 9, 10 . . 240
- xviii. 29 . . 153
- xix. 12 . . 181
- xxii. 15 . . 268
- xxii. 25 . . 148
- xxiv. 8 . . 240
- xxviii. 8 . . 148

PSALM (*continued*) :— PAGE
xxx. 9 . . . 150
xxxiv. 12 . . 164
xxxiv. 13 . . 164
xli. 4 . . . 162
xlii. 2 . . 171, 172
xlii. 3 . . . 212
xliv. 22 . . 212
xlv. 2 . . . 171
xlviii. 1 . . 281
li. 1 . . . 163
li. 7 . . . 159
li. 17 . . . 212
lvii. 7 . . . 154
lxix. 2 . . 194
lxxi. 6 . . . 251
lxxi. 12 . . 402
lxxii. 2 . . 168
lxxiii. 8 . . 202
lxxiii. 10, 11 . 202
lxxx. 2 . . 402
lxxxi. 2 . . 150
xc. 14 . . . 402
xci. 3 . . . 190
xciv. 18 . . 168
xcv. 5 . . . 250
xcv. 7, 8 . . 159
ciii. 8 . . . 169
cviii. 1 . . 154
cix. 6 . . . 180
cxviii. 13 . . 168
cxviii. 26 . . 403
cxix. 73 . . 251
cxix. 103 . . 190
cxix. 109 . . 190
cxix. 121 . . 170
cxix. 136 . . 149
cxix. 164 . . 187
cxix. 176 . . 403
cxxiv. 7 . . 190
cxxx. 3 . . 165
cxxxix. 7 . . 219
cxxxix. 15 . . 251
cxlv. 1 . . 180
cxlv. 14 . . 168

JOB :— PAGE
i. 12 . . . 172
x. 9 . . . 250
x. 10–13 . . 251

PROVERBS :—
iii. 9 . . . 205
vi. 5 . . . 152
vii. 2 . . . 174
xiv. 1 . . . 256
xv. 8 . . . 205
xxi. 13 . . 205
xxi. 17 . . 205

ECCLESIASTES :—
i. 2 . . . 162
xii. 11 . . . 180

SONG OF SOLOMON :—
iv. 7 . . . 148
iv. 12 . . . 195
vii. 8 . . . 179

ISAIAH :—
i. 16, 17 . . 204
iii. 14 . . . 229
iv. 2 . . . 237
ix. 2 . . 273, 403
xi. 10 . . . 281
xxxv. 10 . . 171
xliii. 25 . . 162
xlvi. 13 . . 403
xlviii. 13 . . 250
xlix. 15 . . 171
l. 2, 3 . . . 250
l. 11 . . . 160
lviii. 9 . . . 201
lxiv. 4 . . . 171
lxvi. 1 . . . 250
lxvi. 24 . . 221

JEREMIAH :—
i. 5 . . . 251
i. 11–13 . . 184
ii. 32 . . . 171

JEREMIAH (*continued*) :—
PAGE
iii. 6, 7 . . . 159
iii. 12 . . . 208
iii. 22 . . . 159
viii. 4 . . 159, 169
viii. 22 . . 158
ix. 1 . . . 183
ix. 21 . . . 179
xi. 11 . . . 208
xiii. 17 . . 157
xvii. 14 . 162, 402

EZEKIEL :—
xiv. 14 . . 183
xviii. 21, 22 . . 163
xviii. 27, 32. . 159
xliii. 7 . . . 402
xliv. 1–3 . . 405

DANIEL :—
iii. 21 ff. . . 242
iv. 33 ff. . . 162
vi. 16 ff. . . 242
x. 1 . . . 227
x. 2 . . . 177
xii. 6 . . . 206

JONAH :—
ii. 1 . . . 242
iii. 1 ff. . . 162

MICAH :—
vi. 8 . . . 154

ZECHARIAH :—
ii. 8 . . . 174

MALACHI :—
ii. 13 . . . 207
iii. 2 . . . 184
iii. 8, 10 . . 205

2 ESDRAS :—
v. 44 . . . 231

ECCLESIASTICUS :—
PAGE
xxi. 1 . . . 159

BARUCH :—
iii. 37 . . . 244

MATTHEW :—
iii. 2 . . . 188
iii. 8 . . . 158
v. 4 . . . 149
v. 7 . . . 209
v. 8 . . . 181
v. 20 . . . 209
v. 23 . . . 207
v. 25 . . . 169
vi. 1 . . . 207
vi. 31, 33 . . 177
vii. 13 . . 177, 187
vii. 21 . . . 156
viii. 7 . . . 282
ix. 2 . . . 221
ix. 6 . . . 282
ix. 9 . . . 277
ix. 14 . . . 229
x. 19 . . . 234
x. 22 . . . 178
x. 37, 38 . . 218
x. 42 . . . 224
xi. 28 . . . 281
xii. 1 . . . 229
xiii. 17 . . 229
xiii. 40, 42 . . 221
xiv. 29 ff. . . 221
xv. 2 . . . 229
xv. 21–28 . . 275
xv. 22 . . . 278
xv. 23 . . . 280
xv. 24 . . . 281
xv. 26 . . . 282
xv. 27 . . . 283
xv. 28 . . . 284
xvi. 18. . . 275
xvi. 24. . . 223
xvi. 26. . . 184
xvii. 4. . . 161

MATTHEW (*continued*):—
PAGE
xix. 29 . . 218
xx. 1–16 . . 226
xx. 8 . . . 228
xx. 13 . . . 230
xx. 13, 14 . . 233
xxii. 12, 13 . . 185
xxiii. 35 . . 239
xxiv. 21 . . 248
xxiv. 35 . . 252
xxiv. 48–51 . . 153
xxv. 1 . . . 179
xxv. 11, 12 . . 183
xxv. 12 . . 183
xxv. 21 . . 172
xxv. 24–30 . . 185
xxv. 34 186, 210, 224
xxv. 35, 36 . . 160
xxv. 41, 46 . . 221
xxvi. 15 . . 235
xxvi. 23 . . 231
xxvi. 39–44 . . 219
xxviii. 19 . . 282

MARK:—
ii. 5, 9 . . . 221
vii. 24 . . . 278
ix. 41 . . . 160
xiv. 5 . . . 231

LUKE:—
v. 20, 23 . . 221
vi. 21 . . . 149
vi. 36 . . . 188
vi. 38 . . . 209
vii. 36 ff. . . 162
vii. 48 . . . 221
xii. 35, 36, 37 . 153
xii. 45, 46 . . 153
xiii. 7 . . . 208
xvi. 19–31 . . 186
xix. 8 . . . 208
xix. 9 . . . 208
xxii. 28–30 . 215, 223

LUKE (*continued*):—
PAGE
xxiii. 42, 43 . . 162
xxiii. 43 . . 282

JOHN:—
i. 14 . . . 244
iii. 35 . . . 228
v. 17 . . . 251
vi. 44 . . . 228
xi. 39, 44 . . 282
xii. 47 . . . 159
xiii. 27 . 230, 231
xiv. . . . 285
xvii. 6 . . . 228
xvii. 12 . . 228
xviii. 9 . . 228
xx. 28 . . . 399

ACTS:—
i. 26 . . . 233
ii. 42 . . . 188
vii. 47–49 . . 257
xvii. 28 . . 245

ROMANS:—
i. 28 . . . 204
iii. 23 . . . 402
iii. 25 . . . 401
v. 3 . . . 190
vii. 24 . . . 218
viii. 35, 36 . 181, 212
xii. 1 . . . 178
xii. 19 . . . 168
xiii. 12 . . 225
xv. 19 . . . 147

1 CORINTHIANS:—
i. 23 . . . 399
iii. 13 . . 175, 190
iii. 16, 17 . . 250
iv. 4 . . 147, 180
vi. 19 . . . 250
vii. 32 . . . 179
viii. 1 . . . 250
ix. 27 . . . 147

1 Cor. (*continued*) :— PAGE
ix. 24 . . . 178
x. 12 . . . 168
xii. 28 . . . 229
xv. 20 . . . 403
xv. 33 . . . 176

2 Corinthians :—
iv. 18 . . . 189
v. 17 . . . 236
v. 21 . . . 244
vi. 2 . . . 151
xi. 25–27 . . 147
xii. 2–4 . . 147

Galatians :—
ii. 20 . . . 223
v. 17 . . . 169
v. 22 . . . 213
vi. 10 . . 151, 188
vi. 14 . . . 223

Ephesians :—
iv. 28 . . . 209
vi. 10 . . . 154

Philippians :—
ii. 8 . . . 148
iii. 2 . . . 282
iii. 13 . . . 154
iii. 20 . . . 177
iv. 6 . . . 176

Colossians :— PAGE
i. 13 . . . 403
i. 18 . . . 403
iii. 5 . . . 212
iii. 12 . . . 156

Thessalonians :—
v. 17 . . . 187
v. 23 . . . 150

1 Timothy :—
vi. 5 . . . 175
vi. 12 . . . 177

2 Timothy :—
ii. 12 . . . 223
iv. 6 ff. . . 147

Hebrews :—
ii. 14 . . . 402
iv. 5 . . . 257
iv. 15 . . . 244
x. 31 . . 178, 218
xi. 13 . . . 156
xii. 4 . . . 155

James :—
i. 17 . . . 243
iii. 6 . . . 175
iv. 7 . . . 156

1 Peter :—
v. 8 . . . 152

THE DISCOURSE OF APA JOHN, ARCHBISHOP OF CONSTANTINOPLE, ON REPENTANCE AND CONTINENCE.

(Brit. Mus. MS. Oriental 5001)

ⲞⲨⲖⲞⲄⲞⲤ Ⲉ ⲀϤⲦⲀⲨⲞϤ Ⲛ̄ϬⲒ ⲀⲠⲀ Ⲓ̈ⲰϨⲀⲚⲚⲎⲤ ⲠⲀⲢⲬⲎⲈⲠⲒⲤⲔⲞⲠⲞⲤ Ⲛ̄ⲔⲰⲤⲦⲀⲚⲦⲒⲚⲞⲨⲠⲞⲖⲒⲤ ⲈⲦⲂⲈ ⲦⲘⲈⲦⲀⲚⲞⲒⲀ ⲘⲚ̄ ⲦⲈ[Ⲅ]ⲔⲢⲀⲦⲒⲀ·

Fol. 2 *a* col. 1
ⲣ̄ⲡ̄ⲁ̄

Ⲡⲙⲁⲅⲁⲣⲓⲟⲥ ⲡⲁⲩⲗⲟⲥ ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲛ ⲛ̄ ϩⲉⲑⲛⲟⲥ
ⲡⲉ ⲛⲧⲁϥϣⲱⲡⲉ ⲛ̄ ⲥⲁϩ ⲛ̄ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲡⲉ ⲛⲧⲁϥⲁⲅⲱⲛⲓⲍⲉ
ⲉ ⲧⲛ̄ⲧⲱⲛϥ̄ ⲉ ⲛ ⲇⲩⲛⲁⲙⲓⲥ ⲛ ⲁⲥⲱⲙⲁⲧⲟⲥ ϩⲛ̄ ⲧⲉϥⲡⲟⲗⲩⲧ-
ⲧⲓⲁ · | ⲡⲉ ⲛⲧⲁϥϫⲉⲕ ⲡ̄ⲡⲱⲧ̄ ⲉ ⲃⲟⲗ ⲁϥϩⲁⲣⲉϩ ⲉ ⲧⲡⲓⲥⲧⲓⲥ · Fol. 2 *a* col. 2
ⲡⲉ ⲛⲧⲁϥⲣ̄ ⲟⲩⲟⲉⲓⲛ ϩⲛ̄ ⲛ̄ ⲛⲏⲥⲧⲓⲁ ϩⲛ̄ ⲟⲩϩⲕⲟ̄ ⲙⲛ̄
ⲟⲩⲉⲓ̈ⲃⲉ ⲙⲛ̄ ⲛ̄ ⲕⲓⲛⲇⲩⲛⲟⲥ · ⲡⲉ ⲛⲧⲁϥϩⲩⲡⲟⲙⲓⲛⲉ ⲉ ⲧⲉϩⲓⲏ̄
ϫⲓⲛ ⲛ̄ ⲑⲓⲗⲏⲙ̄ ϣⲁⲁ ϩⲣⲁⲓ̈ ⲉ ⲡⲓⲗⲗⲩⲣⲓⲕⲟⲛ ⲉϥⲧⲁϣⲉ
ⲟⲉⲓϣ ⲙ̄ ⲡⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ :

Ⲡⲉⲓ̈ ⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲏⲡ̄ ⲉ ⲡⲕⲁϩ · ⲁⲩⲱ ⲡⲉⲓ̈ ⲣⲱⲙⲉ
ⲉⲧ ⲏⲡ ⲉ ⲧⲡⲉ̄ · ⲡⲉⲧ ⲉⲩ | ⲛ̄ⲧⲁϥ ⲡⲉⲭ̄ⲥ̄ ⲉϥϣⲁϫⲉ ϩⲣⲁⲓ̈ Fol. 2 *b* col. 1
ⲛ̄ ϩⲏⲧϥ̄ · ⲡⲙⲁ̄ ⲛ̄ ⲟⲩⲱϩ ⲙ̄ⲡⲉ (*sic*) ⲡⲉⲡ̄ⲛ̄ⲁ̄ ⲉⲧ ⲟⲩⲁⲁⲃ ·
ⲡⲉ ⲛⲧⲁⲩⲧⲟⲣⲡϥ̄ ϣⲁⲁ ⲧⲙⲉϩ ϣⲟⲙⲧⲉ ⲙ̄ ⲡⲉ · ⲉ ⲁ-
ϥⲥⲱⲧⲙ̄ ⲉ ϩⲉⲛϣⲁϫⲉ ⲙ̄ ⲙⲩⲥⲧⲏⲣⲓⲟⲛ · ⲡⲉ ⲛⲧⲁⲩϫⲓⲧϥ̄
ⲉ ⲡⲡⲁⲣⲁⲇⲓⲥⲟⲥ ·

Ⲡⲉⲧⲉ ⲙⲡ̄ⲑⲉ ⲙ̄ ⲡⲁⲣϩⲓⲥⲧⲁ ⲙ̄ ⲡⲉϥⲙⲉ ⲙⲛ̄ ⲡⲉϥⲕⲱϩ
ⲉ ϩⲟⲩⲛ ⲉ ⲡⲉⲭ̄ⲥ̄ · ⲡϥⲁⲓ̈ ⲣⲟⲟⲩϣ ⲛ ⲛ̄ ⲉⲕⲕⲗⲏⲥⲓⲁ ·
ⲡⲉϩⲣⲏⲧⲱⲣ ⲛ̄ ⲧⲙⲛ̄ⲧⲉⲩⲥⲉⲃⲏⲥ · ⲡⲛⲩⲙⲫⲁ | ⲅⲱⲅⲟⲥ Fol. 2 *b* col. 2
ⲛ̄ ⲛⲉ ⲛⲧⲁⲩⲡⲓⲥⲧⲉⲩⲉ ⲉ ⲡⲉⲭ̄ⲥ̄ · ⲡⲕⲩⲣ̄ⲝ̄ ⲁⲩⲱ ⲡⲥⲁϩ ⲛ ⲛ̄
ϩⲉⲑⲛⲟⲥ · ⲡⲉ ⲛⲧⲁϥⲧⲥⲁⲃⲟⲛ ⲉ ⲧⲉϩⲓⲏ̄ ⲛ̄ ⲃⲱⲕ ⲉ ϩⲣⲁⲓ̈
ⲉ ⲧⲡⲉ · ⲡⲉϫⲁϥ ϫⲉ ϯⲱϥⲉ ⲙ̄ ⲡⲁ ⲥⲱⲙⲁ̄ · ϯⲉⲓ̈ⲣⲉ ⲙ̄ⲙⲟϥ
ⲛ̄ ϩⲙ̄ϩⲁⲗ · ⲙⲏⲡⲱⲥ ⲁⲓ̈ⲧⲁϣⲉ ⲟⲉⲓϣ ⲛ̄ ϩⲉⲛⲕⲟⲟⲩⲉ ⲧⲁ-
ϣⲱⲡⲉ ⲁⲛⲟⲕ ⲛ̄ ϫⲟⲟⲩⲧ̄ ·

29.

Fol. 3 *a* col. 1 Ⲉϣϫⲉ ⲁ ⲡⲉⲓ ⲣⲱⲙⲉ ϭⲉ ⲉⲧ ⲟⲩⲁⲁⲃ ⲉ | ⲧ ⲉⲩⲛ̅ⲧⲁϥ
ⲣ̅ⲡ̅ⲋ̅ ⲙ̅ⲙⲁⲩ ⲙ̅ ⲡⲉï ⲙⲏⲏϣⲉ ⲛ ⲁⲣⲉⲧⲏ̅ ⲡⲉ ⲛⲧⲁϥϫⲟⲟⲥ
ϩⲛ̅ ⲟⲩⲡⲁⲣⲣⲏⲥⲓⲁ̅ ϫⲉ ϯⲥⲟⲟⲩⲛ ⲁⲛ ⲛ̅ ⲗⲁⲁⲩ ⲁⲛⲟⲕ
ⲉ ⲁïⲁⲁϥ· ⲁϥⲣ̅ ϩⲟⲧⲉ ⲁⲩⲱ ⲁϥϣⲁϫⲉ ⲛ̅ ⲧⲉï ϩⲉ· ⲉïⲉ
ⲟⲩ ⲡⲉⲧ ⲛ̅ⲛⲁⲁϥ ⲁⲛⲟⲛ ⲛⲉï ⲧⲁⲗⲁⲗⲁⲓⲡⲱⲣⲟⲥ (*sic*) ⲛⲁï
ⲉⲙⲛ ⲟⲩⲕⲁⲧⲟⲣⲑⲟⲟⲩ ⲛ̅ ⲗⲁⲁⲩ ⲛ ⲁⲣⲉⲧⲏ̅·

Ⲟⲩⲕ ⲟⲩⲛ ⲡⲉⲧ ⲉϣϣⲉ ⲉ ⲣⲟⲛ ⲡⲉ ⲉ ⲧⲣⲉ ⲛⲣⲟⲉⲓⲥ
Fol. 3 *a* col. 2 ⲛ̅ⲧⲛ̅ϣⲗⲏⲗ | ⲛ̅ ⲟⲩⲟⲉⲓϣ ⲛⲓⲙ· ⲛ̅ⲧⲛ̅ⲁⲓ̈ⲧⲓ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲛ
ⲟⲩⲛⲟⲩϥ ⲁⲛ ⲟⲩⲇⲉ ⲟⲩϩⲁⲧ ⲟⲩⲇⲉ ⲗⲁⲁⲩ ⲙ̅ ⲙⲛ̅ⲧⲣⲙ̅ⲙⲁⲟ̅
ⲛ̅ⲧⲉ ⲡⲉⲓ ⲕⲟⲥⲙⲟⲥ ⲁⲗⲗⲁ ⲛ̅ ⲧⲙⲛ̅ⲧⲣⲙ̅ⲙⲁⲟ̅
ⲛ ⲙ̅ ⲡⲏⲩⲉ ⲙⲁⲩⲁⲁⲥ· ⲁⲩⲱ ⲉ ⲧⲣⲉ ⲛⲉⲩⲫⲣⲁⲛⲉ ⲉϫⲙ̅
ⲡϫⲟⲉⲓⲥ·

Ϣⲁⲣⲉ ϩⲟïⲛⲉ ⲙⲉⲛ ⲉⲩⲫⲣⲁⲛⲉ ⲉϫⲛ̅ ⲟⲩⲙⲛ̅ⲧⲣⲙ̅ⲙⲁⲟ̅·
ϩⲉⲛⲕⲟⲟⲩⲉ ⲇⲉ ⲉϫⲛ̅ ϩⲉⲛⲙⲁ̅ ⲛ̅ ⲥⲱ ⲙⲛ̅ ϩⲉⲛϭⲓⲛⲟⲩⲟⲟⲙ·
Fol. 3 *b* col. 1 ⲁⲩⲱ ϩⲉⲛⲕⲟⲟⲩⲉ ⲉϫⲛ̅ ⲟⲩⲥⲁ̅ ⲙⲛ̅ ⲟⲩⲉ | ⲟⲟⲩ ⲛ̅ⲧⲉ
ⲡⲕⲟⲥⲙⲟⲥ· ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲇⲉ ⲛ̅ⲧⲟⲥ ⲙⲁⲣⲉⲥ ⲉⲩⲫⲣⲁⲛⲉ
ⲉϫⲙ̅ ⲡϫⲟⲉⲓⲥ· ⲁⲩⲱ ⲙⲁⲣⲉⲥ ϣⲓⲛⲉ ⲛ̅ⲥⲁ ⲡⲧⲁïⲟ̅ ⲡⲉ
ⲉ ⲃⲟⲗ ϩⲓ ⲧⲟⲟⲧϥ̅ ⲉⲥϫⲱ ⲙ̅ⲙⲟⲥ ϫⲉ ⲉⲣⲉ ⲡⲁ ⲧⲙⲁⲉïⲟ
ϩⲁⲧⲏⲕ· ⲙⲛ̅ ⲗⲁⲁⲩ ⲉⲛⲉ ϭⲱⲱϥ ⲏ̅ ⲉϥⲥⲏϣ ⲛ̅ ⲑⲉ
ⲛ̅ ⲧⲉⲯⲩⲭⲏ ⲉⲧ ⲙⲏϩ ⲙ̅ ⲡⲁⲑⲟⲥ·

Ⲉⲧⲃⲉ ⲡⲁï ⲡⲉⲧ ⲉϣϣⲉ ⲡⲉ ⲉ ⲧⲣⲉ ⲛϥⲓ ⲡⲣⲟⲟⲩϣ
ϩⲁ ⲧⲉⲛⲯⲩⲭⲏ· ⲛ̅ ⲟⲩⲟⲉⲓϣ ⲛⲓⲙ ⲁⲩⲱ ⲉ ⲧⲣⲉ ⲛϫⲟⲟⲥ
Fol. 3 *b* col. 2 ⲛ̅ ⲑⲉ ⲙ̅ ⲡ̅ⲡⲉⲧ ⲟⲩⲁⲁⲃ | ⲇⲁⲩⲉⲓⲇ ϫⲉ ⲡϫⲟⲉⲓⲥ ϯ ⲛ̅ⲟⲩϭⲟⲙ
ⲉ ⲡⲁⲥⲁ̅· ϫⲉ ⲕⲁⲥ ϩⲙ̅ ⲡⲧⲣⲉ ⲡⲛⲩⲙⲫⲓⲟⲥ ⲑⲉⲱⲣⲉⲓ̅
ⲙ̅ ⲡⲥⲁ ⲛ̅ ⲧⲉⲯⲩⲭⲏ ⲉϥⲉϫⲟⲟⲥ ϫⲉ ⲛⲁⲛⲟⲩ ⲧⲏⲣⲉ
ⲧⲁϣⲃⲉⲉⲣⲉ ⲁⲩⲱ ⲙⲛ̅ ⲗⲁⲁⲩ ⲛ̅ ϫⲃⲓⲛ ⲛ̅ ϩⲏⲧⲉ·

Ⲁⲗⲗⲁ ⲕⲁⲛ ⲉⲣϣⲁⲛ ⲕⲁⲧⲟⲣⲑⲟⲟⲩ ⲛ̅ ⲧⲁⲣⲉⲧⲏ̅ ϯ ϩⲧⲏ̅ ⲉ
[1]ⲧⲙ̅ ϫⲓⲥⲉ ⲛ̅ϩⲏⲧ̅ ⲉϫⲙ̅ ⲡⲟⲩⲥⲁ̅· ⲙⲏ ⲡⲟⲧⲉ ⲛ̅ⲧⲉ ⲡⲛⲟⲩⲧⲉ
Fol. 4 *a* col. 1 ⲕⲧⲉ ⲡⲉϥϩⲟ̅ ⲥⲁ ⲃⲟⲗ ⲙ̅ | ⲙⲟ̅ ⲉⲧⲃⲉ ⲧⲙⲛ̅ⲧϫⲁⲥⲓ ϩⲏⲧ·
ⲣ̅ⲡ̅ⲉ̅ ⲟⲩ ⲅⲁⲣ ⲡⲉⲧⲉ ⲣ ⲁϣⲁⲁϥ ⲕⲁⲧⲁ ⲡⲉⲙϣⲁ̅ ⲛ̅ ⲛⲉ
ⲛⲧⲁ ⲛⲉⲧ ⲙ̅ⲙⲁⲩ ϩⲩⲡⲟⲙⲓⲛⲉ ⲉ ⲣⲟⲟⲩ ϩⲁⲣⲟ̅· ⲁϥⲑⲃⲃⲓⲟϥ
ⲉⲧⲃⲏⲏⲧⲉ ⲁϥϯ ⲙ̅ ⲡⲉϥⲥⲛⲟϥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲛ ⲁⲥⲟⲩ
ϩⲁⲣⲟ̅·

---

[1] The ⲧ is written over ϭ erased.

Ⲡⲉⲧ ϯ ϩⲣⲉ ⲛ̄ ⲥⲁⲣⲝ̄ ⲛⲓⲙ ⲁϥⲛⲏⲥⲧⲉⲩⲉ ϩⲛ̄ ⲧⲥⲁⲣⲝ̄
ⲉⲧⲃⲏⲏⲧⲉ· ⲡⲉ ⲛⲧⲁϥⲧⲁⲙⲉⲓ̈ ⲉ ⲡⲉϩⲗⲟϭ ⲙ̄ ⲡⲉⲃⲓⲱ̄·
ⲁϥ | ϫⲓϯⲡⲉ ⲛ ⲟⲩⲥⲓϣⲉ ⲉⲧⲃⲏⲏⲧⲉ· ⲡⲉⲧ ⲕⲟⲥⲙⲉⲓⲛ ⲧ̄ⲡⲉ Fol. 4 *a* col. 2
ϩⲙ̄ ⲡⲉⲭⲟⲣⲟⲥ ⲛ ⲛ̄ ⲥⲓⲟⲩ· ⲁϥⲫⲟⲣⲉⲓ ⲛ ⲟⲩⲕⲗⲟⲙ
ⲛ̄ ϣⲟⲛⲧⲉ ⲉⲧⲃⲏⲏⲧⲉ· ⲉ ⲁϥϣⲱⲡⲉ ⲛ ⲥ̄ⲧⲙⲏⲧ̄ ϣⲁⲁ
ϩⲣⲁï ⲉ ⲡⲙⲟⲩ· ⲟⲩⲙⲟⲩ ⲇⲉ ⲛ̄ⲥ⳨ⲟ̄ⲥ̄·

Ⲟⲩⲕ ⲟⲩⲛ ⲡⲉⲧ ⲉϣϣⲉ ⲁⲛ ⲡⲉ ⲉⲧ ⲣⲉ ⲛϣⲟⲩϣⲟⲩ
ⲙ̄ⲙⲟⲛ ϩⲛ̄ ⲛⲁï· ⲁⲗⲗⲁ ⲉ ⲧⲣⲉ ⲛⲧⲟⲉⲓⲧ̄ ⲛ̄ⲧⲛ̄ⲣⲓⲙⲉ
ⲛ̄ⲧⲛ̄ⲥⲱⲧⲙ̄ ⲥⲁ ⲡⲉⲧ ϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉ ⲙ̄ ⲕⲁϩ ⲛ̄ϩⲏⲧ ⲉϫⲛ̄
ⲛⲉ | ⲧⲉⲧⲛ̄ ϫⲱ ⲙ̄ⲙⲟⲟⲩ ϩⲛ̄ ⲛⲉⲧⲛ̄ϩⲏⲧ̄ ϩⲓϫⲛ̄ ⲛⲉⲧ ⲙ̄ Fol. 4 *b* col. 1
ⲙⲁ̄ ⲛ ⲛ̄ⲕⲟⲧⲕ̄· ϫⲉ ⲕⲁⲥ ⲛⲉ ⲛⲧⲁⲛⲁⲁⲩ ϩⲙ̄ ⲡⲉϩⲟⲟⲩ
ⲉⲛⲁⲣ̄ ⲡⲉⲩⲙⲉⲉⲩⲉ ϩⲛ̄ ⲧⲉⲩϣⲏ̄· ⲛ̄ⲧⲛ̄ ⲁϣⲁϩⲟⲙ ⲉ ϩⲣⲁï
ⲉ ϫⲱⲟⲩ·

Ⲧⲁï ⲧⲉ ⲑⲉ ⲛ̄ⲧ ⲁϥⲁⲁⲥ ⲛ̄ϭⲓ ⲁⲭⲁⲃ ⲛ̄ⲧ ⲉⲣⲉ ϥ ⲙ̄ ⲕⲁϩ
ⲛ̄ϩⲏⲧ̄· ⲁϥⲛⲏⲥⲧⲉⲩⲉ ⲁϥⲙⲟⲣϥ̄ ⲛ ⲟⲩϭⲟⲟⲩⲛⲉ· ⲁⲩⲱ
ⲟⲩ ⲡⲉ ⲛⲧⲁ ⲡϫⲟⲉⲓⲥ ϫⲟⲟϥ ⲉⲧⲃⲏⲏⲧϥ̄ ⲛ̄ ⲛⲁⲉïⲛⲉ
ⲛ ⲧ̄ⲕⲁⲕⲓⲁ ⲉ ϩⲣⲁï ⲉ ϫⲱϥ ϩⲛ̄ ⲛⲉϥ | ϩⲟⲟⲩ· ⲉⲧⲃⲉ Fol. 4 *b* col. 2
ⲡⲁï ⲣⲱ̄ ⲁ ⲡⲥⲱⲧⲏⲣ ⲙⲁⲅⲁⲣⲓⲍⲉ ⲛ̄ ⲛⲉⲧⲣⲓⲙⲉ· ⲛⲉⲧ
ⲣⲓⲙⲉ ⲁⲛ ⲉϫⲛ̄ ⲟⲩⲕⲱⲱⲛⲥ̄ ⲏ̄ ⲡⲟⲥⲉ ⲛ̄ ϩⲉⲛⲭⲣⲏⲙⲁ·
ⲁⲗⲗⲁ ⲉ ϩⲣⲁï ⲉϫⲛ̄ ⲛⲉⲩⲛⲟⲃⲉ·

Ⲁϫⲓⲥ ϩⲱⲱⲕ ⲛ̄ ⲑⲉ ⲛ̄ ⲇⲁⲩⲉⲓⲇ ϫⲉ ϯⲛⲁϫⲱⲕⲙ̄ ⲙ̄
ⲡⲁϭⲗⲟϭ ⲕⲁⲧⲁ ⲟⲩϣⲏ ⲟⲩϣⲏ· ϯⲛⲁϩⲱⲣⲡ̄ ⲙ̄ ⲡⲁ ⲡⲣⲏϣ
ϩⲛ̄ ⲛⲁ ⲣⲙ̄ⲉïⲟⲟⲩⲉ· ⲁⲩⲱ ⲟⲛ ϫⲉ ⲁ ⲛⲁ ⲃⲁⲗ ⲧⲁⲩⲟ̄
ⲉ | ϩⲣⲁï ⲛ̄ ϩⲉⲛⲟⲑⲉ ⲙ̄ ⲙⲟⲟⲩ ⲉ ⲃⲟⲗ ϫⲉ ⲙ̄ⲡ ⲟⲩϩⲁⲣⲉϩ Fol. 5 *a* col. 1
ⲉ ⲡⲉⲕⲛⲟⲙⲟⲥ· ⲉïⲱ̄ ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲧⲱⲗⲙ̄ ϩⲓⲧⲛ̄ ⲛ̄ ⲣⲙ̄ⲉï- ⲣⲡ̄ⲍ
ⲟⲟⲩⲉ· ϩⲓⲟⲩⲉ ⲉ ϩⲟⲩⲛ ϩⲛ̄ ⲧⲉⲕⲙⲉⲥⲧ ϩⲏⲧ̄· ϫⲓ ⲛⲁⲕ
ⲙ̄ⲡⲣ̄ ⲡⲙⲉⲉⲩⲉ ⲛ̄ ⲛⲉⲕ ⲛⲟⲃⲉ· ⲉⲛⲧ ⲁⲕⲁⲁⲩ· ⲁⲩϭⲱⲣϭ̄
ⲉ ⲣⲟⲕ ⲙ̄ ⲟⲩⲟⲉⲓϣ ϩⲓⲧⲛ̄ ⲛⲉⲕⲃⲁⲗ·

Ⲁⲕⲟⲩⲱⲛ̄ ⲛ̄ ⲛⲉⲕϣⲟⲩϣⲧ̄ ⲛ̄ ⲟⲩⲟⲉⲓϣ ⲕⲁⲕⲱⲥ·
ⲁⲕⲡⲗⲁⲡⲧⲉⲓ̈ ⲛ̄ ⲧⲉⲕⲯⲩⲭⲏ | ϩⲛ̄ ⲛⲉⲕⲃⲁⲗ· ⲛ̄ ⲃⲁⲗ Fol. 5 *a* col. 2
ⲉⲛⲧ ⲁⲩⲛⲁⲩ ⲕⲁⲕⲱⲥ· ⲑⲉⲣⲁⲡⲉⲩⲉ ⲙ̄ⲙⲟⲟⲩ ⲧⲉⲛⲟⲩ ϩⲓⲧⲛ̄
ⲛ̄ ⲣⲙ̄ⲉïⲟⲟⲩⲉ· ⲁⲩⲱ ϣⲧⲁⲙ ⲛ̄ ⲛⲉⲕϣⲟⲩϣⲧ̄ ⲉ ⲧⲙ̄
ⲑⲉⲱⲣⲉⲓ ⲛ̄ ⲕⲉ ⲥⲟⲡ ⲛ̄ ϩⲉⲛ ⲡⲉⲧϣⲟⲩⲉⲓⲧ̄· ϫⲉ ⲛⲉⲕϩⲉ
ⲉ ϩⲣⲁï ⲉⲩⲥⲩⲛⲏⲑⲓⲁ ⲉⲥϩⲟⲟⲩ·

Ϣⲁⲣⲉ ⲧⲉⲩⲛⲏⲑⲓⲁ ⲅⲁⲣ ⲥⲉⲕ ⲡⲉⲧ ⲛⲁⲟⲩⲁϩϥ̄ ⲛ̄ⲥⲱⲥ
ⲉ ϩⲣⲁï ⲉ ϩⲉⲛⲛⲟϭ ⲛ̄ ⲛⲟⲃⲉ· ⲁⲕⲫⲟⲣⲉⲓ ⲛ̄ ⲟⲩϩⲃ̄ⲥⲱ̄
Fol. 5 *b* col. 1 ⲉⲥⲡⲣ̄ | ⲉïⲱⲟⲩ ϯϩⲧⲏⲕ ⲉ ⲣⲟⲕ ⲉ ⲧⲙ̄ ϩⲙⲟⲟⲥ ⲉ ϩⲣⲁï
ϩⲙ̄ ⲙⲁ̄ ⲛⲓⲙ ⲙⲏⲡⲟⲧⲉ ⲛⲅ̄ ⲧⲱⲗⲙ̄· ⲉⲕϣⲁⲛ ⲕⲁⲧⲁⲫⲣⲟⲛⲉⲓ
ⲅⲁⲣ ⲙ̄ ⲡϣⲟⲣⲡ ⲛ̄ ⲧⲱⲗⲙ̄ ⲙⲛ̄ ⲡⲙⲉϩ ⲥⲛⲁⲩ ⲙⲛ̄
ⲡⲙⲉϩ ϣⲟⲙⲛ̄ⲧ ⲗⲟⲓⲡⲟⲛ ϩⲱⲥ ⲉⲁ ⲧϩⲟïⲧⲉ ⲧⲱⲗⲙ̄ ⲧⲏⲣⲥ̄·
ⲙⲉ ⲕϫⲛⲁⲁⲩ ⲉ ϩⲙⲟⲟⲥ ⲉ ϩⲣⲁï ϩⲙ̄ ⲙⲁ̄ ⲛⲓⲙ ⲉϥϫⲁϩⲙ̄·

Ⲟⲩ ϭⲉ ⲡⲉⲧ ⲛ̄ⲛⲁⲁϥ ⲧⲉⲭⲣⲓⲁ ⲧⲉⲛⲟⲩ ϣⲗⲏⲗ
ⲉϥϭⲙ̄ϭⲟⲙ· ⲙⲏⲡⲟⲧⲉ ⲛⲅ̄ ϫⲱⲣⲡ ⲉⲩⲱⲛⲉ ϩⲛ̄ ⲧⲉⲕⲟⲩⲉⲣⲏⲧⲉ·
Fol. 5 *b* col. 2 ⲁⲩⲱ ϫⲉ ⲕⲁⲥ ⲉ | ⲣⲉ ⲡⲁⲅⲅⲉⲗⲟⲥ ⲙ̄ ⲡϫⲟⲉⲓⲥ
ⲕⲱⲧⲉ ⲉ ⲣⲟⲕ ⲛϥⲛⲁϩⲙⲉⲕ· ⲛⲅ̄ ϭⲙ̄ϭⲟⲙ ϩⲱⲱⲕ
ⲉ ϫⲟⲟⲥ ϫⲉ ⲡⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲛⲟⲩϩⲙ̄ ⲙ̄ⲙⲟï ⲉ ⲃⲟⲗ ϩⲙ̄
ⲡⲉⲑⲟⲟⲩ ⲛⲓⲙ·

Ⲁⲩⲱ ϫⲉ ⲕⲁⲥ ϩⲱⲱⲕ ⲉⲣⲉ ⲡⲁⲅⲅⲉⲗⲟⲥ ⲙⲟⲩⲧⲉ
ⲉ ⲣⲟⲕ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲧⲡⲉ̄ ⲛ̄ ⲑⲉ ⲛ ⲁⲃⲣⲁϩⲁⲙ· ⲕⲁⲓ ⲅⲁⲣ
ⲛⲁⲅⲅⲉⲗⲟⲥ ⲥⲉⲙⲉ̄ ⲛ̄ ⲛⲉⲧ ⲙⲉ̄ ⲙ̄ ⲡⲉⲩϫⲟⲉⲓⲥ ⲙ̄ⲙⲓⲛ
Fol. 6 *a* col. 1 ⲙ̄ⲙⲟⲟⲩ· ⲡⲉ | ϫⲁϥ ϫⲉ ϫⲓ ⲛ̄ ⲟⲩⲯⲁⲗⲙⲟⲥ ⲛ̄ⲧⲉⲧⲛ̄ ϯ
ⲣ̄ⲡ̄ⲑ̄ ⲛ ⲟⲩⲧⲩⲙⲡⲁⲛⲟⲛ· ⲟⲩⲯⲁⲗⲧⲏⲣⲓⲟⲛ ⲉϥⲛⲟⲧⲙ̄ ⲙⲛ̄
ⲟⲩⲕⲓⲑⲁⲣⲁ· ⲟⲩⲁ̄ ⲡⲉ ϣⲁⲕϫⲓⲧϥ ⲥⲉⲁⲡⲉⲧⲉⲓ̄ ⲙ̄ⲙⲟⲕ
ⲛ̄ ϣⲟⲙⲛ̄ⲧ·

Ⲕⲁⲓ ⲅⲁⲣ ⲉⲛ ⲥⲩⲛϩⲓⲥⲧⲁ̄ ⲉ ⲃⲟⲗ ϩⲛ̄ ϣⲟⲙⲛ̄ⲧ ⲛ̄ ⲑⲉ ⲉⲧ
ⲉⲣⲉ ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ ϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉ ⲉϥⲉϩⲁⲣⲉϩⲉ ⲡⲉⲧ ⲙ̄ ⲡⲛⲁ̄
Fol. 6 *a* col. 2 ⲉϥⲟⲩⲟϫ ⲙⲛ̄ ⲧⲉⲧⲛ̄ⲯⲩⲭⲏ̄ ⲙⲛ̄ ⲡⲉⲧⲛ̄ | ⲥⲱⲙⲁ· ⲡⲉⲯⲁⲗⲧⲏⲣⲓⲟⲛ
ⲙⲉⲛ ⲡⲉ ⲡⲉⲡⲛⲁ̄· ⲧⲕⲓⲑⲁⲣⲁ ⲇⲉ ⲧⲉ ⲧⲉⲯⲩⲭⲏ̄·
ⲡⲧⲩⲙⲡⲁⲛⲟⲛ ⲇⲉ ⲟⲩϣⲁⲁⲣ̄ ⲉϥⲙⲟⲟⲩⲧ̄ ⲡⲉⲧ ϩⲓⲱⲱϥ·
ⲙⲟⲩⲟⲩⲧ ϭⲉ ⲛ ⲧ̄ⲥⲁⲣⲝ̄· ⲧⲁⲣⲉ ⲕⲉϣϭⲙ̄ϭⲟⲙ ⲉⲥⲙⲟⲩ
ⲉ ⲡϫⲟⲉⲓⲥ ϩⲛ̄ ⲟⲩⲧⲩⲙⲡⲁⲛⲟⲛ ⲙⲛ̄ ⲟⲩⲭⲟⲣⲟⲥ·

Ⲕⲁⲓ ⲅⲁⲣ ⲛ̄ⲧⲟϥ ⲡϫⲟⲉⲓⲥ ⲁϥⲙⲟⲩϩ ⲛ̄ ⲧⲥⲁⲣⲝ̄
ϩⲁ ⲣⲟⲕ· ϭⲱϣⲧ ⲙⲏⲡⲱⲥ ⲛϥϫⲟⲟⲥ ⲛⲁⲕ ϫⲉ ⲟⲩ ⲡⲉ
Fol. 6 *b* col. 1 ⲡϩⲏⲩ ⲙ̄ ⲡⲁ ⲥⲛⲟϥ· | ⲟⲩ ϭⲉ ⲡⲉⲧ ⲕ̄ⲛⲁϣⲧⲟⲩⲉⲓⲟϥ
ⲙ̄ ⲡⲉ ⲛⲧⲁϥϣⲉⲡ ⲛⲉï ϩⲓⲥⲉ ⲧⲏⲣⲟⲩ ϩⲁ ⲣⲟⲕ·

Ϣⲱⲡⲉ ⲛ ⲟⲩϣⲏⲛ ⲛ̄ ⲣⲉϥϯ ⲕⲁⲣⲡⲟⲥ ⲧⲁⲣⲉ ⲡⲉⲥⲙⲟⲩ
ⲙ̄ ⲡϫⲟⲉⲓⲥ ϣⲱⲡⲉ ϩⲓ ϫⲱⲕ· ϯ ⲕⲁⲣⲡⲟⲥ ⲕⲁⲧⲁ
ⲧⲉⲕϭⲟⲙ· ⲉϣϫⲉ ⲙⲛ̄ ϣϭⲟⲙ ⲙ̄ⲙⲟⲕ ⲉϯ ϣⲉ̄ ⲉⲧⲉ ⲡⲧⲉ-

ⲗⲓⲟⲛ ⲡⲉ ⲕⲁⲛ ϯ ⲥⲉ̅ ⲉⲧⲉⲧⲡⲁϣⲉ ⲧⲉ· ⲉϣϫⲉ ⲡⲁⲓ̈
ϩⲟⲣϣ̅ ⲛⲁϩⲣⲁⲕ ⲕⲁⲛ ϯ ⲙⲁⲁⲃ̅ ⲉⲧⲉ ⲡⲟⲩⲱ ⲛ̅ ⲡ̅ϣⲟ |
ⲙⲛ̅ⲧ ⲡⲉ· ⲙⲟⲛⲟⲛ ⲁⲣⲓⲣⲉ ⲕⲁⲧⲁ ⲧⲉⲕϭⲟⲙ· ϫⲉ Fol. 6 *b* col. 2
ⲛⲉⲕϣⲱⲡⲉ ⲁϫⲛ̅ ⲕⲁⲣⲡⲟⲥ ⲛ̅ⲥⲉⲕⲟⲟⲣⲉⲕ ⲛ̅ⲥⲉⲛⲟϫⲕ̅
ⲉ ⲡⲕⲱϩⲧ̅·

Ⲉϣϫⲉ ⲕⲛⲁϣⲱⲡⲉ ⲁⲛ ⲛ̅ ⲟⲩⲥⲕⲉⲩⲟⲥ ⲛ̅ ⲛⲟⲩⲃ̅ ϩⲓ
ϩⲁⲧ̅· ⲙ̅ⲡⲣ̅ ϣⲱⲡⲉ ⲟⲛ ⲛ̅ ϣⲉ ϩⲓ ⲭⲟⲣⲧⲟⲥ ϩⲓ ⲣⲟⲟⲩⲉ·
ⲉⲧⲉ ⲛⲁⲓ̈ ⲛⲉ ⲑⲩⲗⲏ ⲙ̅ⲡⲕⲱϩⲧ̅· ⲙ̅ⲡⲣ̅ ⲣ̅ ⲛⲉϩⲃⲏⲩⲉ
ⲉⲧ ⲉⲣⲉ ⲡⲛⲟⲩⲧⲉ ⲙⲟⲥ | ⲧⲉ ⲙ̅ⲙⲟⲟⲩ ϫⲉ ⲛⲉⲩⲁϩⲉ Fol. 7 *a* col. 1
ⲣⲁⲧⲟⲩ ⲉ ⲣⲟⲕ ⲙ̅ ⲡⲉϩⲟⲟⲩ ⲙ̅ ⲡϩⲁⲡ ⲛ̅ ⲑⲉ ⲛ ⲥ̅ⲓ̅ⲁ̅
ⲟⲩϩⲓⲕⲱⲛ·

Ⲛ̅ⲅ̅ ⲁⲣⲭⲉⲓ ⲗⲟⲓⲡⲟⲛ ⲉ ϩⲟⲙⲟⲗⲟⲅⲉⲓ ⲙ̅ ⲙⲟⲟⲩ ϩⲙ̅
ⲡⲙⲁ̅ ⲉⲧ ⲙ̅ⲙⲁⲩ ⲭⲱⲣⲓⲥ ⲙⲛ̅ⲧⲣⲉ· ⲭⲱⲣⲓⲥ ⲕⲁⲧⲏⲅⲟⲣⲟⲥ
ⲭⲱⲣⲓⲥ ⲁⲡⲟⲇⲓⲝⲓⲥ· ϩⲙ̅ ⲡ ⲧⲣⲉ ⲕⲑⲉⲱⲣⲉⲓ ⲛ̅ ⲛⲉ
ⲛⲧⲁⲕⲁⲁⲩ ⲧⲏⲣⲟⲩ· ⲙⲛ̅ ⲛⲉ ⲛⲧⲁⲕϫⲟⲟⲩ ϩⲛ̅ ⲟⲩⲙⲛ̅ⲧ
ⲁⲧ ϯϩⲧⲏϥ ⲉⲩ | ⲍⲱⲕⲣⲁⲫⲉⲓ ⲙ̅ⲡⲉ ⲙⲧⲟ̅ ⲉ ⲃⲟⲗ ⲛ̅ Fol. 7 *a* col. 2
ⲛⲉⲕⲃⲁⲗ· ⲣⲓⲙⲉ ϩⲁ ⲑⲏ̅ ⲙ̅ ⲡⲕⲉⲣⲟⲥ ϫⲉ ⲛⲉⲕⲥⲱⲧⲙ̅ ϩⲙ̅
ⲡⲙⲁ̅ ⲉⲧ ⲙ̅ⲙⲁⲩ ϫⲉ ⲡⲕⲁⲓⲣⲟⲥ ⲁⲛ ⲡⲉ ⲡⲁⲓ̈ ⲙ̅ ⲙⲉⲧⲁⲛⲟⲓ̈·
ⲙⲛ̅ ⲙⲉⲧⲁⲛⲟⲓⲁ ⲅⲁⲣ ϣⲟⲟⲡ ⲙ̅ ⲡⲉⲓ ⲙⲁ̅·

Ϩⲟⲥⲟⲛ ⲟⲩⲛ̅ⲧⲁⲛ ⲡⲕⲁⲓⲣⲟⲥ ⲙⲁⲣⲛ̅ ⲣ̅ ϩⲱⲃ· ⲉⲣϣⲁⲛ
ⲡⲕⲁⲓⲣⲟⲥ ⲃⲱⲕ ⲛ̅ ⲧⲟⲟⲧⲛ̅· ⲙⲛ̅ ⲑⲉ ⲉ ⲧⲣⲉ ⲛϩⲉ̅ ⲉ ⲕⲉ
ⲕⲉⲣⲟⲥ· ⲉⲧ | ⲃⲉ ⲡⲁⲓ̈ ϭⲉ ⲡⲙⲁⲅⲁⲣⲓⲟⲥ ⲡⲁⲩⲗⲟⲥ Fol. 7 *b* col. 1
ϯ ⲥⲃⲱ̅ ⲛⲁⲛ ⲉϥϫⲱ ⲙ̅ⲙⲟⲥ ϫⲉ ⲉⲛ ϩⲟⲥⲟⲛ ⲉⲩⲛ̅ⲧⲁⲛ
ⲙ̅ⲙⲁⲩ ⲙ̅ ⲡⲉⲟⲩⲟⲉⲓϣ ⲙⲁⲣⲛ̅ ⲉⲓ̈ⲣⲉ ⲙ̅ ⲡⲉⲧ ⲛⲁⲛⲟⲩϥ·
ⲁⲩⲱ ⲟⲛ ϫⲉ ⲉⲓⲥ ⲡⲉⲟⲩⲟ̅ⲉⲓϣ ⲧⲉⲛⲟⲩ ⲉⲧ ϣⲏⲡ̅·

Ⲙⲁⲣⲛ̅ ⲣⲓⲙⲉ ⲉϫⲛ̅ ⲛⲉⲛϩⲃⲏⲩⲉ ⲉⲛⲧ ⲁⲛⲁⲁⲩ ⲕⲁⲕⲱⲥ·
ⲙⲁⲣⲉ ⲛⲉⲛⲣⲙ̅ⲉⲓ̈ⲟⲟⲩⲉ ϣⲟⲩⲟ̅ ⲉϫⲛ̅ ⲛⲉⲛⲟⲩⲟϭⲉ·
ⲙⲁⲣⲛ̅ ϩⲓⲟⲩⲉ ⲉ ϩⲟⲩⲛ ϩⲛ̅ ⲛⲉⲛⲙⲉⲥⲧ̅ ϩⲏⲧ̅· ϫⲉ ⲕⲁⲥ
ⲉⲛⲁⲣ̅ ⲃⲟⲗ ⲉ ⲡⲣⲓⲙⲉ ⲙⲛ̅ ⲡϭⲁϩϭ̅ ⲛ ⲛ̅ ⲟⲃϩⲉ ϩⲙ̅ |
ⲡⲙⲁ̅ ⲉⲧ ⲛ̅ⲛⲁⲃⲱⲕ ⲉ ⲣⲟϥ· Fol. 7 *b* col. 2

Ⲙⲁⲣⲛ̅ ⲣⲓⲙⲉ ⲟⲛ ⲛ̅ ⲑⲉ ⲛ̅ ⲇⲁⲩⲉⲓⲇ· ϫⲉ ⲕⲁⲥ ⲉⲩⲛⲁⲙⲁⲅⲁⲣⲓⲍⲉ
ⲙ̅ⲙⲟⲛ· ⲛ̅ⲧⲁϥⲣⲓⲙⲉ ⲁⲛ ⲛ̅ ⲧⲉⲓ̈ ϩⲉ ⲙ̅ⲙⲁⲧⲉ
ϩⲁⲡⲗⲱⲥ· ⲁⲗⲗⲁ ⲁϥϫⲉⲕⲙ̅ ⲡⲉϥϭⲗⲟϭ ϩⲛ̅ ⲛⲉϥⲣⲙ̅ⲉⲓ̈ⲟⲟⲩⲉ·
ⲉϥⲟ̅ ⲛ ⲟⲩϣⲏ̅ ⲛ̅ ⲣⲟⲉⲓⲥ· ⲟⲩⲟⲩϣⲏ ⲛ̅ ⲟⲩⲱⲧ̅

ⲧⲉ ⲛⲧⲁϥⲣ̄ ⲛⲟⲃⲉ ⲛ̄ ϩⲏⲧⲥ̄· ⲁϥⲣⲓⲙⲉ ϩⲱⲱϥ ⲕⲁⲧⲁ
Fol. 8 *a* col. 1 ⲥⲓ̄ⲅ̄ ⲟⲩϣⲏ̄ ⲟⲩϣⲏ̄ ⲙ̄ⲡ ⲉϥⲁϩⲉ ⲧⲏⲣϥ̄ | ⲡⲁⲛⲧⲱⲥ ⲉⲛⲉϥⲉⲝⲟⲙⲟⲗⲟⲅⲉⲓ ⲛ̄ ⲛⲉï ϣⲁϫⲉ· ⲛ̄ ⲧⲉï ⲙⲓⲛⲉ ⲛ̄ ⲛⲁϩⲣⲙ̄
ⲡⲛⲟⲩⲧⲉ ϫⲉ ⲡϫⲟⲉⲓⲥ ⲕⲱ̄ ⲛⲁï ⲉ ⲃⲟⲗ ϫⲉ ⲁⲕϯ ⲛⲁï
ⲛⲁ ⲃⲁⲗ ϫⲉ ⲉïⲉⲛⲁⲩ ⲉ ⲡⲟⲩⲟⲉⲓⲛ ⲛ̄ ϩⲏⲧⲟⲩ· ⲁⲛⲟⲕ
ϫⲉ ⲁïϭⲱϣⲧ̄ ⲕⲁⲕⲱⲥ ⲛ̄ ϩⲏⲧⲟⲩ·

Ⲉⲡⲓ̄ ⲇⲏ ⲟⲩⲛ ⲁïⲡⲗⲁⲛⲏ̄ ϩⲓⲧⲛ̄ ⲛⲁ ⲃⲁⲗ· ⲉⲧⲃⲉ
ⲡⲁⲓ ϯⲱ̄ ⲉ ⲃⲟⲗ ⲛ̄ ⲛⲁ ⲛⲟⲃⲉ ϩⲓⲧⲛ̄ ⲛ̄ ⲣ̄ⲙ̄ⲉïⲟⲟⲩⲉ· ⲙⲁⲣⲛ̄
Fol. 8 *a* col. 2 ⲉï ⲉ ⲃⲟⲗ ϩⲛ̄ ⲛⲉⲛⲥⲩ | ⲛⲛⲟⲓⲁ ⲉⲑⲟⲟⲩ ⲛ̄ⲧⲛ̄ⲡⲱⲱⲛⲉ
ⲉ ϩⲣⲁï ⲉ ⲧⲡⲟⲗⲓⲥ ⲉⲧ ϩⲛ̄ ⲙ̄ ⲡⲏⲩⲉ· ⲙⲁⲣⲛ̄ ⲱϥⲉ
ⲙ̄ ⲡⲉⲛⲥⲱⲙⲁ ⲛ̄ⲧⲛ̄ⲉïⲣⲉ ⲙ̄ⲙⲟϥ ⲛ̄ ϩⲙ̄ϩⲁⲗ ϫⲉ ⲕⲁⲥ
ⲉⲛⲉⲛ ⲣ̄ ⲧⲉⲛⲯⲩⲭⲏ ⲛ̄ ϩⲙ̄ϩⲁⲗ ⲙ̄ⲡⲇⲓⲁⲃⲟⲗⲟⲥ·

Ⲙⲁⲣⲉ ⲧⲙⲉⲗⲉⲧⲁ̄ ⲛ ⲛ̄ ϣⲁϫⲉ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ϯ ϩⲣⲟⲕ
ⲛ ⲛ̄ ϩⲏⲇⲟⲛⲏ̄ ⲉⲧ ⲟⲩⲏϩ ϩⲣⲁï ⲛ̄ ϩⲏⲧⲛ̄· ⲛⲁï ⲉⲧⲟ̄
ⲛ̄ ⲑⲉ ⲛ̄ ϩⲉⲛⲑⲏⲣⲓⲟⲛ ⲛ ⲁⲅⲣⲓⲟⲛ· ϩⲙ̄ ⲡ ⲧⲣⲉ ⲛϥⲓ
Fol. 8 *b* col. 1 ⲛ̄ ⲟⲩⲟⲉⲓϣ ⲛⲓⲙ ϩⲁ ⲡⲙⲟⲩ ⲙ̄ ⲡⲉⲛ | ϫⲟⲉⲓⲥ ⲓ̄ⲥ̄ ⲡⲉⲭ̄ⲥ̄
ϩⲙ̄ ⲡⲉⲛⲥⲱⲙⲁ· ⲙⲁⲣⲛ̄ ⲣ̄ ⲡⲙⲉⲉⲩⲉ ⲙ̄ ⲡⲉ ⲛⲧⲁϥϫⲟⲟⲥ
ϫⲉ ⲛⲏⲫⲉ ⲛ̄ⲧⲉⲧⲛ̄ⲣⲟⲉⲓⲥ·

Ⲙ ⲁⲣⲉ ⲗⲁⲁⲩ ⲉϥⲛ̄ⲕⲟⲧⲕ̄ ϫⲓ ⲕⲗⲟⲙ· ⲙ ⲁⲣⲉ
ⲗⲁⲁⲩ ⲉϥⲟⲃϣ̄ ⲁⲩⲱ ⲉϥϩⲣ̄ϩⲣ̄ ϫⲓ ⲛⲁϥ ⲛ̄ ϩⲉⲛⲉⲃⲣⲁⲃⲓⲟⲛ·
ⲁⲗⲗⲁ ⲡⲉⲧ ⲛⲁϥⲓ ϩⲁϩ ⲉⲛ ⲡⲗⲏⲅⲏ̄ ⲙⲛ̄ ϩⲉⲛⲥⲛϣⲉ
ⲡⲁï ⲡⲉⲧ ⲛⲁϫⲓ ⲧⲁïⲟ̄ ϩⲓⲧⲙ̄ ⲡⲁⲅⲱⲛⲟⲑⲉⲧⲏⲥ· ϣⲁⲣⲉ
ⲡϫⲁϫⲉ ⲙⲉⲛ ⲡⲱⲧ ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲉⲧ ⲛⲏⲫⲉ̄ ⲛϥⲥⲩⲗⲁ
ϩⲱⲱϥ ⲙ̄ ⲡⲉⲧ ⲛ̄ⲕⲟⲧⲕ̄:

Fol. 8 *b* col. 2 Ⲉⲧ | ⲃⲉ ⲡⲁï ⲁⲕⲉïⲙⲉ ϫⲉ ⲟⲩⲛⲧⲁⲕ ϩⲉⲛϫⲁϫⲉ ⲙ̄ⲙⲁⲩ
ⲉⲩϩⲟⲟⲩ· ⲙ̄ⲡⲣ̄ ϯ ϩⲓⲛⲏⲃ ⲛ̄ ⲛⲉⲕⲃⲁⲗ· ⲟⲩⲇⲉ (*sic*) ϩ̄ⲣⲉⲕⲣⲓⲕⲉ
ⲛ̄ ⲛⲉⲕⲃⲟⲩϩⲉ̄· ϫⲉ ⲉⲕⲉⲣ̄ ⲃⲟⲗ ⲛ̄ ⲑⲉ ⲛ ⲟⲩϣϭⲟⲥ ⲉ ⲃⲟⲗ
ϩⲛ̄ ⲟⲩϩⲁϭⲉ ⲁⲩⲱ ⲛ̄ ⲑⲉ ⲛ ⲟⲩϩⲁⲗⲏⲧ̄ ⲉ ⲃⲟⲗ ϩⲛ̄
ⲟⲩⲡⲁϣ·

Ⲙⲁⲣⲛ̄ ⲡⲱⲧ̄ ⲛ̄ ⲟⲩⲟⲉⲓϣ ⲛⲓⲙ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲛ̄ⲣⲟⲟⲩϣ
ⲙ̄ ⲡⲉï ⲃⲓⲟⲥ ⲙⲛ̄ ⲛⲉϥⲁⲗⲟⲩⲉ· ⲉⲁⲛ ⲁⲡⲟⲧⲁⲥⲥⲉ ⲙ̄
Fol. 9 *a* col. 1 ⲥⲓ̄ⲉ̄ ⲡⲕⲟⲥⲙⲟⲥ | ⲙ̄ⲡⲣ̄ ⲧⲣⲉ ⲛϥⲓⲡⲣⲟⲟⲩϣ ⲟⲛ ⲉ ⲛⲁ ⲡⲕⲟⲥⲙⲟⲥ·
ϩⲁϩ ⲅⲁⲣ ⲛⲉ ⲛ ϭⲟⲣϭ̄ ⲙ̄ ⲡⲉⲕⲣⲟϥ· ⲡⲉϫⲁϥ ϫⲉ
ⲡⲉⲧⲛ̄ ⲁⲛⲇⲓⲇⲓⲕⲟⲥ ⲡⲇⲓⲁⲃⲟⲗⲟⲥ ⲙⲟⲟϣⲉ̄ ⲉϥⲗ̄ϩⲏⲙ ⲛ̄ ⲑⲉ

ⲛ̄ ⲛⲉⲓ̈ ⲙⲟⲩⲓ̈· ⲉϥϣⲓⲛⲉ ⲛ̄ⲥⲁ ⲧⲱⲣⲡ̄ ⲙ̄ ⲡϩⲱⲃ ⲁⲛ ⲙ̄ⲙⲁⲧⲉ· ⲁⲗⲗⲁ ⲛ̄ⲥⲁ ⲱⲙⲕ̄ ⲛ̄ ⲛⲉⲧ ⲙ̄ ⲯⲩⲭⲏ·

Ⲡⲱⲧ̄ ⲉ ⲃⲟⲗ ⲛ ⲙ̄ ⲡⲁⲛⲟⲩⲣⲅⲓⲁ ⲙ̄ ⲡⲉⲕⲣⲟϥ· ⲁⲩⲱ ⲛⲅ̄ ϫⲟⲟⲥ ϫⲉ ϯⲛⲁⲛⲟⲩϩⲙ̄ ⲛ̄ ϩⲏⲧⲕ̄ ⲉⲩ|ⲙⲁ̄ ⲛ̄ ⲥⲟⲟⲛⲉ· Fol. 9 *a* col. 2
ⲁⲩⲱ ϩⲙ̄ ⲡⲁ ⲛⲟⲩⲧⲉ ϯⲛⲁⲟⲩⲉⲧⲃ̄ ⲟⲩⲥⲟⲃⲧ̄· ⲙ̄ⲡⲣ̄ ⲡⲁⲣⲉⲧⲉⲓ ⲙ̄ ⲡϩⲓⲥⲉ ϫⲉ ⲛⲉⲕⲡⲁⲣⲉⲧⲉⲓ ⲙ̄ ⲡⲉⲕⲗⲟⲙ·

Ⲙⲁⲣⲉ ⲡⲉϣⲱⲧ̄ ⲉⲛⲕⲁϭⲉⲓ̈ ⲁⲗⲗⲁ ϣⲁϥϥⲓ ⲉ ϩⲣⲁⲓ̈ ϩⲁ ϩⲉⲛϩⲟⲉⲓⲙ ϫⲉ ⲉϥⲉϩⲉ ⲉ ⲛⲉϥⲭⲣⲏⲙⲁ̄· ϣⲁⲣⲉ ⲡϣⲟⲉⲓϫ ⲉⲧ ⲁⲅⲱⲛⲓⲍⲉ ϥⲓ ⲉ ϩⲣⲁⲓ̈ ϩⲁ ⲛⲉⲡⲗⲩⲅⲏ· ⲉϥϭⲱϣⲧ̄ ϩⲏⲧϥ̄ ⲙ̄ ⲡⲉⲕⲗⲟⲙ·

Ⲙⲁⲣⲉ ⲡⲟⲩⲟⲉⲓ̈ϩⲉ ⲉ ⲕⲛⲁⲁⲩ ⲛ̄ⲥⲁ | ⲃⲏⲗ ⲛ̄ ϣⲟⲣⲡ̄ Fol. 9 *b* col. 1
ⲛϥϫⲟ̄ ⲛ̄ ⲛⲉϭⲣⲱⲱϭ ϩⲛ̄ ⲛⲉϥϩⲓⲥⲉ ⲙ̄ⲙⲓⲛ ⲙ̄ⲙⲟϥ· ⲧⲁⲓ̈ ⲧⲉ ⲑⲉ ⲛ̄ ⲛⲉⲧ ϭⲱϣⲧ̄ ⲉ ⲃⲟⲗ ϩⲏⲧⲥ̄ ⲛ ⲧ̄ⲙⲛ̄ⲧⲉⲣⲟ̄ ⲛ ⲙ̄ ⲡⲏⲩⲉ ⲉϣⲁⲩⲉⲛ ⲛⲉⲑⲗⲓⲯⲓⲥ ϫⲉ ϩⲉⲛⲗⲁⲁⲩ ⲛⲉ ⲉⲩⲧⲏⲕ ⲛ̄ ϩⲏⲧ̄ ⲉϫⲛ̄ ⲑⲉⲗⲡⲓⲥ ⲛ ⲛ̄ ⲁⲅⲁⲑⲟⲛ ⲉⲧ ⲛⲁϣⲱⲡⲉ·

Ⲟⲩⲕ ⲟⲩⲛ ⲙⲁⲣⲛ̄ ϯϩⲧⲏⲛ ⲛ̄ⲧⲛ̄ⲡⲣⲟⲉⲓⲥ ⲛ̄ ⲟⲩⲟⲉⲓϣ ⲛⲓⲙ ϫⲉ ⲉⲣⲉ ⲡⲉⲛⲛⲩⲙⲫⲓⲟⲥ ⲛⲁϭⲱⲗ ⲧⲛⲁⲩ ⲉ ⲃⲟⲗ ϩⲙ̄ ⲡⲙⲁ̄ ⲛ ϣⲉⲗⲉⲉⲧ̄· ϫⲉ ⲕⲁⲥ ⲉⲛϣⲁⲛⲥⲱⲧⲙ̄ ⲉ ⲧⲉϥⲥⲙⲏ|
ⲉⲛⲁⲧⲱⲟⲩⲛ ⲛ̄ⲧⲛ̄ⲁⲡⲁⲛⲧⲁ̄ ⲉ ⲣⲟϥ· ⲉⲛⲥⲃ̄ⲧⲱⲧ̄· ⲡⲉϫⲁϥ Fol. 9 *b* col. 2
ⲅⲁⲣ ϫⲉ ⲙⲁⲣⲉ ⲛⲉⲧⲛ̄ϯⲡⲉ ϣⲱⲡⲉ ⲉⲩⲙⲏⲣ̄ ⲉⲣⲉ ⲛⲉⲧⲛ̄ϩⲏⲃⲥ̄ ⲙⲟⲩϩ ⲛ̄ⲧⲉⲧⲛ̄ ⲣ̄ ⲑⲉ ⲛ̄ ⲛⲉⲓ̈ ⲣⲱⲙⲉ ⲉⲧ ϭⲱϣⲧ ⲉ ⲃⲟⲗ ϩⲏⲧϥ̄ ⲙ̄ ⲡⲉⲩϫⲟⲉⲓⲥ· ⲉⲓⲥ ϩⲏⲏⲧⲉ ϫⲓⲛ ⲛ̄ ⲧⲉⲛⲟⲩ ⲡⲥⲱⲧⲏⲣ ⲙⲁⲕⲁⲣⲓⲍⲉ ⲙ̄ ⲡⲉⲧ ⲛⲏⲫⲉ ⲉϥϫⲱ
ⲙ̄ⲙⲟⲥ ϫⲉ ⲛⲁⲓ̈ⲁⲧϥ̄ ⲙ̄ ⲡϩⲙ̄ϩⲁⲗ|ⲉⲧ ⲙ̄ⲙⲁⲩ ⲡⲁⲓ̈ ⲉⲧ Fol. 10 *a* col. 1 ⲥ̄ⲓ̄ⲍ̄
ⲉⲣⲉ ⲡⲉϥϫⲟⲉⲓⲥ ⲛⲏⲩ ⲛϥϩⲉ ⲉ ⲣⲟϥ ⲉϥⲣⲟⲉⲓⲥ· ⲛ̄ ⲑⲉ ⲉⲧϥ̄ⲙⲁⲕⲁⲣⲓⲍⲉ ⲛ̄ ⲛⲉⲧ ⲣⲟⲉⲓⲥ·

Ⲧⲁⲓ̈ ⲧⲉ ⲑⲉ ⲉⲧ ϥ̄ⲱⲡ̄ ⲙ̄ ⲡⲉⲧ ⲟ̄ ⲛ ⲁⲙⲉⲗⲏⲥ ϫⲉ ⲟⲩⲉⲃⲓⲏⲛ ⲡⲉ̄· ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉ ⲉϥϣⲁⲛϫⲟⲟⲥ ⲛ̄ϭⲓ ⲡϩⲙ̄ϩⲁⲗ ⲉⲑⲟⲟⲩ ⲉⲧ ⲙ̄ⲙⲁⲩ ϩⲣⲁⲓ̈ ϩⲙ̄ ⲡⲉϥϩⲏⲧ̄ ϫⲉ ⲡⲁ ϫⲟⲉⲓⲥ ⲛⲁⲱⲥⲕ̄ ⲛϥⲁⲣⲭⲉⲓ̈|ⲛ̄ ϩⲓⲟⲩⲉ̄ ⲉ ⲛⲉϥ ϣⲃ̄ⲣ̄ Fol. 10 *a* col. 2
ϩⲙ̄ϩⲁⲗ· ⲛϥⲟⲩⲱⲙ ⲁⲩⲱ ⲛϥⲥⲱ̄ ⲙⲛ̄ ⲛⲉⲧ ⲧⲁϩⲉ·

Ϥⲛⲏⲩ ⲛ̄ϭⲓ ⲡϫⲟⲉⲓⲥ ⲙ̄ ⲡϩⲙ̄ϩⲁⲗ ⲉⲧ ⲙ̄ⲙⲁⲩ ϩⲣⲁⲓ̈ ϩⲛ̄ ⲟⲩϩⲟⲟⲩ ⲉϥⲥⲟⲟⲩⲛ ⲙ̄ⲙⲟϥ ⲁⲛ· ⲁⲩⲱ ϩⲛ̄ ⲟⲩⲟⲩ-

ⲛⲟⲩ ⲉ ⲛϥ̄ϭⲱϣⲧ̄ ϩⲏⲧⲥ̄ ⲁⲛ· ⲛϥ̄ⲡⲁϩϥ̄ ϩⲛ̄ ⲧⲉϥⲙⲏⲛⲧⲉ
ⲛϥ̄ⲕⲱ̄ ⲛ̄ ⲧⲉϥⲧⲟ̄ ⲙⲛ̄ ⲛ̄ ⲁⲡⲓⲥⲧⲟⲥ·

Ⲉϣϫⲉ ⲡⲉⲧ ϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉ ⲡⲁ ϫⲟⲉⲓⲥ ⲛⲁⲱⲥⲕ̄
Fol. 10 b col. 1 ⲥⲉⲛⲁⲡⲁϩϥ̄ ϩⲓ | ⲧⲉϥⲙⲏⲛⲧⲉ ⲉⲓ̈ ⲉ ⲡⲉⲧⲉ ⲛϥ̄ϭⲱϣⲧ̄
ⲉ ⲃⲟⲗ ϩⲏⲧϥ̄ ⲁⲛ ⲉ ⲡⲧⲏⲣϥ̄ ⲉⲩⲛⲁ ⲣ ⲟⲩ ⲛⲁϥ· ⲡⲉⲧ
ⲉϣϣⲉ ⲟⲩⲛ ⲉ ⲣⲟⲛ ⲡⲉ ⲱ̄ ⲛⲁ ⲙⲉⲣⲁⲧⲉ ⲉⲧⲣⲉⲩϩⲉ ⲉ ⲣⲟⲛ
ⲉⲛⲥⲃ̄ⲧⲱⲧ̄ ⲛ̄ ⲛⲁⲩ ⲛⲓⲙ ⲉ ⲡⲓⲥϭⲏⲣ̄ ⲛ̄ ϩⲁⲡⲗⲟⲩⲛ̄ ⲉⲧⲉ
ⲟⲩⲁ̄ ⲛ̄ ⲟⲩⲱⲧ̄ ⲡⲉ· ⲙⲛ̄ ⲑⲉ ⲅⲁⲣ ⲉ ⲧⲣⲉ ⲛⲕⲧⲟⲛ ⲛ̄ ⲕⲉ
ⲥⲟⲡ̄ ⲛ̄ⲧⲛ̄ⲕⲁⲧⲟⲣⲑⲟⲩ ⲙ̄ ⲡ ⲉⲛⲧ ⲁⲛ ⲁⲙⲉⲗⲉⲓ ⲉ ⲣⲟϥ·

Fol. 10 b col. 2 Ⲙⲁⲣⲛ̄ ϣⲱⲡⲉ ⲟⲩⲛ ⲉⲛⲥⲃ̄ⲧⲱⲧ ⲛ̄ ⲛⲁⲩ ⲛⲓⲙ | ϫⲉ ⲕⲁⲥ
ⲉⲛⲁϫⲟⲟⲥ ϩⲛ̄ ⲟⲩⲡⲁⲣⲣⲏⲥⲓⲁ̄ ϫⲉ ⲡⲛⲟⲩⲧⲉ ⲡⲁ ϩⲏⲧ̄
ⲥⲃ̄ⲧⲱⲧ̄ ⲡⲁ ϩⲏⲧ̄ ⲥⲃ̄ⲧⲱⲧ: ⲧⲛ̄ϣⲟⲟⲡ̄ ϩⲛ̄ ⲟⲩⲛⲟϭ ⲙ̄
ⲡⲟⲗⲉⲙⲟⲥ ϩⲙ̄ ⲡⲉⲓ ⲃⲓⲟⲥ·

Ⲁⲛ ⲣⲉϥⲣ̄ⲛⲟⲃⲉ ⲉⲧⲉ ⲛ̄ ⲇⲁⲓⲙⲱⲛ ⲛⲉ ⲁⲩⲥⲱⲙⲛ̄ⲧ (*sic*)
ⲛ̄ ⲧⲉⲩⲡⲓⲧⲉ· ⲟⲩⲁ̄ ⲙⲉⲛ ⲉϥⲛⲉϫ ⲥⲟⲟⲧⲉ ⲉ ⲛⲉⲛⲙⲁⲁϫⲉ
Fol. 11 a col. 1 ⲥ̄ⲓ̄ⲏ̄ ϫⲉ ⲕⲁⲥ ⲉⲛⲁⲥⲱⲧⲙ̄ ⲉ ϩⲉⲛⲕⲁⲧⲁ | ⲗⲁⲗⲓⲁ ϩⲛ̄ ⲟⲩϩⲗⲟϭ·

Ⲕⲉ ⲟⲩⲁ̄ ⲉ ⲛⲉⲛⲃⲁⲗ ⲉ ⲧⲣⲉ ⲛϭⲱϣⲧ ⲕⲁⲕⲱⲥ· ⲛ̄ⲥⲁ
ⲛⲉⲧⲉ ⲙ ⲉϣϣⲉ· ⲕⲉ ⲟⲩⲁ̄ ⲉϥⲛⲟⲩϫⲉ ⲉ ⲡⲉⲛⲗⲁⲥ ⲉ ⲧⲣⲉ
ⲛϣⲱⲥ ⲙ̄ ⲡⲉⲛⲥⲟⲛ· ⲁⲩⲱ ⲕⲉ ⲟⲩⲁ̄ ⲉϥⲛⲟⲩϫⲉ ⲉ ⲛⲉⲛⲙⲁϩⲧ̄
ⲉϥⲉⲣⲏⲑⲓⲍⲉ ⲙ̄ⲙⲟⲛ ϩⲛ̄ ⲟⲩⲙⲛ̄ⲧⲟⲩⲉⲙ ϩⲁϩ·

Ⲕⲉ ⲟⲩⲁ̄ ⲇⲉ ⲉ ⲛⲉⲛϭⲓϫ ⲉϥⲥⲱⲕ ⲙ̄ⲙⲟⲛ ⲉⲩⲙⲛ̄ⲧⲣⲉϥⲧⲱⲣⲡ̄·
Fol. 11 a col. 2 | ⲙⲛ̄ ⲟⲩⲙⲛ̄ⲧⲙⲁⲓ̈ⲧⲟ̄ ⲛ̄ ϩⲟⲩⲟ̄· ⲕⲉ ⲟⲩⲁ̄ ⲟⲛ
ⲉϥⲕⲓⲙ ⲉ ⲛⲉⲛⲟⲩⲉⲣⲏⲧⲉ ⲉ ⲧⲣⲉ ⲩⲙⲟⲟϣⲉ ⲉⲩⲕⲁⲕⲓⲁ·

Ⲉⲧⲃⲉ ⲛⲁⲓ̈ ⲧⲏⲣⲟⲩ ⲉⲣⲉ ⲡⲙⲁⲅⲁⲣⲓⲟⲥ ⲡⲁⲩⲗⲟⲥ ⲱⲣϫ̄
ⲙ̄ⲙⲟⲛ· ⲁϥⲥϩⲁⲓ̈ ϫⲉ ϫⲓ ⲛⲏⲧⲛ̄ ⲛ̄ ⲧⲡⲁⲛϩⲟⲡⲗⲓⲁ ⲙ̄
ⲡⲛⲟⲩⲧⲉ· ⲙⲛ̄ ⲧⲡⲉⲣⲓⲕⲉⲫⲁⲗⲁⲓⲁ ⲙ̄ ⲡⲉⲡⲛⲁ̄· ⲛⲁⲓ̈
Fol. 11 b col. 1 ⲉⲧⲉⲧⲛⲁϣϭⲙ̄ϭⲟⲙ ⲛ̄ ϩⲏⲧⲟⲩ ⲉ ⲉϣⲙ̄ ⲥⲟ | ⲧⲉ ⲛⲓⲙ ⲛ̄ⲧⲉ
ⲡⲡⲟⲛⲏⲣⲟⲥ ⲉⲧ̄ ϫⲉⲣⲟ·

Ⲙⲁⲣⲛ̄ ⲥⲱⲧⲉⲙ ⲛ̄ⲥⲁ ⲧⲉ ⲥⲙⲏ̄ ⲙ̄ ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ ⲉⲧ
ϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉ ⲁⲩⲧⲁⲙⲟⲕ ⲡⲣⲱⲙⲉ ϫⲉ ⲟⲩ ⲡⲉⲧ
ⲛⲁⲛⲟⲩϥ· ⲏ̄ ⲟⲩ ⲡⲉⲧ ⲉⲣⲉ ⲡϫⲟⲉⲓⲥ ϣⲓⲛⲉ ⲛ̄ⲥⲱϥ
ⲛ̄ ⲧⲟⲟⲧⲕ̄· ⲛ̄ⲥⲁ ⲧⲣⲉ ⲕⲉⲓ̈ⲣⲉ ⲙ̄ ⲡϩⲁⲡ ⲙⲛ̄ ⲧⲇⲓⲕⲁⲓⲟⲥⲩⲛⲏ·
ⲁⲩⲱ ⲛⲅ̄ ⲙⲉⲣⲉ ⲡⲛⲁ̄· ⲛⲅ̄ ⲥⲃ̄ⲧⲱⲧ̄ ⲉ ⲟⲩⲁϩⲕ̄
Fol. 11 b col. 2 ⲛ̄ⲥⲁ ⲡϫⲟⲉⲓⲥ ⲡⲉⲕⲛⲟⲩⲧⲉ· ⲟⲩⲕ ⲟⲩⲛ | ⲙⲁⲣⲛ̄ ⲣ̄ ⲡⲱⲃϣ̄

ⲙⲉⲛ ⲛ̄ ⲛⲁ ⲡⲁϩⲟⲩ ⲉⲛⲡⲱⲗϣ̄ ϫⲉ ⲙ̄ⲙⲟⲛ ⲉ ⲛⲁ ⲑⲏ·
ⲙⲁⲣⲛ̄ ⲥⲁⲛⲟⲩϣ̄ ⲛ̄ ϩⲙ̄ ⲡϫⲟⲉⲓⲥ ⲛ̄ⲧⲛ̄ ⲧⲣⲩⲫⲁ̄ ϩⲛ̄
ⲛⲉϥϣⲁϫⲉ· ⲙ̄ⲡⲣ̄ ⲧⲣⲉ ⲛϫⲉⲡ ⲉ ⲛⲁϩⲉ ⲉ ⲃⲟⲗ ⲛ̄ ⲧⲉї ϩⲉ̄
ϩⲁⲡⲗⲱⲥ ⲁ ⲡϫⲓⲛϫⲏ̄· ⲁⲗⲗⲁ ϩⲱⲥ ⲉⲩⲛ̄ⲧⲁⲛ ⲙ̄ ⲡⲉⲛ-
ϫⲟⲉⲓⲥ· ⲙⲁⲣⲛ̄ ⲣ̄ ϩⲙ̄ϩⲁⲗ ⲛⲁϥ ϩⲛ̄ ⲟⲩⲙⲛ̄ⲧⲙⲉ·
ⲁⲛⲁⲩ ⲉ ⲧⲉϥ | ⲛⲟϭ ⲙ̄ ⲙⲛ̄ⲧⲙⲁⲓⲣⲱⲙⲉ ⲉ ϩⲟⲩⲛ Fol. 12 *a* col. 1 ⲥⲓⲑ̄
ⲉ ⲣⲟⲛ̄· ϩⲉⲛⲥⲟⲡ̄ ⲙⲉⲛ̄ ⲉϥⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙ̄ⲙⲟⲛ·
ϩⲉⲛⲥⲟⲡ̄ ϫⲉ ⲟⲛ ⲉϥⲁⲡⲓⲗⲏ ⲛⲁⲛ ⲛ ⲛ̄ ⲕⲟⲗⲁⲥⲓⲥ·

Ϩⲉⲛⲥⲟⲡ̄ ϫⲉ ⲟⲛ ⲉϥϯⲥⲃⲱ̄ ⲛⲁⲛ ⲉ ⲧⲙⲛ̄ⲧⲥⲧⲙⲏⲧ·
ⲉϥⲉⲣⲏⲧ̄ ⲛ̄ ⲟⲩⲃⲉⲕⲉ ⲛ̄ ⲛⲉⲧ ⲛⲁⲥⲱⲧⲙ̄ ⲛ̄ⲥⲱϥ· ⲉⲧⲃⲉ
ⲡⲁї ⲉⲁⲛⲙⲟⲩⲣ ⲛ ⲛ̄ ϯⲡⲉ ⲙ̄ ⲡⲉⲛϩⲏⲧ̄ ϩⲛ̄ ⲟⲩⲙⲉ
ⲙⲁⲣⲛ̄ ⲣ̄ ϩⲙ̄ | ϩⲁⲗ ⲙ̄ ⲡϫⲟⲉⲓⲥ ⲛ ⲁⲅⲁⲑⲟⲥ ⲡⲉⲛⲥⲱⲧⲏⲣ· Fol. 12 *a* col. 2

Ⲙⲁⲣⲛ̄ ⲣ̄ ⲡⲙⲉⲉⲩⲉ ⲛ̄ ⲛⲉ ⲛⲧⲁϥϣⲟⲡⲟⲩ ⲉⲧⲃⲏⲏⲧⲛ̄
ⲧⲏⲣⲟⲩ· ⲁⲩϫⲡⲟϥ ϩⲱⲥ ⲣⲱⲙⲉ ⲉⲧⲃⲏⲏⲧⲛ̄· ⲁⲩⲥⲁ-
ⲛⲟⲩϣϥ̄ ϩⲱⲥ ⲣⲱⲙⲉ ⲁϥⲣ̄ ⲕⲟⲩї ϩⲛ̄ ⲑⲩⲗⲏⲕⲓⲁ· ⲁϥϫⲓ
ⲃⲁⲡⲧⲓⲥⲙⲁ ⲉⲧⲃⲏⲏⲧⲛ̄· ⲁϥϩⲕⲟ̄· ⲁϥⲛ̄ⲕⲟⲧⲕ̄ ⲁϥⲱⲃϣ̄
ⲉⲧⲃⲏⲏⲧⲛ̄· ⲁϥⲗⲩⲡⲉї ⲁⲩⲉⲡⲓⲃⲟⲩⲗⲉⲩⲉ | ⲣⲟϥ· ⲁⲩⲙⲁⲥ- Fol. 12 *b* col. 1
ⲧⲓⲅⲟⲩ ⲙ̄ⲙⲟϥ ⲁⲩⲥⲟϣϥ̄· ⲉ ⲡϩⲁⲉ ⲁⲩⲡⲁⲣⲁⲇⲓⲇⲟⲩ
ⲙ̄ⲙⲟϥ ⲉ ⲡⲙⲟⲩ ϩⲁ ⲣⲟⲛ·

Ⲙⲁⲣⲛ̄ ⲙⲉⲉⲩⲉ ϭⲉ ⲉ ⲃⲟⲗ ⲛ̄ ⲛⲁⲩ ⲛⲓⲙ ⲉ ⲡⲉ ⲛⲧⲁϥ-
ϩⲩⲡⲟⲙⲓⲛⲉ ⲉ ⲛⲁї ⲧⲏⲣⲟⲩ ϩⲁ ⲛⲉⲛⲛⲟⲃⲉ· ⲙ̄ⲡ ⲁⲧⲉⲧⲛ̄
ⲡⲱϩ ⲡⲉϫⲁϥ ⲉ ⲡⲙⲁ̄ ⲙ̄ ⲡⲉⲥⲛⲟϥ· ⲁⲗⲗⲁ ⲉⲧⲉⲧⲛⲁⲅⲱ-
ⲛⲓⲍⲉ ⲟⲩⲃⲉ ⲡⲛⲟⲃⲉ ⲉⲧⲉ ⲡⲁї ⲡⲉ ϫⲉ ⲥⲉⲁⲡⲉⲧⲉї ⲙ̄ⲙⲟⲛ
ⲁⲛ ⲧⲉⲛⲟⲩ ⲉ ⲧⲣⲉ ⲛϯ ⲙ̄ ⲡⲉⲛⲥ | ⲛⲟϥ ϩⲁ ⲡⲉⲭ̄ⲥ̄· Fol. 12 *b* col. 2
ⲁⲗⲗⲁ ⲉⲩϣⲓⲛⲉ ⲛ̄ⲥⲁ ⲟⲩⲙⲛⲧ̄ ⲁⲧ ⲛⲟⲃⲉ ⲉ ⲃⲟⲗ ϩⲓ
ⲧⲟⲟⲧⲛ̄· ⲁⲣⲓ ⲡⲙⲉⲉⲩⲉ ⲟⲛ ⲛ ⲛ̄ ⲧⲁⲗϭⲟ̄ ⲙ̄ ⲡⲉⲛⲥⲱⲧⲏⲣ
ϫⲉ ⲁϥⲧⲁⲗϭⲉ ⲛⲉⲧ ϣⲱⲛⲉ· ⲁϥⲛⲟⲩϫⲉ ⲉ ⲃⲟⲗ ⲛ ⲛ̄
ⲇⲁⲓⲙⲟⲛⲓⲟⲛ ⲁϥⲧⲣⲉ ⲛ̄ ϭⲁⲗ ⲉ ⲙⲟⲟϣⲉ·

Ⲛ̄ ⲃⲗ̄ⲗⲉ ⲁϥⲧⲣⲉⲩⲛⲁⲩ ⲉ ⲃⲟⲗ· ⲙⲛ̄ ⲛ̄ ⲕⲟⲟⲩⲉ ⲧⲏⲣⲟⲩ
ⲛⲁї ⲉⲧ ⲉⲡⲟ̄ ⲕⲏ̄ ⲛⲁⲛ ⲁⲛ ⲉ ϩⲣⲁї ⲉ ⲧⲣⲉ ⲛⲧⲁⲩ | ⲟⲟⲩ Fol. 13 *a* col. 1 ⲥⲕⲁ̄
ⲟⲩⲁ̄ ⲟⲩⲁ̄· ⲡϫⲱⲕ ϫⲉ ⲛ̄ ⲛⲁї ⲧⲏⲣⲟⲩ ⲁϥⲭⲁⲣⲓⲍⲉ ⲛⲁⲛ
ⲛ̄ ⲧⲉϩⲓⲛ̄ ⲛ̄ ⲃⲱⲕ ⲉ ϩⲣⲁї ⲉ ⲧⲡⲉ̄· ϫⲉ ⲕⲁⲥ ⲁⲛⲟⲛ
ϩⲱⲱⲛ ⲉⲛⲁⲟⲩⲁϩⲛ̄ ⲛ̄ⲥⲱϥ ϩⲓⲧⲙ̄ ⲡⲃⲓⲟⲥ ⲛ̄ ⲧⲁⲣⲉⲧⲏ·
ⲛ̄ⲧⲛ̄ϫⲡⲟ ⲛⲁⲛ ⲙ̄ ⲡⲉⲛⲡⲟⲗⲓⲧⲉⲩⲙⲁ ϩⲛ̄ ⲙ̄ ⲡⲏⲩⲉ·

Ⲕⲁⲧⲁ ⲡⲉⲙϣⲁ̄ ⲙ̄ ⲡⲧⲟⲡⲟⲥ ⲉⲛⲧ ⲁⲩⲥϩⲁï ⲡⲉⲛⲣⲁⲛ
Fol. 13 *a* col. 2 ⲉ ⲣⲟϥ · ⲛ̄ⲧⲁ | ⲧⲉⲅⲣⲁⲫⲏ ⲙⲟⲩⲧⲉ ⲉ ⲣⲟⲛ ϫⲉ ϣⲙ̄ⲙⲟ̄
ϩⲓ ⲣⲙ̄ ⲛ̄ ϭⲟⲓⲗⲉ · ϫⲉ ⲕⲁⲥ ⲉⲛⲁⲕⲁⲧⲁⲫⲣⲟⲛⲉⲓ ⲛ̄ ⲛⲁ
ⲡⲉï ⲙⲁ :

Ⲉⲣⲉ ⲑⲏⲇⲟⲛⲏ ⲧⲛ̄ⲧⲱⲛ ⲉⲩⲟⲩϩⲟⲣ · ⲉⲕϣⲁⲛⲇⲓⲱⲕⲉ
ⲙ̄ⲙⲟϥ ϣⲁϥⲡⲱⲧ · ⲉⲕϣⲁⲛⲥⲁⲛⲟⲩϣϥ̄ ⲇⲉ ϣⲁϥϭⲱ̄
ⲛ̄ⲙ̄ⲙⲁⲕ · ⲉⲧⲃⲉ ⲡⲁï ⲁïⲁⲕⲕⲱⲃⲟⲥ ϫⲟⲟⲥ ϫⲉ ⲁϩⲉ ⲣⲁⲧ
Fol. 13 *b* col. 1 ⲧⲏⲩⲧⲛ̄ ⲟⲩⲃⲉ ⲡⲇⲓⲁⲃⲟⲗⲟⲥ | ⲁⲩⲱ ϥⲛⲁⲡⲱⲧ ⲥⲁ ⲃⲟⲗ ⲙ̄
ⲙⲱⲧⲛ̄ · ⲙ̄ⲡⲣ̄ ⲧⲣⲉ ⲛⲙⲉⲉⲩⲉ ϫⲉ ⲟⲩⲛⲑⲉ ⲉ ⲧⲣⲉ
ⲛⲙⲉⲧⲁⲛⲟï ϩⲛ̄ ⲁⲙⲛ̄ⲧⲉ · ⲛ̄ⲡⲁϩⲣⲉ ⲅⲁⲣ ⲛ ⲧ̄ⲙⲉⲧⲁⲛⲟⲓⲁ
ϭⲙ̄ϭⲟⲙ ⲁⲛ ϩⲙ̄ ⲡⲙⲁ̄ ⲉⲧ ⲙ̄ⲙⲁⲩ · ⲁⲗⲗⲁ ⲕⲁⲛ
ⲉⲛϣⲁⲛϭⲟϩϭϩ̄ ⲛ̄ ⲛⲉⲛⲟⲃϩⲉ · ⲁⲩⲱ ⲛ̄ⲧⲉ ⲡⲉⲛⲗⲁⲥ
ⲣⲱⲕϩ̄ · ⲙⲛ̄ ⲡⲉⲧ ⲛⲁⲥⲉⲡ ⲡⲉϥⲧⲏⲏⲃⲉ ⲙ̄ ⲙⲟⲟⲩ ⲕⲁⲛ
ϩⲙ̄ ⲡⲙⲁ̄ ⲉⲧ ⲙ̄ⲙⲁⲩ ·

Ⲁⲗⲗⲁ ⲧⲛ̄ⲛⲁⲥⲱⲧⲙ̄ ϩⲱⲱⲛ ⲉⲛ ϣⲁϫⲉ ⲉⲛⲧⲁ ⲡⲉï
Fol. 13 *b* col. 2 ⲣⲙ̄ⲙⲁⲟ̄ ⲥⲟⲧ | ⲙⲟⲩ · ⲉⲁⲛⲉïⲙⲉ ϭⲉ ⲱ̄ ⲛⲁ ⲙⲉⲣⲁⲧⲉ
ϫⲉ ⲛⲉϩⲃⲏⲩⲉ ⲙ̄ ⲡⲉï ⲙⲁ ϣⲟⲃⲉ ⲁⲛ ⲉ ϩⲉⲛⲣⲁⲥⲟⲩ · ⲁⲩⲱ
ϫⲉ ⲉⲛϣⲟⲟⲡ ϩⲛ̄ ⲟⲩⲡⲁⲛⲇⲟⲕⲓⲟⲛ · ⲉ ϩⲁⲡⲥ̄ ⲡⲉ ⲡⲁⲛⲧⲱⲥ
ⲧⲣⲉⲛⲉï ⲉ ⲃⲟⲗ ⲛ̄ ϩⲏⲧϥ̄ ·

Ⲙⲁⲣⲛ̄ ϥⲓ ⲡⲣⲟⲟⲩϣ ⲛ̄ ⲧⲉϩⲓⲏ ⲙⲛ̄ ⲛⲉϥⲫⲟⲧⲓⲟⲛ ⲉⲧⲉ
ϣⲁⲛϫⲓⲧⲟ̄ⲩ ⲉ ⲣⲟⲛ ⲉ ⲧⲉϩⲓⲏ · ⲙⲁⲣⲛ̄ ϯ ϩⲓⲱⲱⲛ ⲛ̄
ϩⲉⲛϩⲟïⲧⲉ ⲉⲛⲛⲩ ⲉ ⲃⲟⲗ ϩⲙ̄ ⲡⲉï ⲃⲓⲟⲥ ⲛⲁï ⲉⲛⲧⲁ |
Fol. 14 *a* col. 1 ⲡⲁⲩⲗⲟⲥ ⲥⲩⲙⲃⲟⲩⲗⲉⲩⲉ ⲙ̄ⲙⲟⲟⲩ ⲛⲁⲛ ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ
ⲥ̄ⲕ̄ⲁ̄ (*sic*) ϫⲉ ϯ ϩⲓⲱⲧ ⲧⲏⲩⲧⲛ̄ ⲛ̄ ϩⲉⲛⲥⲡⲗⲁⲅⲭⲛⲟⲛ ⲙ̄ ⲙⲛ̄ⲧϣⲁ-
ⲛϩⲧⲏϥ ⲛ̄ ⲟⲩⲙⲛ̄ⲧⲭⲣⲏⲥⲧⲟⲥ ⲙⲛ̄ ⲟⲩⲑⲃ̄ⲃⲓⲟ ·

Ⲧⲛ̄ⲣ̄ ⲭⲣⲓⲁ ⲁⲛ ⲛ ⲟⲩⲛⲟⲩⲃ ϩⲙ̄ ⲡⲙⲁ̄ ⲉⲧ ⲙ̄ⲙⲁⲩ ·
ⲁⲗⲗⲁ ⲟⲩⲧⲗ̄ⲧⲓⲗⲉ ⲙ̄ ⲙⲟⲟⲩ ⲧⲉⲧⲛ̄ⲣ̄ⲭⲣⲓⲁ ⲛⲁⲥ · ⲧⲛ̄ⲣ̄
ⲭⲣⲓⲁ ⲁⲛ ⲛ̄ϩⲉⲛϭⲱⲃⲉ ⲁⲗⲗⲁ ϩⲉⲛⲕⲁⲣⲡⲟⲥ · ⲧⲛ̄ⲣ̄ ⲭⲣⲓⲁ
Fol. 14 *a* col. 2 ⲁⲛ ⲛ̄ | ϩⲉⲛϣⲁϫⲉ ⲁⲗⲗⲁ ϩⲉⲛϩⲃⲏⲩⲉ · ⲡⲉϫⲁϥ ⲅⲁⲣ ϫⲉ
ⲟⲩⲟⲛ ⲛⲓⲙ ⲁⲛ ⲉⲧ ϫⲱ ⲙ̄ⲙⲟⲥ ⲛⲁï ϫⲉ ⲡϫⲟⲉⲓⲥ ⲡϫⲟⲉⲓⲥ
ⲡⲉⲧ ⲛⲁⲃⲱⲕ ⲉ ϩⲟⲩⲛ ⲉ ⲧⲙ̄ⲛ̄ⲧⲉⲣⲟ̄ ⲛ ⲙ̄ ⲡⲏⲩⲉ · ⲁⲗⲗⲁ
ⲡⲉⲧ ⲛⲁⲉïⲣⲉ ⲙ̄ ⲡⲟⲩⲱϣ ⲙ̄ ⲡⲁ ⲉïⲱⲧ̄ ⲉⲧ ϩⲛ̄ ⲙ̄ ⲡⲏⲩⲉ ·
ⲙ̄ⲡⲣ̄ ⲧⲣⲉⲛ ⲁⲡⲁⲧⲁ̄ ϭⲉ ⲙ̄ⲙⲟⲛ ⲙ̄ⲙⲓⲛ ⲙ̄ⲙⲟⲛ̄ ·

Ⲕⲁⲛ ⲉⲣϣⲁⲛ ⲟⲩⲁ ⲣ̄ ⲡⲉϥⲁϩⲉ̄ ⲧⲏⲣϥ̄ ϩⲛ̄ ϩⲉⲛϭⲓ-

ⲛⲟⲩⲱⲙ | ⲙⲛ̅ ϩⲉⲛϭⲓⲛⲥⲱ̅· ⲟⲩ ⲗⲁⲁⲩ ⲡⲉ ⲛ̅ ⲛⲁϩⲣⲛ̅ Fol. 14 *b* col. 1
ⲛ ⲁⲓⲱⲛ ⲛ ⲁⲧ ⲟⲩⲱ̅·

Ⲛ̅ ⲡⲉï ⲙⲁ̅ ⲙⲉⲛ ⲅⲁⲣ ⲛ ⲁⲅⲁⲑⲟⲛ ⲙⲛ̅ ⲙ̅ ⲡⲉⲑⲟⲟⲩ
ⲟⲩⲛⲧⲁⲩ ⲙ̅ⲙⲁⲩ ⲙ̅ ⲡⲉⲩϫⲱⲕ· ϩⲙ̅ ⲡⲙⲁ̅ ⲇⲉ ⲉⲧ
ⲙ̅ⲙⲁⲩ ϩⲉⲛⲁⲅⲁⲑⲟⲛ ⲛⲉ ⲉⲩⲙⲏⲛ ⲉ ⲃⲟⲗ ϣⲁ ⲉⲛⲉϩ
ⲙⲛ̅ ϩⲉⲛⲕⲟⲗⲁⲥⲓⲥ ⲛ ⲁⲧ ⲟⲩⲱ̅· ⲙ̅ ⲡⲉï ⲙⲁ̅ ⲕⲁⲛ
ⲉⲣϣⲁⲛ ⲡⲥⲱⲙⲁ ⲣⲱⲕϩ̅· ϣⲁⲣⲉ ⲧⲉϥⲯⲩⲭⲏ ⲉï ⲉⲃⲟⲗ
ⲉⲥⲟ̅ ⲛ ⲁⲧ ⲧⲁⲕⲟ̅· ⲙ̅ ⲡⲙⲁ̅ ⲇⲉ ⲉⲧ ⲙ̅ⲙⲁⲩ ⲕⲁⲛ |
ⲉⲣϣⲁⲛ ⲡⲥⲱⲙⲁ ⲧⲱⲟⲩⲛ ⲉϥⲟ̅ ⲛ ⲁⲧ ⲧⲁⲕⲟ̅ ϣⲁⲩⲣⲱⲕϩ̅ Fol. 14 *b* col. 2
ⲛ̅ ⲧⲉϥⲯⲩⲭⲏ ⲛ̅ ⲟⲩⲟⲉⲓϣ ⲛⲓⲙ· ⲕⲁⲓ ⲅⲁⲣ ϩⲁⲡⲥ̅ ⲡⲉ
ⲉ ⲧⲣⲉ ⲛ̅ ⲣⲉϥⲣ̅ⲛⲟⲃⲉ ⲧⲱⲟⲩⲛ ⲉⲩⲟ̅ ⲛ ⲁⲧ ⲧⲁⲕⲟ̅· ϫⲉ
ⲕⲁⲥ ⲁⲛ ⲉⲩⲉϫⲓ ⲉⲟⲟⲩ· ⲁⲗⲗⲁ ϫⲉ ⲕⲁⲥ ⲉⲩⲛⲁⲃⲁⲥⲁⲛⲓⲍⲉ
ⲙ̅ⲙⲟⲟⲩ ϩⲛ̅ ⲟⲩⲙⲛ̅ⲧ ⲁⲧ ⲙⲟⲩ·

Ⲉϣϫⲉ ⲙⲉⲛ ⲉϣϥⲓ ϩⲁ ⲡⲁⲛⲣ̅ ⲛ̅ ⲟⲩⲥⲓⲟⲟⲩⲛⲉ | ⲉⲩϣⲁⲛⲧⲙ̅ϩⲟⲥ Fol. 15 *a* col. 1
ⲉ ⲡⲉϩⲟⲩⲟ̅ ⲡⲁⲣⲁ ⲡⲉⲧ ⲉϣϣⲉ· ⲉïⲉ ⲉⲛⲁⲣ ⲥ̅ⲕ̅ⲋ̅
ⲟⲩ ⲉⲩϣⲁⲛⲡⲁⲣⲁⲇⲓⲇⲟⲩ ⲙ̅ⲙⲟⲛ ⲉ ⲡⲓⲉⲣⲟ̅ ⲛ̅ⲕⲱϩⲧ̅ ⲉⲧ
ⲥⲱⲕ ϩⲓ ⲑⲏ ⲙ̅ ⲡⲃⲏⲙⲁ ⲙ̅ ⲡⲉⲭ̅ⲥ̅· ϩⲁⲡⲥ̅ ⲅⲁⲣ ⲡⲉ ⲉ
ⲧⲣⲉ ⲩⲇⲟⲕⲓⲙⲁⲍⲉ ⲛ̅ ⲟⲩⲟⲛ ⲛⲓⲙ ϩⲓⲧⲙ̅ ⲡⲕⲱϩⲧ̅ ⲉⲧ
ⲙ̅ⲙⲁⲩ·

Ⲛⲁⲣⲛ̅ ⲙⲟⲩϣⲧ̅ ⲛ ⲧⲉ̅ ⲥⲫⲣⲁⲅⲓⲥ ϫⲉ ⲉⲛⲉϥⲟⲩⲟϫ ⲛ̅ϭⲓ
ⲡⲉⲛⲛⲟⲩϥ ⲏ̅ ϫⲉ ⲙⲏⲡⲱⲥ ⲁⲩⲥⲩⲗⲁ̅ ⲙ̅ | ⲡⲉⲛⲁϩⲟ̅· Fol. 15 *a* col. 2
ⲛⲉⲛϩⲃⲏⲩⲉ ⲅⲁⲣ ⲧⲏⲣⲟⲩ ⲥⲉϭⲟⲗⲡ̅ ⲉ ⲡⲉⲧ ⲛⲁϥⲓ ⲗⲟⲅⲟⲥ
ⲛ̅ⲙ̅ⲙⲁⲛ· ⲁⲩⲱ ⲙⲛ̅ ⲑⲉ ⲛⲣ̅ϩⲁⲗ ⲙ̅ ⲡⲉⲕⲣⲓⲧⲏⲥ ⲉⲧ
ⲙ̅ⲙⲁⲩ· ϩⲟⲥⲟⲛ ⲟⲩⲛⲧⲁⲛ ⲙ̅ⲙⲁⲩ ⲙ̅ ⲡⲉⲟⲩⲟⲉⲓϣ·
ⲁⲙⲏⲉⲓⲛ ⲛ̅ⲧⲛ̅ ⲑⲉⲣⲁⲡⲉⲩⲉ ⲛ ⲛ̅ ⲥⲁϣ ⲛ̅ⲧⲉⲛⲯⲩⲭⲏ·
ϩⲓⲧⲛ̅ ⲛ̅ ⲣⲙ̅ⲉïⲟⲟⲩⲉ·

Ⲉϣϫⲉ ⲁϥⲣⲓⲙⲉ ⲛ̅ϭⲓ ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ ïⲉⲣⲏⲙⲓⲁⲥ ⲉϫⲙ̅
ⲡϣⲟⲣ | ϣⲣ̅ ⲙ̅ ⲡⲣ̅ⲡⲉ· ⲡⲁï ⲉⲧⲕⲏⲧ̅ ⲉ ⲃⲟⲗ ϩⲛ̅ ϩⲉⲛⲱⲛⲉ Fol. 15 *b* col. 1
ⲙ̅ⲙⲉ ⲉϥϫⲱ ⲙ̅ⲙⲟⲥ ϫⲉ ⲕⲁⲁⲧ̅ ⲧⲁⲣⲓ ⲙⲉϩ ⲛ̅ ⲟⲩⲥⲓϣⲉ
ⲡⲟⲥⲟ ⲙⲁⲗⲗⲟⲛ ϣ̅ϣⲉ ⲉ ⲣⲟⲛ ⲉ ⲧⲣⲉ ⲛⲣⲓⲙⲉ ⲉϫⲙ̅
ⲡⲉⲛⲣ̅ⲡⲉ ⲙ̅ⲙⲓⲛ ⲙ̅ⲙⲟⲛ ⲉⲧ ⲧⲁïⲏⲩ ⲉ ⲡⲉϩⲟⲩⲟ̅ ⲡⲁï
ⲉⲧ ϥ̅ ⲛ̅ ϩⲏⲧϥ̅ ⲁⲛ ⲛ̅ϭⲓ ⲟⲩϭⲗ̅ⲙⲁï ⲛ̅ ⲛⲟⲩⲃ· ⲁⲗⲗⲁ
ⲧⲉⲧⲣⲓⲁⲥ ⲉⲑ ⲟⲩⲁⲁⲃ ⲧⲉⲧ ⲟⲩⲏϩ ⲛ̅ ϩⲏⲧϥ̅·

Ⲉϣϫⲉ ⲉⲛϣⲁⲛⲛⲁⲩ ⲉ ⲟⲩⲁ̅ ⲉⲁϥⲙⲟⲩ ϣⲁⲛⲣⲓⲙⲉ

Fol. 15 *b* col. 2 ⲉ ϩⲣⲁⲓ̈ ⲉ ϫⲱϥ ϩⲓ | ⲧⲛ̅ ⲧⲉⲩⲛⲏⲑⲓⲁ· ⲉⲓ̈ⲉ ⲛⲓⲙ ⲁⲣⲁ
ⲡⲉⲧ ⲛⲁⲣ̅ ⲁⲑⲏⲧ̅ ⲛ̅ ⲧⲉⲓ̈ ϩⲉ̅ ⲧⲏⲣⲥ̅· ϩⲱⲥⲧⲉ ⲉ ⲧⲙ̅
ⲧⲣⲉ ϥⲣⲓⲙⲉ ⲉϫⲛ̅ ⲧⲉϥⲯⲩⲭⲏ ⲙ̅ⲙⲓⲛ ⲙ̅ⲙⲟϥ· ⲉⲁⲥⲙⲟⲩ
ϩⲓⲧⲙ̅ ⲛⲛⲟⲃⲉ· ⲉⲧⲃⲉ ⲡⲁⲓ̈ ⲙ̅ϣϣⲉ ⲁⲛ ⲉ ⲣⲓⲙⲉ ⲉϫⲛ̅
ⲟⲩⲕⲱⲱⲛⲥ̅ ⲁⲗⲗⲁ ⲉϫⲙ̅ ⲡⲙⲟⲩ ⲛ̅ ⲧⲉⲕⲯⲩⲭⲏ·

Ⲁⲣⲓ ⲡⲙⲉⲉⲩⲉ ϫⲉ ⲁ ⲡⲕⲁⲓⲣⲟⲥ ϩⲱⲛ ⲉ ϩⲟⲩⲛ·
Fol. 16 *a* col. 1 ⲁⲩⲱ ⲡⲉⲕⲣⲓⲧⲏⲥ ⲁϩⲉ ⲣⲁⲧϥ̅ ϩⲓⲣⲙ̅ ⲡⲣⲟ̅· ⲁ ⲧⲉⲩ | ϣⲏ̅
ⲥ̅ⲕ̅ⲏ̅ ⲡⲣⲟⲕⲟⲡⲧⲉ ⲁ ⲡⲉϩⲟⲟⲩ ϩⲱⲛ ⲉ ϩⲟⲩⲛ· ⲙⲁⲣⲉ ⲗⲁⲁⲩ
ϭⲱ̅ ⲉϥⲛ̅ⲕⲟⲧⲕ̅ ⲉⲣϣⲁⲛ ⲧⲉⲩϣⲏ ⲟⲩⲉⲓ̈ⲛⲉ ⲛϥϣⲁ̅ ⲛ̅ϭⲓ
ⲡⲣⲏ·

Ⲙⲁⲣⲛ̅ ⲧⲱⲟⲩⲛ ϭⲉ ⲉ ⲃⲟⲗ ϩⲁ ⲡϩⲓⲛⲏⲃ ⲛ ⲛ̅ ⲣⲁⲥⲟⲩ·
ⲙⲁⲣⲛ̅ ⲉⲓ̈ⲣⲉ ⲛ̅ ϩⲉⲛⲕⲁⲣⲡⲟⲥ ⲉⲩⲙ̅ϣⲁ̅ ⲛ ⲧ̅ⲙⲉⲧⲁⲛⲟⲓⲁ·
ⲛ̅ⲑⲉ ⲉⲧ ⲥⲏϩ ⲧⲙⲉⲧⲁⲛⲟⲓⲁ ⲉⲥⲡⲏϩ ⲁⲛ ϣⲁⲁ ⲟⲩⲭⲣⲟⲛⲟⲥ·
Fol. 16 *a* col. 2 ⲁⲩⲱ ϩⲁϩ ϩⲛ̅ ⲙ̅ ⲙⲁⲣⲧⲉⲣⲟⲥ ⲁⲩϫⲓ | ⲙ̅ ⲡⲉⲕⲗⲟⲙ ⲛ̅
ⲟⲩⲕⲟⲩⲓ̈ ⲛⲁⲡⲣⲏⲧⲉ· ⲕⲁⲛ ⲉⲁ ⲛ ⲣ̅ ϩⲉⲛⲛⲟⲃⲉ ⲉⲩϫⲓ
ⲉ ϩⲟⲩⲛ ⲉ ⲡⲙⲟⲩ· ⲙ̅ⲡⲣ̅ ⲧⲣⲉ ⲛⲉⲓ̈ⲁ ⲧⲟⲟⲧⲛ̅ ⲛ̅ⲥⲱⲛ·
ⲟⲩⲛⲧⲁⲛ ⲅⲁⲣ ⲙ̅ⲙⲁⲩ ⲛ̅ ϩⲉⲛⲡⲁϩⲣⲉ̅ ⲛ ⲟⲩϫⲁⲓ̈ ⲉⲧⲉ
ⲛ̅ ⲣⲙ̅ⲉⲓ̈ⲟⲟⲩⲉ ⲛⲉ·

Ⲕⲁⲓ ⲅⲁⲣ ⲡⲁ ⲧⲉϥⲫⲩⲥⲓⲥ ⲛ ⲛ̅ ⲣⲱⲙⲉ ⲡⲉ ϩⲱⲱⲗⲉ ϩⲛ̅
ⲟⲩϩⲱⲃ· ⲟⲩϩⲱⲃ ⲇⲉ ⲛ̅ⲧⲉ ⲡⲥⲁⲧⲁⲛⲁⲥ ⲡⲉ ⲙⲟⲩⲛ ⲉ ⲃⲟⲗ
Fol. 16 *b* col. 1 ϩⲙ̅ ⲡϩⲱⲱⲗⲉ ⲧϭⲓⲛϩⲉ̅ ⲅⲁⲣ | ⲁⲛ ⲧⲉ ⲑⲟⲟⲩ ⲁⲗⲗⲁ ⲡ
ⲧⲙ̅ ⲧⲱⲟⲩⲛ ⲡⲉ ⲉ ⲃⲟⲗ ϩⲙ̅ ⲡϩⲉ̅ ⲡⲉ ⲡⲡⲉⲑⲟⲟⲩ ⲙⲛ̅
ⲡⲧⲁⲕⲟ̅·

Ⲉⲧⲃⲉ ⲡⲁⲓ̈ ⲁ ⲡⲉⲛϫⲟⲉⲓⲥ ⲱϣ ⲉ ⲃⲟⲗ ⲉ ⲣⲟⲛ ϩⲓⲧⲙ̅
ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ ϫⲉ ⲙⲏ̅ ⲙⲛ̅ ⲥⲟⲛⲧⲉ ϩⲛ̅ ⲕⲁⲗⲁⲁⲇ· ⲏ̅
ⲙⲛ̅ ⲥⲁⲉⲓⲛ (*sic*) ϩⲙ̅ ⲡⲙⲁ̅ ⲉⲧ ⲙ̅ⲙⲁⲩ· ⲉⲧⲃⲉ ⲟⲩ ⲙ̅ⲡ
ϥ̅ⲉⲓ̈ ⲉ ϩⲣⲁⲓ̈ ⲛ̅ϭⲓ ⲡⲧⲁⲗϭⲟ̅ ⲛ ⲧ̅ϣⲉⲉⲣⲉ ⲙ̅ ⲡⲁ ⲗⲁⲟⲥ·
ⲉⲓ̈ⲧⲁ̅ ⲉⲣϣⲁⲛ ⲟⲩⲙⲉⲗⲟⲥ ⲙⲉⲛ ϣⲱⲛⲉ ϩⲙ̅ ⲡⲉⲛⲥⲱⲙⲁ·
Fol. 16 *b* col. 2 ϣⲁⲛ | ϣⲓⲛⲉ ⲛⲥⲁ ϩⲉⲛⲥⲁⲉⲓⲛ· ⲛ̅ⲧⲛ̅ ⲣ̅ ⲥⲡⲟⲇⲏ ⲛⲓⲙ
ϣⲁⲛ ⲧⲛ̅ⲑⲉⲣⲁⲡⲉⲩⲉ ⲙ̅ ⲡⲙⲉⲗⲟⲥ ⲉⲧ ϣⲱⲛⲉ ⲉⲧ ϩⲙ̅
ⲡⲉⲛⲥⲱⲙⲁ̅·

Ⲧⲉⲛⲯⲩⲭⲏ ⲇⲉ ϩⲱⲱⲥ ϣⲱⲛⲉ ⲧⲛ̅ⲁⲙⲉⲗⲉⲓ ⲉ ⲣⲟⲥ·
ⲁⲩⲱ ⲧⲛ̅ϥⲓ ⲣⲟⲟⲩϣ ⲁⲛ ϩⲁ ⲡⲉⲥⲟⲩϫⲁⲓ̈ ⲉ ⲡⲧⲏⲣϥ̅·
ⲙⲁⲣⲛ̅ ⲣ̅ ϩⲟⲧⲉ ϩⲏⲧϥ̅ ⲙ̅ ⲡⲉⲧ ⲉⲩⲛ̅ϣϭⲟⲙ ⲙ̅ⲙⲟϥ ⲉ

ⲧⲁⲕⲟ̅ ⲛ̅ ⲧⲉⲛⲯⲩⲭⲏ ⲙⲛ̅ ⲡⲉⲛⲥⲱ|ⲙⲁ ϩⲣⲁï ϩⲛ̅ ⲧⲕⲉ- Fol. 17 *a* col. 1
ϩⲉⲛⲛⲁ̅· ⲁⲙⲏⲉⲓⲛ ⲧⲛ̅ⲡⲱⲧ̅ ⲉ ⲣⲁⲧϥ̅ ⲙ̅ ⲡ̅ⲡⲉⲗⲁⲅⲟⲥ ⲥ̅ⲕ̅ⲑ̅
ⲛ ⲙ̅ ⲙⲛ̅ⲧϣⲁⲛⲁϩⲧⲏϥ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ϩⲁ ⲑⲏ̅ ⲙ̅ ⲡⲕⲁⲓⲣⲟⲥ
ⲛ ⲛ̅ ⲃⲁⲥⲁⲛⲟⲥ· ⲛ̅ⲧⲛ̅ϫⲟⲟⲥ ϩⲱⲱⲛ ⲙⲛ̅ ⲛ̅ ⲡⲉⲧ ⲟⲩⲁⲁⲃ
ⲇⲁⲩⲉⲓⲇ ϫⲉ ⲕ̅ⲛⲁϫⲟⲕⲙⲉⲧ̅ ⲉ ⲃⲟⲗ ⲛ̅ ϩⲏⲧϥ̅· ⲁⲩⲱ
ϯⲛⲁⲟⲩⲃⲁϣ ⲛ̅ ϩⲟⲩⲉ ⲉ ⲟⲩⲭⲓⲱⲛ·

Ϥⲁϩⲉ ⲣⲁⲧϥ̅ ⲛ̅ϭⲓ ⲡϣⲱⲥ ⲉⲧ ⲛⲁⲛⲟⲩϥ ⲉϥ|ⲟⲩⲱϣ ⲉ Fol. 17 *a* col. 2
ⲧⲱⲣⲡ̅ ⲛ̅ ⲛⲉⲛⲯⲩⲭⲏ ⲉ ⲃⲟⲗ ϩⲛ̅ ⲧ̅ⲧⲁⲡⲣⲟ̅ ⲙ̅ ⲡⲙⲟⲩï
ϩⲁ ⲑⲏ ⲉⲙⲡⲁⲧ ϥ̅ⲱⲙⲕ̅ ⲙ̅ⲙⲟⲟⲩ· ϥ̅ϫⲓϣⲕⲁⲕ ⲉ ⲃⲟⲗ ⲉ
ⲣⲟⲛ ϩⲱⲱⲛ ϫⲉ ⲡⲁ ϣⲏⲣⲉ ⲁⲕⲣ̅ⲛⲟⲃⲉ ⲙ̅ⲡⲣ̅ ⲟⲩⲱϩ
ⲉ ⲧⲟⲟⲧⲕ̅·

Ⲁⲩⲱ ϫⲉ ⲙⲏ̅ ⲡⲉ ϣⲁϥϩⲉ̅ ⲙⲉϥⲧⲱⲟⲩⲛ· ⲏ̅ ⲡⲉ
ϣⲁϥⲕⲧⲟϥ ⲉ ⲃⲟⲗ ⲙⲉϥⲕⲟⲧϥ̅ ϭⲉ ⲉ ϩⲟⲩⲛ· ⲁⲩⲱ ϫⲉ
ⲕⲧⲉ ⲧⲏⲩⲧⲛ̅ ϣⲁⲁ ⲣⲟï|ⲛ̅ ϣⲏⲣⲉ ⲉⲛⲧ ⲁⲩⲟⲩⲉ ⲉ ⲃⲟⲗ· Fol. 17 *b* col. 1
ⲁⲩⲱ ⲁⲛⲟⲕ ϯⲛⲁⲧⲁⲗϭⲉ ⲛⲉⲧⲛ̅ⲟⲩⲱϣϥ̅· ⲥ̅ⲗ̅

Ϥϫⲓ ϭⲟⲗ ⲁⲛ ⲛ̅ϫⲓ? ⲡⲉ ⲛⲧⲁϥϫⲟⲟⲥ ϫⲉ ⲛ̅ⲧⲁïⲉï ⲁⲛ
ⲉ ⲕⲣⲓⲛⲉ ⲙ̅ ⲡⲕⲟⲥⲙⲟⲥ· ⲁⲗⲗⲁ ϫⲉ ⲕⲁⲥ ⲉⲣⲉ ⲡⲕⲟⲥ-
ⲙⲟⲥ ⲟⲩϫⲁï ⲉ ⲃⲟⲗ ϩⲓ ⲧⲟⲟⲧ̅· ⲙⲟ[ⲛ]ⲟⲛ ⲙⲁⲣⲛ̅
ⲙⲉⲧⲁⲛⲟï· ϯⲟⲩⲉϣ ⲡⲙⲟⲩ ⲅⲁⲣ ⲁⲛ ⲡⲉϫⲁϥ ⲙ̅
ⲡⲣⲉϥⲣ̅ⲛⲟⲃⲉ· ⲛ̅ ⲑⲉ ⲉ ⲧⲣⲉ ⲡⲣⲉϥⲣ̅ⲛⲟⲃⲉ ⲕⲧⲟϥ|ⲉ ⲃⲟⲗ Fol. 17 *b* col. 2
ⲛ̅ⲧⲉϥϩⲓⲏ̅ ⲉ ⲑⲟⲟⲩ ⲛϥ̅ⲱⲛϩ̅· ⲙⲛ̅ ⲗⲁⲁⲩ ϩⲛ̅ ⲛⲉⲧⲙⲉ̅
ⲛ ⲛ̅ ⲥⲱⲙⲁ· ⲕⲁⲛ ⲉϥⲣⲟⲕϩ̅ ϩⲛ̅ ⲟⲩⲗⲓⲃⲉ ⲉ ϩⲣⲁï ⲉϫⲛ̅
ⲧⲉⲥϩⲓⲙⲉ ⲉⲧ ϥ̅ⲙⲉ̅ ⲙ̅ⲙⲟⲥ ϥⲛⲁϣⲙⲉⲣⲓⲧⲉ̅ ⲁⲛ ⲛ̅ ⲧⲉï
ϩⲉ̅ ⲧⲏⲣⲥ̅·

Ⲛ̅ ⲑⲉ ⲉⲧ ⲉⲣⲉ ⲡⲛⲟⲩⲧⲉ ⲙⲉ ⲛ̅ ⲧⲉⲯⲩⲭⲏ̅ ⲉⲧ ⲛⲁⲙⲉⲧ-
ⲁⲛⲟⲓ ⲁⲩⲱ ⲧⲉ ⲛⲧⲁⲥⲡⲟⲣⲛⲉⲩⲉ̅ ⲛ̅ ϩⲁϩ ⲛ̅ ⲥⲟⲡ̅· ⲁϥ-|
ⲡⲣⲟⲕⲁⲗⲉⲓ ⲙ̅ⲙⲟⲥ ⲉϥϫⲱ ⲙ̅ⲙⲟⲥ ϫⲉ ⲁⲩⲱ ⲁïϫⲟⲟⲥ Fol. 18 *a* col. 1
ⲛⲁⲥ ⲙⲛ̅ⲛ̅ⲥⲁ ⲧⲣⲉ ⲥ ⲡⲟⲣⲛⲉⲩⲉ ϩⲛ̅ ⲛⲁï ⲧⲏⲣⲟⲩ· ϫⲉ ⲥ̅ⲗ̅ⲁ̅
ⲕⲧⲟ̅ ⲉ ⲣⲟï·

Ⲟⲩ ϯⲙⲓⲛⲉ ⲅⲁⲣ ⲧⲉ ⲧⲙⲛ̅ⲧⲙⲁïⲣⲱⲙⲉ ⲙ̅ ⲡⲛⲟⲩⲧⲉ·
ⲉⲙ ⲉϥⲕⲧⲟϥ ⲉ ⲃⲟⲗ ⲉⲛⲉϩ ⲙ̅ ⲡⲉⲧ ⲛⲁϯ ⲙ̅ ⲡⲉϥ
ⲛ̅ⲟⲩⲟⲉⲓ ⲉ ϩⲟⲩⲛ ⲉ ⲣⲟϥ ϩⲛ̅ ⲟⲩⲙⲉⲧⲁⲛⲟⲓⲁ ⲕⲁⲛ ⲉⲁ-
ϥϩⲉ ⲉ ϩⲣⲁï ⲉ ⲡϣⲓⲕ|ⲛ ⲙ̅ ⲡⲉⲑⲟⲟⲩ· ⲁⲗⲗⲁ ϣⲁϥ- Fol. 18 *a* col. 2
ⲥⲟⲟⲩⲧⲛ̅ ⲛ̅ⲧⲉϥϭⲓϫ ⲉ ⲃⲟⲗ ⲣⲟϥ ⲉϥϫⲱ ⲙ̅ⲙⲟⲥ ϫⲉ

ⲕⲧⲟⲕ ϣⲁⲁ ⲣⲟⲓ̈ ⲁⲩⲱ ϯⲛⲁⲥⲟⲟⲧⲛ̅· ⲁⲩⲱ ⲟⲛ ϫⲉ
ⲙ̅ ⲡⲟⲟⲩⲉ ⲧⲉⲧⲛ̅ϣⲁⲛⲥⲱⲧⲙ̅ ⲉ ⲧⲉϥⲥⲙⲏ ⲙ̅ⲡⲣ̅ ϯ ⲛ̅
ϣⲟⲧ̅ ⲛ̅ ⲛⲉⲧⲛ̅ϩⲏⲧ·

Ⲉϣϫⲉ ⲟⲩ ⲛ ⲥⲁⲉⲓⲛ ⲅⲁⲣ ⲕⲁⲛ ⲉⲥϣⲁⲛϣⲱⲡⲉ ⲉ ⲧⲣⲉ
ⲡⲉⲧ ϣⲱⲛⲉ ⲣ̅ ϩⲏⲧ ϣⲏⲙ ⲛϥϣⲱⲥ ⲙ̅ⲙⲟϥ· ⲙ ⲁⲣⲉ
Fol. 18 b col. 1 ⲡⲥⲁⲉⲓⲛ | ⲕⲁⲧⲁⲫⲣⲟⲛⲉⲓ ⲙ̅ⲙⲟϥ· ⲟⲩⲇⲉ ⲙⲉϥⲧⲱⲱⲃⲉ
ⲛⲁϥ ⲉⲧⲃⲉ ⲛ̅ ϣⲱⲥ· ⲁⲗⲗⲁ ϣⲁϥϯ ⲡⲁϩⲣⲉ ⲉ ⲣⲟϥ ϩⲛ̅
ⲟⲩⲙⲛ̅ⲧⲣⲙ̅ⲣⲁϣ· ⲡⲟⲥⲟ ⲙⲁⲗⲗⲟⲛ ⲡⲛⲟⲩⲧⲉ ⲛ ⲁⲅⲁⲑⲟⲥ
ⲡⲥⲁⲉⲓⲛ ⲙ̅ ⲙⲉ ⲛ̅ ⲛⲉⲛⲯⲩⲭⲏ· ⲙⲟⲛⲟⲛ ⲙ̅ ⲡⲣ̅ ⲧⲣⲉ
ⲛⲉⲓ̈ⲁ ⲧⲟⲟⲧⲛ̅ ⲛ̅ⲥⲁ ⲡⲉⲛⲟⲩϫⲁⲓ̈ ⲙ̅ⲙⲓⲛ ⲙ̅ⲙⲟⲛ· ⲕⲁⲓ ⲅⲁⲣ
ⲡⲟⲗⲗⲁⲕⲓⲥ ϣⲁⲣⲉ ⲡϣⲟⲉⲓϫ ϩⲉ̅ ϩⲙ̅ ⲡⲁⲅⲱⲛ ⲉ ⲡϩⲁⲉ̅
Fol. 18 b col. 2 ⲛϥⲧⲱⲟⲩⲛ ⲛϥϫⲓⲕⲗⲟⲙ· Ⲁⲩⲱ ⲡⲙⲁⲧⲟⲓ̈ | ⲙⲛ̅ⲛ̅ⲥⲁ
ⲧⲣⲉ ⲩⲡⲗⲏⲅⲏ̅ ⲙ̅ⲙⲟϥ ⲛ̅ⲥⲉ ⲑⲉⲣⲁⲡⲉⲩⲉ ⲙ̅ⲙⲟϥ· ⲛϥⲡⲟ-
ⲗⲉⲙⲉⲓ̈ ⲛ̅ ⲕⲉ ⲥⲟⲡ ⲛϥⲉⲩⲇⲟⲕⲉⲓⲙⲉⲓ̈ ⲛ̅ ϩⲟⲩⲟ̅ ⲉ ⲛⲉⲧⲉ
ⲙ̅ⲡ ⲟⲩϫⲟⲧⲟⲩ ⲉ ⲡⲧⲏⲣϥ̅·

Ⲁⲩⲱ ⲟⲩ ⲛ ϩⲁϩ ⲛ ⲉϣⲱⲧ̅ ⲙⲛ̅ⲛ̅ⲥⲁ ⲧⲣⲉ ⲡϫⲟⲓ̈ ⲱⲙⲥ̅
ⲛ̅ⲥⲉϯⲟⲥⲉ ⲙ̅ ⲡⲉⲩⲁⲩⲉⲓⲛ ⲙ ⲉⲩⲕⲁ ⲧⲟⲟⲧⲟⲩ ⲉ ⲃⲟⲗ·
ⲁⲗⲗⲁ ϣⲁⲩⲕⲧⲟⲟⲩ ⲉⲧⲉⲩⲉⲓ̈ ⲉ ⲡϣⲱⲧ̅ ⲛ̅ ⲕⲉ ⲥⲟⲡ ⲛ̅ⲥⲉ
Fol. 19 a col. 1 ⲣ̅ | ⲣⲙ̅ⲙⲁⲟ̅· ⲙⲏ ⲅⲁⲣ ⲡⲕⲱϩⲧ̅ ⲛⲧ̅ ⲕⲉϩⲉⲛⲕⲁ̅ ⲛ̅ⲧ-
ⲥ̅ⲗ̅ⲅ̅ ⲁⲩⲥⲃ̅ⲧⲱⲧϥ̅ ⲛⲁⲛ ⲙ̅ⲙⲟⲛ· ⲁⲗⲗⲁ ⲛ̅ⲧⲁⲩⲥⲃ̅ⲧⲱⲧϥ̅ ⲙ̅
ⲡⲇⲓⲁⲃⲟⲗⲟⲥ ⲙⲛ̅ ⲛⲉϥ ⲁⲅⲅⲉⲗⲟⲥ· ⲙⲟⲛⲟⲛ ⲙ̅ⲡⲣ̅ ⲧⲣⲉ
ⲛϫⲉⲣⲟ̅ ⲙ̅ ⲡⲕⲱϩⲧ̅ ⲉⲧ ⲙ̅ⲙⲁⲩ ⲉ ⲣⲟⲛ ⲙⲁⲩⲁⲁⲛ· ⲛ̅ⲧⲛ̅
ⲥⲱⲧⲙ̅ ϩⲱⲱϥ ⲟⲛ ϫⲉ ⲃⲱⲕ ϩⲙ̅ ⲡϣⲁϩ ⲉⲛⲧ ⲁⲧⲉⲧⲛ̅
ϫⲉⲣⲱϥ·

Ⲙⲛ̅ ⲗⲁⲁⲩ ⲇⲉ ⲛ̅ ϣⲱⲛⲉ ⲟ̅ ⲛ ⲁⲧ ⲧⲁⲗϭⲟ̅ ⲛⲁϩⲣⲙ̅ ⲡ|
Fol. 19 a col. 2 ⲡⲁϩⲣⲉ ⲙ̅ ⲡⲥⲁⲉⲓⲛ ⲛ̅ ⲛⲉⲛⲯⲩⲭⲏ· ⲁⲗⲗⲁ ⲙⲉϣⲁⲕ
ⲕⲛⲁϫⲟⲟⲥ ϫⲉ ⲙⲛ̅ ϣϭⲟⲙ ⲙ̅ⲙⲟⲓ̈ ⲉ ⲡⲱϩ ⲉ ⲧⲙⲛ̅ⲧ-
ⲧⲉⲗⲓⲟⲥ·

Ⲉϣϫⲉ ⲙⲛ̅ϣϭⲟⲙ ⲙ̅ⲙⲟⲕ ⲉ ⲡⲱϩ ⲉ ⲧⲙⲛ̅ⲧⲧⲉⲗⲓⲟⲥ·
ⲉϣϫⲉ ⲙⲛ̅ ϣϭⲟⲙ ⲙ̅ⲙⲟⲕ ⲉϣⲱⲡⲉ ⲛ̅ ⲑⲉ ⲙ̅ ⲡⲣⲏ ⲕⲁⲛ
ⲣ̅ ⲑⲉ ⲛ ⲛ̅ ⲥⲓⲟⲩ· ⲙⲟⲛⲟⲛ ⲡⲱⲱⲛⲉ ⲉ ⲃⲟⲗ ϩⲙ̅ ⲡⲕⲁϩ
ⲉ ϩⲣⲁⲓ̈ ⲉ ⲧⲡⲉ· ⲛⲅ̅ⲧⲱⲛⲅ̅ ⲉⲛ ⲥⲓⲟⲩ· ⲉⲧ ⲟ̅ ⲛ̅ ⲟⲩⲟⲉⲓⲛ·
Fol. 19 b col. 1 ⲛⲁⲛⲟⲩⲥ ⲉ ⲧⲣⲉ ⲕ ⲣ̅ | ϩⲉⲛⲕⲟⲩⲓ̈ ⲛ̅ ϩⲱⲃ ⲉ ⲛⲁⲛⲟⲩⲟⲩ
ⲛ̅ ϩⲟⲩⲉ ⲉ ⲣⲟⲥ ⲉ ⲧⲙ̅ ⲧⲣⲉ ⲕ ⲣ̅ ⲗⲁⲁⲩ ⲉ ⲡⲧⲏⲣϥ̅·

ⲁⲩⲧⲁⲙⲟⲛ ⲉⲧⲃⲉ ⲡϫⲱ̅ ⲙ̅ ⲙⲟⲩ ⲛ ⲱⲣϣ̅· ⲁⲩⲱ ⲉ
ϭⲙ̅ⲡϣⲓⲛⲉ ⲛ̅ ⲛⲉⲧ ϣⲱⲛⲉ· ⲙⲛ̅ ⲛⲉⲧ ϩⲙ̅ ⲡⲉϣⲧⲉⲕⲟ̅·
ⲕⲁⲓ̈ ⲅⲁⲣ ⲉϣϫⲉ ⲥⲉⲛⲁⲧⲓⲙⲱⲣⲉⲓ ⲙ̅ⲙⲟⲛ ⲉⲧⲃⲉ ⲛⲉⲛϣⲁϫⲉ
ⲙⲛ̅ ⲛⲉⲛⲙⲉⲉⲩⲉ·

Ⲡⲟⲥⲟ ⲙⲁⲗⲗⲟⲛ ϥⲛⲁϯ ⲃⲉⲕⲉ ⲛⲁⲛ ⲉⲧⲃⲉ ⲛⲉⲛϩⲃⲏⲩⲉ
ⲉⲧ ⲛⲁⲛⲟⲩⲟⲩ ⲕⲁⲛ ⲉ ϩⲉⲛⲕⲟⲩⲓ ⲛⲉ· ⲟⲩⲕ ⲟⲩⲛ ⲙⲁⲣⲛ̅|
ⲙⲟⲕϩ ⲛ̅ ⲟⲩⲕⲟⲩⲓ̈ ⲛ̅ⲟⲩⲟⲉⲓϣ· ϫⲉ ⲕⲁⲥ ⲉⲛⲉⲛϣⲱⲡⲉ ⲉⲛⲟ̅ Fol. 19 *b* col. 2
ⲛ̅ ϩⲁⲉ̅ ⲉ ⲡⲱⲛϩ̅ ⲛ̅ ϣⲁ ⲉⲛⲉϩ·

Ⲉⲛⲉⲩⲛ̅ϣϭⲟⲙ ⲅⲁⲣ ⲡⲉ ⲉ ⲧⲣⲉ ⲛⲙⲟⲩ ⲛ̅ ⲟⲩⲙⲏⲏϣⲉ
ⲛ̅ ⲥⲟⲡ ⲡⲉⲧ ⲉϣϣⲉ ⲉ ⲣⲟⲛ ⲡⲉ ⲉ ⲧⲣⲉ ⲛⲣ̅ ⲡⲁⲓ̈· ϣⲁⲛ-
ⲧⲛ̅ⲛⲁⲩ ⲉ ⲡⲉⲭ̅ⲥ̅ ⲉϥⲛⲏⲩ ϩⲙ̅ ⲡⲉϥⲉⲟⲟⲩ· ⲉⲛⲁⲛⲁⲩ ⲉ
ⲣⲟϥ ⲁⲛ ϩⲓⲧⲛ̅ ⲟⲩⲁⲓⲛⲓⲅⲙⲁ· ⲁⲗⲗⲁ ⲉⲛⲁ | ⲑⲉⲱⲣⲉⲓ Fol. 20 *a* col. 1
ⲙ̅ⲙⲟϥ ⲟⲛ ⲛ̅ ⲑⲉ ⲉⲧ ϥ̅ϣⲟⲟⲡ ⲙ̅ⲙⲟⲥ· ϩⲛ̅ ⲛⲉⲛⲃⲁⲗ ⲥⲗⲁ
ⲙ̅ⲙⲓⲛ ⲙ̅ⲙⲟⲛ ⲕⲁⲧⲁ ⲧⲙⲛ̅ⲧⲙⲛ̅ⲧⲣⲉ ⲙ̅ ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ
ⲓ̈ⲱϩⲁⲛⲛⲏⲥ ⲡⲣⲉϥϣⲁϫⲉ ⲉⲧⲃⲉ ⲡⲛⲟⲩⲧⲉ· ⲉϣϫⲉ ⲉⲛ-
ϣⲁⲛⲛⲁⲩ ⲉ ⲡⲥⲁ̅ ⲛ ⲟⲩⲥⲱⲙⲁ̅ ⲙ̅ ⲡⲉⲓ̈ ⲙⲁ ϣⲁⲛⲣ̅
ϣⲡⲏⲣⲉ ⲙ̅ⲙⲟϥ·

Ⲕⲁⲓ ⲧⲟ̅ ⲡⲥⲁ ⲛ ⲛ̅ ⲥⲱⲙⲁ ⲟⲩ ⲉ ⲃⲟⲗ ⲡⲉ ϩⲛ̅ ϩⲉⲛ-
ⲭⲩⲙⲟⲥ· ⲙⲛ̅ ϩⲉⲛⲫ|ⲗⲉⲕⲙⲁ̅ ⲁⲩⲱ ⲙⲛ̅ⲛ̅ⲥⲁ ⲡⲙⲟⲩ Fol. 20 *a* col. 2
ϣⲁⲩⲕⲁⲧⲁⲛⲧⲁ̅ ⲉⲩϥⲏⲧ ⲙⲛ̅ ⲟⲩⲕⲣ̅ⲙⲉⲥ ⲙⲛ̅ ⲟⲩⲧⲟⲉⲓⲧ·
ⲡⲟⲥⲟ ⲙⲁⲗⲗⲟⲛ ⲉⲛϣⲁⲛⲑⲉⲱⲣⲉⲓ ⲙ̅ ⲡⲥⲁ̅ ⲉⲧ ⲙ̅ⲙⲁⲩ
ⲛ ⲁⲧ ⲧⲁⲕⲟ̅· ⲛ ⲁⲧ ϫⲃⲓⲛ̅ ⲛ ⲁⲧ ⲧⲱⲗⲙ̅· ⲛ̅ⲧⲁ ⲡⲉⲧⲣⲟⲥ
ⲛⲁⲩ ⲉⲩⲕⲟⲩⲓ̈ ⲛ̅ ⲟⲩⲟⲉⲓⲛ ϣⲏⲙ ⲙ̅ⲙⲁⲧⲉ ⲛ̅ⲧⲉ ⲡⲉϥⲉⲟⲟⲩ·

Ⲡⲉϫⲁϥ ⲛⲁⲛ ϫⲉ ⲛⲁⲛⲟⲩⲥ ⲛⲁⲛ ⲉ ϭⲱ̅ ⲙ̅ ⲡⲉⲓ̈ ⲙⲁ·
ⲟⲩ ⲁⲣⲁ̅ ⲡⲉⲧ ⲛ̅|ϣⲱⲡⲉ ⲙ̅ⲙⲟⲛ ϩⲟⲧⲁⲛ ⲉⲛϣⲁⲛⲑⲉⲱⲣⲉⲓ̈ Fol. 20 *b* col. 1
ⲙ̅ ⲡⲉⲟⲟⲩ ⲧⲏⲣϥ̅ ⲉⲧ ⲙ̅ⲙⲁⲩ· ⲉϣϫⲉ ϣⲁⲛⲙⲁⲕⲁⲣⲓⲍⲉ
ⲛ̅ ⲛⲉⲧ ϩⲏⲛ ⲉ ϩⲟⲩⲛ ⲉ ⲡⲣ̅ⲣⲟ̅ ⲙ̅ ⲡⲉⲓ̈ ⲙⲁ ⲉⲛϣⲁⲛⲛⲁⲩ
ⲉ ⲣⲟϥ ⲉϥⲡⲣⲟⲗⲑⲉ ϩⲓϫⲙ̅ ⲡⲟⲭⲏⲙⲁ ⲛ̅ ⲛⲟⲩⲃ· ⲉϥⲫⲟⲣⲉⲓ
ⲙ̅ ⲡⲉⲕⲗⲟⲙ ⲙⲛ̅ ⲧⲡⲟⲣⲫⲏⲣⲁ· ⲉⲓ̈ⲉ̅ ⲉⲛⲁϣⲱⲡⲉ ⲙ̅
ⲙⲁⲕⲁⲣⲓⲟⲥ ⲛ̅ ⲟⲩⲏⲣⲉⲩ ϣⲁⲛⲧⲁϩⲟⲛ ⲉ ⲣⲁⲧⲛ̅ ϩⲓ ⲟⲩⲛⲁⲙ̅ ⲙ̅
ⲡⲣ̅ⲣⲟ̅ ⲙ̅ ⲡⲧⲏⲣϥ̅· ⲡⲉⲕ|ⲣⲓⲧⲏⲥ ⲛ̅ ⲟⲩⲟⲛ ⲛⲓⲙ· ⲁⲣⲁ̅ ⲉⲛⲉⲛ- Fol. 20 *b* col. 2
ⲧⲁⲩⲉⲣⲏⲧ ⲛⲁⲕ ⲛ̅ ⲟⲩⲙⲛ̅ⲧⲉⲣⲟ̅· ⲧⲉ ϩⲓⲏ̅ ⲇⲉ ⲛ̅ ⲧⲉⲭⲱⲣⲁ
ⲉⲧ ⲉⲣⲉ ⲧⲙⲛ̅ⲧⲉⲣⲟ̅ ⲛ̅ ϩⲏⲧⲥ̅ ⲉⲥⲙⲟⲕϩ̅ ⲁⲩⲱ ⲉⲥϫⲁϫⲱ̅·
ⲉⲥⲟ̅ ⲙ̅ ⲙⲁ ⲙ̅ ⲡⲉⲧⲣⲁ̅ ϩⲓ ⲙⲁ̅ ⲉϥⲁϣⲉ ⲉ ⲃⲟⲗ· ⲉⲛⲉⲕ-

ⲛⲁϥⲓ ⲁⲛ ⲡⲉ ϩⲁ ⲛⲁï ⲧⲏⲣⲟⲩ· ϣⲁⲛ̅ ⲧⲕ̅ⲙⲁⲧⲉ ⲛ̅
ⲧⲙⲛ̅ⲧⲉⲣⲟ̅ ⲉⲧ ⲙ̅ⲙⲁⲩ·

Fol. 21 *a* col. 1 Ⲙ̅ⲡⲣ̅ ϫⲟⲟⲥ ϫⲉ ⲁⲩϣⲣⲡ̅|ϭⲟⲡⲧ̅ ϩⲛ̅ ⲛⲁ ⲛⲟⲃⲉ· ⲙⲛ̅
ⲥ̅ⲗ̅ⲍ̅ ϣϭⲟⲙ ⲙ̅ⲙⲟï ⲉⲕⲧⲟï ⲉ ⲡⲛⲟⲩⲧⲉ· ⲕⲁⲛ ⲉϣϫⲉ ⲁ
ⲡⲇⲓⲁⲃⲟⲗⲟⲥ ϣⲣⲡ̅ ⲧⲁⲩⲟⲛ ⲉ ⲡⲉⲥⲏⲧ ⲙⲁⲣⲛ̅ ⲧⲱⲟⲩⲛ ϩⲛ̅
ⲟⲟϭⲉⲡⲏ·

Ⲡⲉⲛϫⲟⲉⲓⲥ ⲅⲁⲣ ⲟⲩⲙⲁï ⲣⲱⲙⲉ ⲡⲉ ϥⲛⲁⲡⲱⲧ̅ ⲉ ⲃⲟⲗ
ϩⲓ ⲣⲁⲧⲛ̅ ⲛϥ̅ϣⲟⲡⲛ̅ ⲉ ⲣⲟϥ· ⲛ̅ ⲑⲉ ⲙ̅ ⲡⲉ ⲛⲧ ⲁϥⲁⲁⲥ
ⲙ̅ ⲡϣⲏⲣⲉ ϣⲏⲙ ⲉⲛⲧ ⲁϥⲧⲁⲕⲟ̅ ⲙ̅ ⲡⲙⲉⲣⲟⲥ ⲛ̅ ⲧⲉϥ|
Fol. 21 *a* col. 2 ⲟⲩⲥⲓⲁ· ⲙⲁⲣⲛ̅ ⲣ̅ ⲡⲙⲉⲉⲩⲉ ϫⲉ ⲙⲛ̅ⲛ̅ⲥⲁ ⲧⲣⲉ ⲥⲟⲗⲟⲙⲱⲛ
ⲣ̅ⲣⲟ̅ ⲛϥ̅ϫⲓ ⲡⲓⲣⲁ ⲛ̅ ⲛⲉϩⲃⲏⲩⲉ ⲧⲏⲣⲟⲩ ⲉⲧ ϩⲁⲉïⲟⲟⲩ
ⲛ̅ⲧⲉ ⲡⲃⲓⲟⲥ· ⲡⲉϫⲁϥ ϫⲉ ⲟⲩ ⲡⲉⲧ ϣⲟⲩⲉⲓⲧ̅ ⲛⲙ̅ ⲡⲉⲧ
ϣⲟⲩⲉⲓⲧ̅· ⲡⲉⲧ ϣⲟⲟⲡ̅ ⲛ̅ ϩⲏⲧⲟⲩ ⲧⲏⲣⲟⲩ·

Ⲉϣϫⲉ ϣⲁⲣⲉ ⲛ̅ ⲁⲣⲭⲱⲛ ⲣ̅ ⲥⲡⲟⲇⲏ ⲛⲓⲙ ⲉ ⲧⲣⲉ
ⲩϯ ⲉⲟⲟⲩ ⲛⲁⲩ ⲛ̅ϭⲓ ⲡⲉⲧ ϩⲙⲟⲟⲥ ϩⲛ̅ ⲛⲉⲑⲉⲁⲧⲣⲟⲛ· Ⲕⲁⲓ
Fol. 21 *b* col. 1 ⲡⲉⲣ ⲡⲉϩⲟⲩⲟ̅|ⲛ̅ ⲛⲉⲧ ϩⲙ̅ ⲡⲙⲁ ⲉⲧ ⲙ̅ⲙⲁⲩ ϩⲉⲛⲣⲱⲙⲉ
ⲛⲉ ⲛ̅ ϩⲏⲕⲉ ⲛⲉ ⲉⲩⲥⲟϣϥ̅ ϩⲓ ϩⲙ̅ϩⲁⲗ ϩⲓ ϣⲙ̅ⲙⲟ̅·
ⲉïⲉ ⲉⲛⲙ̅ϣⲁ̅ ϩⲱⲱⲛ ⲛ̅ ⲥⲡⲟⲩⲇⲁⲍⲉ ⲛ̅ ⲟⲩⲏⲣ ⲉ ⲧⲣⲉⲩ ⲉⲩⲫⲏⲙⲉï
ⲙ̅ⲙⲟⲛ ϩⲙ̅ ⲡⲉⲑⲉⲁⲧⲣⲟⲛ ⲉⲧ ⲙ̅ⲙⲁⲩ· ⲡⲙⲁ̅
ⲉⲧⲟⲩⲥⲟⲟⲩϩ ⲛ̅ ϩⲏⲧϥ̅ ⲛ̅ϭⲓ ⲛⲁⲅⲅⲉⲗⲟⲥ ⲙⲛ̅ ⲛⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ
ⲙⲛ̅ ⲛⲉⲧ ⲟⲩⲁⲁⲃ ⲧⲏⲣⲟⲩ·

Fol. 21 *b* col. 2 Ⲙ̅ⲡⲣ̅ ⲧⲣⲉ ⲙ̅ ⲡⲟⲣⲛⲟⲥ ⲙⲛ̅ ⲛ̅ ⲧⲉⲗⲱⲛⲏⲥ ⲣ̅ ϣⲟ|ⲣⲡ̅
ⲉ ⲣⲟⲛ ϩⲛ̅ ⲧⲙⲛ̅ⲧⲉⲣⲟ̅ ⲟⲩ ⲛ ϩⲁϩ ⲙ̅ ⲡⲁϩⲣⲉ ⲁⲩⲱ ⲟⲩ
ⲛ ⲃⲟⲏⲑⲏⲙⲁ ⲕⲏ ⲛⲁⲛ ⲉ ϩⲣⲁï ϩⲛ̅ ⲧⲉⲕⲣⲁⲫⲏ̅ ⲉⲧ ⲟⲩⲁⲁⲃ
ⲉⲩϣⲟⲃⲉ ⲉ ⲛⲉⲩⲉⲣⲏⲩ·

Ⲁⲭⲁⲃ ⲁϥⲙ̅ⲕⲁϩ ⲛ̅ ϩⲏⲧ̅ ⲉϫⲙ̅ ⲡⲛⲟⲃⲉ ⲉⲛⲧ ⲁϥⲁⲁϥ
ⲁϥⲣ̅ ⲃⲟⲗ ⲉ ⲧⲟⲣⲅⲏ ⲙ̅ ⲡⲛⲟⲩⲧⲉ· ϩⲓⲧⲙ̅ ⲡⲉï ⲡⲁϩⲣⲉ·
ⲛⲁⲃⲟⲩⲭⲟⲇⲟⲛⲟⲥⲥⲟⲣ ϩⲓⲧⲛ̅ ⲧⲙⲛ̅ⲧⲛⲁ̅· ⲛ̅ ⲣⲙ̅ ⲛⲓ|
Fol. 22 *a* col. 1 ⲛⲉⲩⲏ̅ ⲁⲩⲣ̅ ⲃⲟⲗ ϩⲓⲧⲙ̅ ⲡⲉï ⲡⲁϩⲣⲉ ⲛ̅ ⲧⲛⲏⲥⲧⲓⲁ·
ⲥ̅ⲗ̅ⲏ̅ ⲧⲡⲟⲣⲛⲏ ⲁⲥϩⲉⲧⲡ̅ ⲛⲟⲩⲧⲉ ⲉ ⲣⲟⲥ ⲉⲧⲃⲉ ⲛⲉⲥⲣ̅ⲙ̅ⲉïⲟⲟⲩⲉ·

Ⲡⲗⲏⲥⲧⲏⲥ ⲁϥϣⲱⲡⲉ ⲙ̅ ⲡⲟⲗⲓⲧⲏⲥ ⲙ̅ ⲡ̅ⲡⲁⲣⲁⲇⲓⲥⲟⲥ
ϩⲓⲧⲛ̅ ⲧⲡⲓⲥⲧⲓⲥ· ⲉⲁⲛϫⲓⲥⲉ ⲛ̅ ⲛⲉï ⲙⲡ̅ⲗⲁⲥⲧⲣⲟⲛ ⲙⲛ̅ ⲛⲉï
ⲡⲁϩⲣⲉ̅·

Ⲙⲁⲣⲛ̅ ⲑⲉⲣⲁⲡⲉⲩⲉ ⲛ̅ ⲛⲉⲛⲯⲩⲭⲏ̅· ϩⲛ̅ ⲛⲉⲡⲗⲏⲅⲏ |
ⲙ̅ ⲡⲛⲟⲃⲉ· ⲛⲁⲓ̈ ⲉⲧ ⲛ̅ⲉⲓ̈ⲣⲉ ⲙ̅ⲙⲟⲟⲩ ⲙ̅ⲙⲓⲛ ⲙ̅ⲙⲟⲛ· Fol. 22 *a* col. 2

Ⲙⲁⲣⲛ̅ ϫⲟⲟⲥ ϩⲱⲱⲛ ⲛⲁϩⲣⲙ̅ ⲡⲥⲁⲉⲓⲛ ⲛ̅ ⲁⲗⲏⲑⲓⲛⲟⲛ·
ϫⲉ ⲧⲁⲗϭⲟⲓ̈ ⲡϫⲟⲉⲓⲥ ⲁⲩⲱ ϯⲛⲁⲗϭⲟ̅· ⲁⲩⲱ ϫⲉ ⲧⲁⲗϭⲉ
ⲧⲁ ⲯⲩⲭⲏ ϫⲉ ⲁⲓ̈ⲣ̅ⲛⲟⲃⲉ ⲉ ⲣⲟⲕ· ⲁⲩⲱ ϥⲛⲁϣⲟⲡⲕ̅ ⲉ
ⲣⲟϥ ⲛ̅ϭⲓ ⲡⲥⲁⲉⲓⲛ ⲙ̅ ⲙⲉ̅· ⲛϥ̅ϫⲟⲟⲥ ϫⲉ ⲁⲛⲟⲕ ⲡⲉ
ⲁⲛⲟⲕ ⲡⲉ ⲉⲧ ϥⲱⲧⲉ ⲉ ⲃⲟⲗ ⲛ̅ ⲛⲉⲕⲛⲟⲃⲉ ⲁⲩⲱ ⲛⲁ ⲣ̅
ⲡⲉⲩ | ⲙⲉⲉⲩⲉ· ⲁⲕⲛⲁⲩ ⲉ ⲧⲉⲓ̈ ⲁϣⲏ̅ ⲙ̅ ⲡⲁϩⲣⲉ ⲙⲛ̅ ⲛⲉⲓ̈ Fol. 22 *b* col. 1
ⲃⲟⲏⲑⲏⲙⲁ ⲉⲧ ϣⲟⲃⲉ ⲉ ⲛⲉⲩⲉⲣⲏⲩ· ⲉⲛⲧ ⲁⲩⲕⲁⲁⲩ ⲛⲁⲛ
ⲉ ϩⲣⲁⲓ̈ ⲛ̅ ⲛⲁ̅ ϩⲓⲧⲙ̅ ⲡⲥⲁⲉⲓⲛ ⲛⲁϩⲣⲛ̅ ⲛ̅ ⲥⲁϣ ⲙⲛ̅
ⲛⲉⲡⲗⲏⲅⲏ ⲉⲧϣⲟⲃⲉ ⲉ ⲛⲉⲩⲉⲣⲏⲩ· ⲥⲱⲧⲡ̅ ⲛⲁⲕ ϩⲛ̅
ⲛⲁⲓ̈ ⲙ̅ ⲡⲉⲧ ⲕⲟⲩⲟϣϥ̅ ⲉ ⲡⲧⲁⲗϭⲟ̅ ⲛ̅ ⲧⲉⲕⲯⲩⲭⲏ̅·

Ⲉϣϫⲉ ⲙⲛ̅ ϣϭⲟⲙ ⲙ̅ⲙⲟⲕ ⲉ ⲣ̅ ⲙⲛ̅ⲧⲛⲁ̅ ⲛ̅ ⲑⲉ ⲛ̅
ⲛⲁⲃⲟⲩⲭⲟⲇⲟⲛⲟⲥⲟⲣ· ⲕⲁⲛ ⲙ̅ⲕⲁϩ ⲛ̅ ϩⲏⲧ̅ ⲉ | ϫⲛ̅ Fol. 22 *b* col. 2
ⲛⲉⲕⲛⲟⲃⲉ ⲛ̅ ⲑⲉ ⲛ ⲁⲭⲁⲁⲃ· ⲉϣϫⲉ ⲙⲛ̅ ϣϭⲟⲙ ⲙ̅ⲙⲟⲕ
ⲉ ⲛⲏⲥⲧⲉⲩⲉ ⲛ̅ ⲑⲉ ⲛ ⲛ̅ ⲣⲙ̅ ⲛⲓⲛⲉⲩⲏ̅:

Ⲕⲁⲛ ⲉⲓ̈ⲱ̅ ⲉ ⲃⲟⲗ ⲛ̅ ⲛⲉⲕⲛⲟⲃⲉ ϩⲣⲁⲓ̈ ϩⲛ̅ ⲛⲉⲕⲣⲙ̅ⲉⲓ̈ⲟⲟⲩⲉ
ⲛ̅ ⲑⲉ ⲛ̅ ⲧⲡⲟⲣⲛⲏ· ⲛⲅ̅ ⲡⲱⲧ ⲉ ⲣⲁⲧϥ̅ ⲙ̅
ⲡⲛⲁⲏⲧ̅ ⲉⲕϫⲱ ⲙ̅ⲙⲟⲥ ϩⲱⲱⲕ ⲙⲛ̅ ⲇⲁⲩⲉⲓⲇ ϫⲉ ⲛⲁ̅ ⲛⲁⲓ̈
ⲡⲛⲟⲩⲧⲉ ⲕⲁⲧⲁ ⲡⲉⲕⲛⲟϭ ⲛ̅ | ⲛⲁ̅· ⲟⲩϩⲃⲱ ⲁⲛ ⲧⲉ ⲛⲧ Fol. 23 *a* col. 1
ⲁⲥⲗⲟⲕⲥⲧ̅ ϫⲉ ⲉⲓ̈ⲉ ⲡⲱⲧ̅ ⲉ ⲣⲁⲧϥ̅ ⲛ̅ ⲟⲩⲣⲉϥⲙⲟⲩⲧⲉ ⲟⲩⲇⲉ ⲥ̅ⲗ̅ⲑ̅
ⲛ̅ⲧⲁⲓ̈ ⲧⲱⲗⲙ̅ ⲁⲛ ϩⲛ̅ ⲟⲩⲗⲟⲓ̈ϩⲉ ϫⲉ ⲉⲓ̈ⲉ ⲉⲓ̈ⲁⲁⲧ̅ ⲉ ⲃⲟⲗ
ϩⲛ̅ ⲟⲩⲙⲟⲟⲩ· ⲁⲗⲗⲁ ⲡⲇⲓⲁⲃⲟⲗⲟⲥ ⲡⲉ ⲛⲧⲁϥⲛⲉϫ
ⲧⲉϥⲙⲁⲧⲟⲩ ⲉ ⲣⲟⲓ̈· ⲁⲩⲱ ⲛ̅ⲧⲁⲓ̈ⲧⲱⲗⲥ̅ ϩⲙ̅ ⲡⲗⲟⲓϩⲉ ⲛ̅
ⲧⲁⲁⲛⲟⲙⲓⲁ·

Ⲉⲧⲃⲉ ⲡⲁⲓ̈ ϯⲣ̅ ⲭⲣⲓⲁ ⲙ̅ ⲡⲛⲟϭ ⲛⲁ̅ ⲛ̅ ⲧⲉⲕⲙⲛ̅ⲧⲙⲁⲓ̈ⲣⲱⲙⲉ·
ⲙⲟⲛⲟⲛ ϯ ⲙ̅ⲡⲉⲕ | ⲛ̅ⲟⲩⲟⲉⲓ ⲉ ⲣⲟϥ ⲛⲅ̅ ⲁⲓⲧⲓ Fol. 23 *a* col. 2
ⲙ̅ⲙⲟϥ ⲁⲩⲱ ϥ̅ⲛⲁⲭⲁⲣⲓⲍⲉ ⲛⲁⲕ ⲙ̅ ⲡⲛⲁ̅ ⲛ̅ϭⲓ ⲡⲉⲓ̈ⲱⲧ̅
ⲙ̅ ⲡⲛⲁ̅ ⲡⲉ ⲛⲧⲁϥϫⲟⲟⲥ ϫⲉ ⲉⲣϣⲁⲛ ⲡⲁⲛⲟⲙⲟⲥ ⲕⲧⲟϥ
ⲉ ⲃⲟⲗ ⲛ̅ ⲧⲉϥϩⲓⲏ̅ ⲉ ⲑⲟⲟⲩ· ϯⲛⲁⲣ̅ ⲡⲙⲉⲉⲩⲉ ⲁⲛ ⲛ̅
ⲛⲉϥⲁⲛⲟⲙⲓⲁ ⲧⲏⲣⲟⲩ ⲉⲛⲧ ⲁϥⲁⲁⲩ·

Ⲙⲟⲛⲟⲛ ϭⲱⲗⲡ̅ ⲉ ⲃⲟⲗ ⲉ ⲣⲟϥ ⲛ̅ ⲧⲉⲕⲡⲗⲏⲅⲏ̅· ⲛⲅ̅
ϫⲟⲟⲥ ϫⲉ ⲛⲁ̅ ⲛⲁⲓ̈· ⲛⲁ̅ ⲙ̅ ⲡⲁ ⲥⲱⲙⲁ ⲙⲛ̅ | ⲧⲁ ⲯⲩⲭⲏ̅· Fol. 23 *b* col. 1
ⲛⲁ̅ ⲛⲁⲓ̈ ϩⲙ̅ ⲡⲉⲓⲱⲛ ⲙⲛ̅ ⲡ ⲕⲉ ⲟⲩⲁ̅· ⲛⲁ̅ ⲛⲁⲓ̈ ⲉⲧⲃⲉ

ⲧⲁⲥⲑⲉⲛⲓⲁ ⲛ̅ ⲧⲉϥⲫⲩⲥⲓⲥ· ⲁⲩⲱ ⲉⲧⲃⲉ ⲡ̅ⲡⲉⲗⲁⲅⲟⲥ ⲛ̅
ⲧⲉⲕⲙⲛ̅ⲧⲁⲅⲁⲑⲟⲥ· ⲉⲡⲓⲑⲩⲙⲉⲓ ⲙ̅ⲙⲁⲧⲉ ⲉ ⲡⲧⲁⲗϭⲟ̅·
ⲁⲩⲱ ⲡⲥⲁⲉⲓⲛ ⲛⲁⲣ̅ ϣⲟⲣⲡ̅ ⲙⲛ̅ ⲛⲉϥⲡⲁϩⲣⲉ· ϥ̅ϣⲓⲛⲉ
ⲅⲁⲣ ⲛ̅ⲥⲁ ⲡⲉⲕⲟⲩϫⲁⲓ̈· ⲛ̅ⲧⲟϥ ⲅⲁⲣ ⲡⲉ ⲛⲧⲁϥⲕⲧⲉ ⲡⲉⲥⲟⲟⲩⲉ
ⲛⲧ ⲁϥⲥⲱⲣⲙ̅·

ⲡⲁⲓ̈ ⲡⲉ ⲛⲧⲁϥⲧⲛ̅ⲛⲟⲟⲩ ⲙ̅ ⲡⲉϥϩⲙ̅ϩⲁⲗ ⲉ ⲃⲟⲗ ⲉ|
Fol. 23 *b* col. 2 ⲛⲉϩⲓⲟⲟⲩⲉ ⲉ ⲧⲣⲉ ⲩⲧⲱϩⲙ̅ ⲛⲙ̅ ⲡⲟⲛⲏⲣⲟⲥ ⲙⲛ̅ ⲛ
ⲁⲅⲁⲑⲟⲥ ⲉ ⲧϣⲉⲗⲉⲉⲧ·

ⲉⲓⲥ ϩⲏⲏⲧⲉ ϥ† ⲛⲁⲕ ⲉ ⲃⲟⲗ ϩⲱⲱⲕ ⲛ ⲧ̅ⲙⲛ̅ⲧⲉⲣⲟ̅
ⲛ ⲙ̅ ⲡⲏⲩⲉ· ⲉϣϫⲉ ⲙⲛ̅ ϣϭⲟⲙ ⲙ̅ⲙⲟⲕ ⲉ ϣⲟⲡⲥ̅ ϩⲁ
ϩⲟⲙⲛ̅ⲧ· ϣⲟⲡⲥ̅ ⲛⲁⲕ ϩⲁ ϩⲉⲛⲕⲗⲁⲥⲙⲁ ϣⲏⲙ ⲛ ⲟⲉⲓⲕ·
ϥ† ⲉ ⲃⲟⲗ ⲛⲁⲕ ⲛ ⲧ̅ⲙⲛ̅ⲧⲉⲣⲟ̅ ⲛ ⲙ̅ ⲡⲏⲩⲉ ϩⲁ ⲛⲁⲓ·
Fol. 24 *a* col. 1 ⲉⲓⲥ | ϩⲏⲏⲧⲉ ⲡⲉ ⲡⲣⲟⲫⲏⲧⲏⲥ ⲱϣ ⲉ ⲃⲟⲗ ⲉϥϫⲱ ⲙ̅ⲙⲟⲥ·
ⲥ̅ⲙ̅ⲁ̅ ϫⲉ ⲛⲓⲙ ⲡⲉ ⲡⲣⲱⲙⲉ ⲉⲧ ⲟⲩⲉϣ ⲡⲱⲛϩ̅ ⲉⲧ ⲙⲉ̅ ⲛ̅ ⲛⲁⲩ
ⲉ ⲛⲉϩⲟⲟⲩ ⲉⲧ ⲛⲁⲛⲟⲩⲟⲩ· ⲁⲩⲱ ϫⲉ ⲛⲉⲧⲉ ⲙⲛ̅ⲧ ⲟⲩϩⲟ
ⲙⲛ̅ⲧ ⲃⲱⲕ ϣⲱⲡ̅ ⲛⲏⲧⲛ̅·

ⲟⲩ ⲅⲁⲣ ⲡⲉⲧ ϥ̅ϣⲓⲛⲉ ⲛ̅ⲥⲱϥ ⲛ̅ϭⲓ ⲡⲉⲧ † ⲉ ⲃⲟⲗ
ⲙⲛ̅ⲧ ⲁⲛⲭⲣⲏⲙⲁ̅ ⲙ̅ⲙⲁⲩ ⲉ †· ⲉϣϫⲉ ⲙ̅ⲙⲟⲛ †
Fol. 24 *a* col. 2 ⲡⲧⲱⲃⲟ̅ ⲛ̅ ⲧⲉⲕⲯⲩ|ⲭⲏ· † ⲛ ⲟⲩⲛⲏⲥⲧⲓⲁ· † ⲛ̅
ϩⲉⲛⲣⲙ̅ⲉⲓⲟⲟⲩⲉ· ⲉϣϫⲉ ⲙⲛ̅ ⲧⲛ̅ ⲗⲁⲁⲩ ϩⲛ̅ ⲛⲉⲓ ⲕⲟⲟⲩⲉ·
ⲉⲓ̈ⲉ ⲧⲁⲗϭⲉ ⲡⲉⲕⲗⲁⲥ ⲉ ⲃⲟⲗ ⲙ̅ ⲛ̅ ⲡⲉ ⲑⲟⲟⲩ· ⲁⲩⲱ
ⲛⲉⲕⲥⲡⲟⲧⲟⲩ ⲉ ⲧⲙ̅ ϫⲱ̅ ⲛ ⲟⲩⲕⲣⲟϥ· ⲡⲁⲓ̈ ⲛⲁϣⲱⲡⲉ ⲛ
ⲁⲣⲭⲏ ⲙ̅ ⲡⲟⲩϫⲁⲓ̈ ⲛ̅ ⲧⲉⲕⲯⲩⲭⲏ ⲁⲗⲗⲁ †ϩⲧⲏⲕ ⲉ
ⲣⲟⲕ·

ⲕⲁⲛ ⲉⲕϣⲁⲛⲛⲏⲥⲧⲉⲩⲉ ϩⲁⲣⲉϩ ⲉ ⲣⲟⲕ ⲧⲙ̅ ϫⲓⲥⲉ ⲛ̅
Fol. 24 *b* col. 1 ϩⲏⲧ̅· ⲕⲁⲛ ⲉⲕϣⲁⲛ ⲣ̅ ⲙⲛ̅ⲧⲛⲁ̅ | ⲉ ⲧⲙ̅ ⲉⲓ̈ⲣⲉ ⲉⲧⲃⲉ
ⲡⲉⲟⲟⲩ ⲛ ⲛ̅ ⲣⲱⲙⲉ·

ⲁⲗⲗⲁ ⲙⲁⲗⲗⲟⲛ ⲉⲣϣⲁⲛ ⲡⲉϩⲟⲟⲩ ⲛ ⲧ̅ⲛⲏⲥⲧⲓⲁ
ⲟⲩⲉⲓ̈ⲛⲉ ⲙⲟϣⲧⲕ̅ ⲛⲅ̅ ⲛⲁⲩ ϫⲉ ⲟⲩ ⲡⲉ ⲛⲧⲁⲕϫⲡⲟϥ ⲛⲁⲕ
ϩⲓⲧⲛ̅ ⲧⲛⲏⲥⲧⲓⲁ· ⲙⲏⲡⲱⲥ ⲛ̅ⲥⲉϩⲉ ⲉ ⲣⲟⲕ ⲉⲕⲟ̅ ⲛ̅ ⲑⲉ
ϩⲁⲑⲏ ⲙ̅ⲡⲁⲧ ⲕ̅ⲛⲏⲥⲧⲉⲩⲉ· ⲁⲗⲗⲁ ⲁⲛⲁⲩ ϫⲉ ⲛ̅ⲧⲁⲕ ⲕⲁ
ⲁϣ ⲛ̅ ⲛⲟⲃⲉ ⲛ̅ⲥⲱⲕ· ⲏ̅ ϫⲉ ⲛ̅ⲧⲁⲕⲁ ⲛⲁⲓ̈ ϩⲛ̅ ⲟⲩ· ⲁϣ
ⲡⲉ ⲡⲉⲕⲕⲁⲧⲟⲣⲑⲱⲙⲁ̅ ⲉⲛⲧⲁⲕ ϫⲡⲟϥ ⲛⲁⲕ· ⲏ̅ ⲁϣ ⲡⲉ
Fol. 24 *b* col. 2 ⲡϭⲱϫⲃ̅ | ⲉⲛⲧⲁⲕ ⲕⲁⲧ (?) ⲑⲟⲣⲑⲟⲩ (*sic*) ⲙ̅ⲙⲟϥ ϩⲓⲧⲛ̅

ⲧⲛⲏⲥⲧⲓⲁ· ⲁⲛⲁⲩ ϫⲉ ⲉⲛⲉ ⲁⲕⲥⲁϩⲱⲕ ⲉ ⲃⲟⲗ ⲛ̄ ⲧⲟⲣⲅⲏ·
ⲁⲕⲕⲱ ⲛ̄ⲥⲱⲕ ⲙ̄ ⲡϭⲱⲛⲧ̄· ⲁⲛⲁⲩ ϫⲉ ⲉⲛⲉ ⲁⲕⲗⲟ̄ ⲉ ⲃⲟⲗ
ϩⲛ̄ ⲧⲙⲛ̄ⲧⲣⲉϥϣⲱⲥ· ⲙⲛ̄ ⲧⲙⲛ̄ⲧⲣⲉϥⲕⲁⲧⲁⲗⲁⲗⲉⲓ̈ ⲛ̄ⲥⲁ
ⲡⲉⲕⲥⲟⲛ· ⲙⲛ̄ ⲧⲙⲛ̄ⲧⲣⲉϥⲙⲉⲥⲧ ⲡⲉⲑⲟⲟⲩ ⲉ ϩⲟⲩⲛ ⲉ ⲡⲉⲧ
ϩⲓⲧⲟⲩⲱⲕ·

Ⲁⲛⲁⲩ ϫⲉ ⲉⲛⲉ ⲁⲕⲗⲟ̄ ⲉⲕⲣ̄ ⲁ | ⲛⲁϣ· ⲁⲩⲱ ⲉⲕⲧⲁⲩⲉ Fol. 25*a* col. 1 ⲥ̄ⲙ̄ⲅ̄
ϣⲁϫⲉ ⲛ̄ ϣⲗⲟϥ· ⲏ̄ ϣⲁϫⲉ ⲛ ⲁⲣⲕⲟⲛ· ⲏ̄ ϣϫ̄ⲗⲏϥ (*sic*)·
ⲁⲛⲁⲩ ϫⲉ ⲁϣ ⲡⲉ ⲡ ⲡⲉⲧ ⲛⲁⲛⲟⲩϥ ⲉⲛⲧ ⲁⲕϫⲡⲟϥ ⲛⲁⲕ·

Ⲉϣϫⲉ ⲛ̄ⲧⲁⲕⲥⲁϩⲱⲕ ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲟⲉⲓⲕ ⲙ̄ⲙⲁⲧⲉ ⲙⲛ̄
ⲛ̄ ⲕⲉ ⲧⲣⲟⲫⲏ̄ ⲙ̄ⲡ ⲕ̄ⲥⲁϩⲱⲕ ⲇⲉ ⲉ ⲃⲟⲗ ⲛ ⲙ̄ ⲡⲁⲑⲟⲥ·
ⲟⲩⲇⲉ ⲙ̄ⲡ ⲕϫⲡⲟ̄ ⲛⲁⲕ ⲛ ⲛ̄ ⲁⲣⲉⲧⲏ̄· ⲉⲓ̈ⲉ ⲛ̄ⲧⲁⲕ ϯ ϩⲏⲩ
ⲛ ⲟⲩ ϩⲓⲧⲛ̄ ⲛ̄ ⲧⲛⲏⲥⲧⲓⲁ· ⲙ̄ⲡ ⲣ̄ ϫⲟⲟⲥ ϫⲉ ⲁ | ⲛⲓⲙ ⲛ̄ Fol. 25*a* col. 2
ⲣⲱⲙⲉ ϣⲱⲥ ⲙ̄ⲙⲟⲓ̈ ⲁⲛⲟⲕ ϩⲱ ϯⲛⲁⲥⲟϣϥ̄· ⲁ ⲛⲓⲙ
ⲕⲁⲧⲁⲗⲩ ⲛ̄ ⲛⲁ ϩⲩⲡⲟⲗⲩⲙⲯⲓⲥ· ⲁⲛⲟⲕ ϩⲱ̄ ϯⲛⲁⲕⲁⲧⲁⲗⲩ
ⲛ̄ ⲛⲟⲩϥ· ⲁ ⲛⲓⲙ ϫⲓⲧ̄ ⲛ̄ ϭⲟⲛⲥ̄· ⲁⲛⲟⲕ ϩⲱ̄
ϯⲛⲁⲣ̄ ⲡⲁ ⲕⲃⲁ ⲛ̄ⲙ̄ⲙⲁϥ· ⲁⲗⲗⲁ ⲕⲁ ⲡⲙⲁ̄ ⲙ̄ ⲡⲉⲕⲣⲓⲧⲏⲥ·
ⲙ̄ ⲙⲉ̄ ⲡⲉⲧ ⲛⲁⲧⲱⲱⲃⲉ ⲙ̄ ⲡⲟⲩⲁ̄ ⲡⲟⲩⲁ̄ ⲕⲁⲧⲁ
ⲛⲉϥϩⲃⲏⲩⲉ·

Ⲛⲁⲓ̈ ⲅⲁⲣ ⲧⲏⲣⲟⲩ ⲥⲉⲛⲁϭⲟⲗⲡⲟⲩ ⲉ ⲃⲟⲗ· ⲁⲩⲱ
ⲥⲉⲛⲁⲇⲟⲕⲓⲙⲁⲍⲉ | ⲙ̄ⲙⲟⲟⲩ ϩⲙ̄ ⲡⲉⲑⲉⲁⲧⲣⲟⲛ ⲉⲧ ⲙ̄ⲙⲁⲩ Fol. 25 *b* col. 1 ⲥ̄ⲙ̄ⲇ̄
ⲉⲧ ⲉⲣⲉ ⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣⲥ̄ ⲛⲁⲥⲱⲟⲩϩ ⲉ ⲣⲟϥ·

Ϩⲙ̄ ⲡⲙⲁ̄ ⲉⲧⲉ ⲙⲛ̄ ⲟⲩⲁ̄ ⲛⲁϣⲃⲟⲏⲑⲉⲓ ⲉ ⲕⲉ ⲟⲩⲁ̄
ⲛ ϥ̄ⲛⲁϩⲙⲉϥ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲧⲁⲡⲟⲫⲁⲥⲓⲥ ⲛ ⲁⲧ ⲡⲁⲣⲉⲧⲉⲓ̈
ⲙ̄ⲙⲟⲥ· ⲙ̄ ⲡⲙⲁ̄ ⲛ̄ ϯϩⲁⲡ̄ ⲉⲧ ⲙ̄ⲙⲁⲩ· ⲟⲩⲇⲉ ⲙⲱⲩ̈ⲥⲏⲥ·
ⲟⲩⲇⲉ ⲛⲱϩⲉ· ⲟⲩⲇⲉ ⲇⲁⲛⲓⲏⲗ· ⲟⲩⲇⲉ ⲛ̄ⲧⲟϥ
ⲁⲃⲣⲁϩⲁⲙ ⲡⲙⲁⲓ̈ϣⲏⲣⲉ· ϥⲛⲁϣⲧⲟⲩϫⲉ ⲟⲩⲁ̄ ⲁⲛ ⲉ
ⲃⲟⲗ ϩⲛ̄ ⲛⲉϥ | ϣⲏⲣⲉ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲧⲕⲟⲗⲁⲥⲓⲥ· Fol. 25 *b* col. 2

Ⲙⲁⲣⲛ̄ ⲣ̄ ⲡⲙⲉⲉⲩⲉ ϫⲉ ⲧⲛ̄ϭⲏⲡ̄ ϩⲛ̄ ϩⲁϩ ⲛ̄ ⲛⲟⲃⲉ·
ⲉⲩϩⲏⲡ ⲁⲩⲱ ⲉⲩⲟⲛϩ̄ ⲉ ⲃⲟⲗ· ⲉⲕϣⲁⲛϯ ϩⲧⲏⲕ ⲅⲁⲣ
ⲡⲉϫⲁϥ ⲉ ⲁⲛⲟⲙⲓⲁ ⲛⲓⲙ ⲡⲉⲧ ⲛⲁϣⲁϩ ⲉ ⲣⲁⲧϥ̄· ⲁⲩⲱ
ⲁϩⲣⲟⲓ̈ ⲉⲓ̈ϣⲁϫⲉ ⲉⲧⲃⲉ ⲛ̄ ⲛⲟⲃⲉ ⲉⲑ ⲏⲡ̄ (*sic*) ⲉϥϣⲁⲛⲕⲣⲓⲛⲉ
ⲙ̄ⲙⲟⲛ ⲉⲧⲃⲉ ⲛⲉⲧ ⲟⲩⲟⲛϩ̄ ⲉ ⲃⲟⲗ ⲁϣ ⲛ̄ ⲕⲱ̄
ⲉ ⲃⲟⲗ ⲡⲉⲧ ⲛⲁϣⲱⲡⲉ ⲛⲁⲛ· | ⲉϥϣⲁⲛ ⲉⲝⲉⲧⲁⲍⲉ ⲙ̄ⲙⲟⲛ Fol. 26 *a* col. 1 ⲥ̄ⲙ̄ⲉ̄
ⲏ̄ ⲉϥϣⲁⲛϩⲉⲧϩⲱⲧⲛ̄ ⲉⲧⲃⲉ ⲛⲉⲛ ⲙⲛ̄ⲧⲁⲙⲉⲗⲏⲥ ⲉⲧ ϩⲛ̄

ⲛⲉⲛϣⲗⲏⲗ· ⲙⲛ̄ ⲛⲉⲛⲙⲛ̄ⲧ̄ ϩⲏⲧ ϣⲏⲙ· ⲏ̄ ϫⲉ ⲉⲛⲁϩⲉ
ⲣⲁⲧⲛ̄ ϩⲓⲑⲏ ⲙ̄ⲙⲟⲛ ⲉⲛⲥⲙⲛ̄ ⲟⲩ· ⲏ̄ ⲉⲛⲙⲉⲉⲩⲉ ⲉ ⲃⲟⲗ
ⲉ ⲟⲩ· ⲉⲛϯ ⲛⲁϥ ⲁⲛ ⲛ̄ ⲟⲩⲧⲓⲙⲏ̄ ⲛ̄ ⲧⲉⲓ̈ ⲙⲓⲛⲉ ⲛ̄ ⲑⲉ
Fol. 26*a* col. 2 ⲉⲧ ⲉⲣⲉ ⲛ̄ϩⲙϩⲁⲗ ϯ ⲙ̄ⲙⲟⲥ ⲛ̄ ⲛⲉⲩϫⲓⲥⲟⲟⲩⲉ· | ⲟⲩⲇⲉ
ⲛ̄ ⲑⲉ ⲉⲧ ⲉⲣⲉ ⲙ̄ ⲙⲁⲧⲟⲓ̈ ϯ ⲙ̄ⲙⲟⲥ ⲛ̄ ⲛⲉⲩⲁⲣⲭⲱⲛ·
ⲟⲩⲇⲉ ⲛ̄ ⲑⲉ ⲉⲧ ⲉⲣⲉ ⲛⲉϣⲃⲉⲉⲣ ϯ ⲙ̄ⲙⲟⲥ ⲛ̄ ⲛⲉⲩϣⲃⲉⲉⲣ·

Ⲉⲛϣⲁϫⲉ ⲅⲁⲣ ⲙⲛ̄ ⲛⲉⲛϣⲃⲉⲉⲣ̄ ϣⲁⲕϩⲉ ⲉ ⲣⲟⲥ ⲉⲛⲡⲣⲟⲥⲉⲭⲉ
ⲉ ⲣⲟⲟⲩ ϩⲛ̄ ⲟⲩⲏⲣ ϯ ϩⲧⲏϥ· ⲉⲛϣⲗⲏⲗ ϩⲱⲱϥ
ⲉ ⲡⲛⲟⲩⲧⲉ ϩⲁ ⲛⲉⲛⲛⲟⲃⲉ ϣⲁⲛⲣ̄ ⲡⲁⲓ̈ ϩⲛ̄ ⲟⲩⲙⲛ̄ⲧⲁⲙⲉⲗⲏⲥ·
Fol. 26*b* col. 1 ⲁⲩⲱ ϣⲁⲕϩⲉ ⲙⲉⲛ | ⲉ ⲣⲟⲥ· ⲉⲣⲉ ⲛⲉⲛⲡⲁⲧ
ⲕⲟⲗϫ̄ ⲉ ⲡⲉⲥⲏⲧ̄· ⲉⲣⲉ ⲡⲉⲛϩⲏⲧ̄ ϩⲱⲱϥ ⲫⲁⲛⲧⲁⲍⲉ ⲥⲉⲁⲓ̈
ⲉ ⲛⲉϩⲃⲏⲩⲉ ⲙ̄ ⲡⲕⲟⲥⲙⲟⲥ· ⲉϥϣⲁⲛϫⲛⲟⲩⲛ ⲉ ⲡⲁⲓ̈ ⲙ̄ⲙⲁⲧⲉ
ⲉⲛⲁϣϭⲙ̄ϭⲟⲙ ⲛⲁϩⲉ ⲣⲁⲧⲛ̄ ⲧⲱⲛ·

Ⲉⲛⲁ ⲣ ⲟⲩ ⲇⲉ ⲟⲛ ⲉϥϣⲁⲛⲉⲓ̈ⲛⲉ ⲉ ⲧⲙⲏⲏⲧⲉ ⲛ ⲛ̄ ⲕⲁⲧⲏⲅⲟⲣⲓⲁ
ⲉⲧ ⲛ̄ϫⲱ ⲙ̄ⲙⲟⲟⲩ ⲛ̄ⲥⲁ ⲛⲉⲛⲉⲣⲏⲩ ⲙⲛ̄ ⲛ̄ ⲕⲱϩ
Fol. 26*b* col. 2 ⲙⲛ̄ ⲙ̄ ⲙⲟⲥⲧⲉ· ⲉⲛⲁⲣ ⲟⲩ ⲇⲉ ⲉϥϣⲁⲛⲉⲍⲉ | ⲧⲁⲍⲉ
ⲙ̄ⲙⲟⲛ ⲉⲧⲃⲉ ⲛ̄ϭⲓ ⲛ̄ ϭⲱϣⲧ̄ ⲕⲁⲕⲱⲥ· ⲁⲩⲱ ⲛ̄ϥϫⲛⲟⲩⲛ
ⲉⲧⲃⲉ ⲛⲉⲛ ⲉⲡⲏⲑⲩⲙⲓⲁ ⲉⲑⲟⲟⲩ· ⲉϥϣⲁⲛⲁⲡⲉⲧⲉⲓ̈ ⲙ̄ⲙⲟⲛ
ⲙ̄ ⲡⲗⲟⲅⲟⲥ ⲛ̄ⲧ ⲙⲛ̄ⲧⲣⲉϥϣⲱⲥ· ⲁⲣⲁ ⲧⲛ̄ⲛⲁϣϭⲙ̄ϭⲟⲙ
ⲛ̄ ⲟⲩⲱⲛ ⲛ̄ ⲣⲱⲛ·

Ⲉϥϣⲁⲛⲕⲣⲓⲛⲉ ⲇⲉ ⲟⲛ ⲙ̄ⲙⲟⲛ ⲉⲧⲃⲉ ⲧⲉⲛⲙⲛ̄ⲧⲙⲁⲓ̈
Fol. 27*a* col. 1 ⲉⲟⲟⲩ ⲛ̄ⲣⲱⲙⲉ ⲉⲛⲧ ⲁⲛⲙⲟϫⲧⲟⲩ | ⲙⲛ̄ ⲛⲉⲛϣⲗⲏⲗ ⲙⲛ̄
ⲥ̄ⲙ̄ⲍ̄ ⲛⲉⲛⲛⲏⲥⲧⲓⲁ· ⲙⲛ̄ ⲛⲉⲛⲙⲛ̄ⲧⲛⲁ̄·

Ⲁⲣⲁ̄ ⲧⲛ̄ⲛⲁϣϭⲙ̄ϭⲟⲙ ϩⲟⲗⲱⲥ ⲉ ϭⲱϣⲧ̄ ⲉ ϩⲣⲁⲓ̈ ⲉ
ⲧⲡⲉ· ⲉϥϣⲁⲛⲉⲍⲉⲧⲁⲍⲉ ⲙ̄ⲙⲟⲛ ⲉⲧⲃⲉ ⲛⲉⲛⲕⲣⲟϥ ⲉⲧ
ⲛ̄ⲧⲁⲙⲉⲓ̈ⲟ̄ ⲙ̄ⲙⲟⲟⲩ ⲉ ϩⲟⲩⲛ ⲉ ⲛⲉⲛⲉⲣⲏⲩ ⲉⲣⲉ ⲡⲉⲛⲥⲟⲛ
ⲙⲉⲛ ϩⲁⲧⲏⲛ ϣⲁⲛϣⲁϫⲉ ⲛ̄ⲙ̄ⲙⲁϥ ϩⲱⲥ ϣⲃⲏⲣ̄· ⲉϥϣⲁⲛⲣ̄
Fol. 27*a* col. 2 ⲡⲉⲛ | ⲃⲟⲗ ⲇⲉ ϣⲁⲛⲕⲁⲧⲏⲕⲟⲣⲉⲓ ⲙ̄ⲙⲟϥ ⲛ̄ ⲑⲉ
ⲛ̄ ⲟⲩϫⲁϫⲉ· ⲉϥϣⲁⲛϥⲓⲱⲡ ⲇⲉ ⲛ̄ⲙ̄ⲙⲁⲛ ⲉⲧⲃⲉ ⲡⲉⲛⲁⲛⲁϣ
ⲛ̄ ⲛⲟⲩϫ· ⲙⲛ̄ ⲛⲉⲛϭⲟⲗ ⲙⲛ̄ ⲛⲉⲛϭⲱⲛⲧ̄ ⲉ ⲡϫⲓⲛϫⲏ ⲉ
ϩⲟⲩⲛ ⲛⲉⲛⲉⲣⲏⲩ· ⲙⲛ̄ ⲛⲉⲛⲙⲛ̄ⲧⲣⲉϥⲫⲑⲟⲛⲉⲓ·

Ⲙⲛ̄ ⲑⲉ ⲉⲧⲉ ϣⲁⲛⲗⲩⲡⲉⲓ ⲉⲛϣⲁⲛⲛⲁⲩ ⲉⲟⲩⲁ̄ ϩⲛ̄ ⲛⲉⲛϣⲃⲉⲉⲣ
Fol. 27*b* col. 1 ⲉϥⲉⲩⲇⲟⲕⲓⲙⲏ· ⲏ̄ ⲉⲩϯ ⲉⲟⲟⲩ ⲛⲁϥ | ⲛ̄ ϩⲟⲩⲟ̄

ⲉ ⲣⲟⲛ · ⲁⲩⲱ ⲛ̅ⲑⲉ ⲉⲧⲉ ϣⲁⲛⲣⲁϣⲉ ⲉϫⲛ̅ ϩⲟⲓ̈ⲛⲉ
ⲉⲣϣⲁⲛϩⲉ ⲛ ⲡⲉⲑⲟⲟⲩ ⲧⲁϩⲟⲟⲩ ·

Ⲁⲣⲁ ⲧⲛ̅ⲛⲁϣⲱⲡⲉ ⲉⲛϭⲏⲡ̅ ⲉ ⲟⲩⲏⲣ ⲕⲟⲗⲁⲥⲓⲥ ϩⲁ ⲛⲁⲓ̈
ⲛ̅ ⲧⲉⲓ̈ ⲙⲓⲛⲉ · ⲉϥϣⲁⲛⲁⲡⲉⲧⲉⲓ ⲙ̅ⲙⲟⲛ ϩⲁ ⲛⲉⲛ ⲙⲛ̅ⲧⲁ-
ⲙⲉⲗⲏⲥ ⲉⲧ ϩⲛ̅ ⲛⲉⲛ ⲥⲩⲛⲁⲝⲓⲥ · ϫⲉ ⲛ̅ⲧⲟϥ ⲡⲉⲛϫⲟⲉⲓⲥ
ϣⲁⲕϩⲉ ⲉ ⲣⲟϥ ⲉϥϣⲁϫⲉ ⲛⲙ̅ⲙⲁⲛ ϩⲛ̅ ⲛⲉⲕⲣⲁⲫⲏ ·
ⲁⲛⲟⲛ ⲇⲉ ϩⲱⲱⲛ ϣⲁⲛⲕⲁⲁϥ ⲛ̅ | ⲥⲱⲛ ⲛ̅ⲧⲛ̅ϣⲁϫⲉ ⲙⲛ̅ Fol. 27*b* col. 2
ⲛⲉⲛϣⲃⲣ̅ ϩⲙ̅ϩⲁⲗ ·

Ⲁⲣⲁ ⲧⲛ̅ⲛⲁϣⲱⲡⲉ ⲉⲛϭⲏⲡ̅ ⲉ ⲟⲩⲕⲟⲗⲁⲥⲓⲥ ⲛ ⲁϣ ⲛ̅
ϭⲟⲧ̅ ϩⲁ ⲡⲓϩⲱⲃ ⲛ̅ ⲧⲉⲓ̈ ⲙⲓⲛⲉ · ⲉⲧⲃⲉ ⲡⲁⲓ̈ ⲙⲁⲣⲛ̅ ⲕⲁ
ⲧⲕⲉϩⲉⲛⲛⲁ̅ ⲛ̅ⲛⲁⲩ ⲛⲓⲙ ⲙ̅ⲡⲉ ⲙⲧⲟ̅ ⲉ ⲃⲟⲗ ⲛ̅ ⲛⲉⲛ-
ⲃⲁⲗ ·

Ⲉⲛⲉ ⲙ̅ⲡ ⲟⲩⲁⲡⲓⲗⲉ ⲛⲁⲛ ϩⲟⲗⲱⲥ ⲛ ⲧ̅ⲕⲉϩⲉⲛⲛⲁ̅ ⲧⲛ̅-
ⲙ̅ϣⲁ̅ ⲛ ⲣ̅ ⲡⲙⲉⲉⲩⲉ ⲛ̅ ⲛⲉⲛⲛⲟⲃⲉ | ⲛ̅ ⲟⲩⲟⲉⲓϣ ⲛⲓⲙ · Fol. 28*a* col. 1 ⲥ̅ⲙ̅ⲑ̅
ⲡⲟⲥⲟ ⲙⲁⲗⲗⲟⲛ ⲉⲣⲉ ⲧⲁⲓ̈ ⲥⲃ̅ⲧⲱⲧ̅ ⲛⲁⲛ · ⲁⲣⲓ ⲡⲙⲉⲉⲩⲉ
ϭⲉ ⲙ̅ ⲡⲉⲕⲣⲓⲧⲏⲥ ·

Ⲉⲓⲥ ϩⲏⲛⲧⲉ ⲅⲁⲣ ⲁϥϣⲣⲡ̅ ϫⲱ̅ ⲉ ⲣⲟⲕ ⲛ ⲧ̅ⲧⲓⲙⲱⲣⲓⲁ
ⲧⲁⲣⲉ ⲕⲣ̅ ⲃⲟⲗ ⲉ ⲡⲕⲓⲛⲇⲩⲛⲟⲥ · ⲉϥϣⲁⲛⲟⲩⲉϩⲥⲁϩⲛⲉ
ⲛⲁⲕ ϫⲉ ⲛⲏⲥⲧⲉⲩⲉ ϣⲁⲕϭⲛ̅ ⲗⲟⲓ̈ϭⲉ ⲉⲧⲃⲉ ⲧⲉⲕⲁⲥⲑⲉⲛⲓⲁ ·

Ⲉϥϣⲁⲛϫⲟⲟⲥ ⲛⲁⲕ ϫⲉ ϯ ⲙⲛ̅ⲧ | ⲛⲁ̅ · ϣⲁⲕ̅ϭⲛ̅ ⲗⲟⲓ̈ϭⲉ Fol. 28*a* col. 2
ⲉⲧⲃⲉ ⲧⲉⲕⲙⲛ̅ⲧϩⲏⲕⲉ · ⲉϥϣⲁⲛϫⲟⲟⲥ ⲛⲁⲕ ϫⲉ ⲙ̅ⲡⲣ̅
ⲥⲱⲟⲩϩ ⲉ ϩⲟⲩⲛ ⲙ̅ ⲡⲓⲙⲁ · ϣⲁⲕϭⲛ̅ ⲗⲟⲓ̈ϭⲉ ⲉⲧⲃⲉ
ⲡⲣⲟⲟⲩϣ ⲛ̅ ⲛⲉⲕϣⲏⲣⲉ ·

Ⲉϥϣⲁⲛϫⲟⲟⲥ ⲛⲁⲕ ϫⲉ ⲙ̅ⲡⲣ̅ ϭⲱⲛⲧ̅ ⲙ̅ⲡⲣ̅ ⲫⲑⲟⲛⲉⲓ ·
ⲙ̅ⲡⲣ̅ ⲙⲟⲥⲧⲉ ⲙ̅ⲡⲣ̅ ⲥⲱϣϥ̅ ⲙ̅ ⲡⲉⲧ ϩⲓⲧⲟⲩⲱⲕ · ⲉⲕⲛⲁ-
ϫⲟⲟⲥ ϫⲉ ⲟⲩⲟⲛ ⲛⲁϩⲣⲛ̅ ⲛⲁⲓ̈ : ⲟⲩⲕ ⲟⲩⲛ | ⲙⲛ̅ ⲧⲕ̅ Fol. 28*b* col. 1
ⲗⲁⲁⲩ ⲛ ⲁⲡⲟⲗⲟⲅⲓⲁ̅ ⲟⲩⲇⲉ ⲙⲛ ⲕⲱ̅ ⲉ ⲃⲟⲗ ⲛⲁϣⲱⲡⲉ
ⲛⲁⲕ ϩⲁ ⲛⲁⲓ̈ ⲛ̅ ⲧⲉⲓ̈ ⲙⲓⲛⲉ · ⲉⲕⲛⲁϣϭⲙ̅ϭⲟⲙ ⲛ ⲁϣ
ⲛ̅ ϩⲉ ⲉϥⲓ ⲛ̅ ⲛⲉⲕϭⲓϫ ⲉ ϩⲣⲁⲓ̈ ⲉ ⲧⲡⲉ ⲉⲣⲉ ⲛⲁⲓ̈ ϣⲟⲟⲡ
ϩⲛ̅ ⲧⲉⲕⲯⲩⲭⲏ ·

Ⲁⲗⲗⲁ ⲡⲟⲗⲗⲁⲕⲓⲥ ⲕⲛⲁϫⲟⲟⲥ ϫⲉ ⲁⲩϫⲓⲧ̅ ⲛ̅ ϭⲟⲛⲥ̅
ⲁⲩⲁⲡⲟⲥⲧⲉⲣⲉⲓ ⲙ̅ⲙⲟⲓ̈ ⲛ̅ ⲛⲁ ϩⲩⲡⲁⲣⲭⲟⲛⲧⲁ̅ ⲁⲩⲡⲗⲁⲡ-
ⲧⲉⲓ ⲙ̅ⲙⲟⲓ̈ · ⲁⲩϣⲁϫⲉ ⲛ̅ⲥⲱⲓ̈ ⲕⲁⲕⲱⲥ · ⲟⲩⲕ ⲟⲩⲛ ϥⲓ
ⲉ ⲣⲟⲕ ⲛⲅ̅ϭⲱ̅ ⲉ | ⲧⲁⲡⲟⲫⲁⲥⲓⲥ ⲙ̅ ⲡⲁⲣⲭⲱⲛ · ⲉϣϫⲉ Fol. 28*b* col. 2

ⲉⲣϣⲁⲛ ⲟⲩϩⲙ̅ϩⲁⲗ ⲥⲟϣⲕ̅ ⲙⲉ ⲕϩⲓⲟⲩⲉ ⲉ ⲣⲟϥ ⲁⲗⲗⲁ
ϣⲁⲕⲥⲙ̅ⲙⲉ ⲉ ⲣⲟϥ ⲙ̅ ⲡⲉϥϫⲟⲉⲓⲥ·

Ⲡⲟⲥⲟ ⲙⲁⲗⲗⲟⲛ ⲕⲙ̅ϣⲁ̅ ⲛ̅ ⲕⲁⲡⲙⲁ ⲙ̅ ⲡⲉ ⲛⲧⲁϥ-
ϫⲟⲟⲥ ϫⲉ ⲛⲉϫ ⲡϩⲁⲡ̅ ⲉ ⲣⲟⲓ̈ ⲁⲛⲟⲕ ϯⲛⲁⲧⲱⲱⲃⲉ ⲡⲉϫⲉ
Fol. 29*a* col. 1 ⲡϫⲟⲉⲓⲥ· ϩⲱⲥ ⲉⲕⲥⲟⲟⲩⲛ ϫⲉ ϩⲁⲡⲥ̅ ⲡⲉ ⲉ | ⲧⲣⲉⲩ ⲧⲁϩⲟⲕ
ⲥ̅ⲛ̅ⲁ̅ ⲉ ⲣⲁⲧⲕ̅ ⲉⲩ ⲃⲏⲙⲁ ⲉϥϩⲁ ϩⲟⲧⲉ· ⲡⲙⲁ ⲉⲧⲉ ⲙⲛ̅ ϩⲣⲏ-
ⲧⲱⲣ ⲟⲩⲇⲉ ⲙⲛ̅ ⲭⲣⲏⲙⲁ ⲛⲁϣⲃⲟⲏⲑⲉⲓ̈ ⲉ ⲣⲟⲕ ⲛ̅ ϩⲏⲧϥ̅·
ⲁⲩⲱ ϫⲉ ⲉⲣⲉ ⲧⲉⲕⲯⲩⲭⲏ ⲛⲁⲉⲓ̈ ⲉ ⲃⲟⲗ ϩⲓⲧⲙ̅ ⲡⲓⲉⲣⲟ̅
ⲛ̅ⲕⲱϩⲧ̅ ⲉⲧⲥⲱⲕ ϩⲓⲑⲏ̅ ⲙ̅ ⲡⲉⲃⲏⲙⲁ ⲙ̅ ⲡⲉⲭ̅ⲥ̅· ϫⲟⲟⲩ
ⲟⲩⲉⲓ̈ⲱⲧ ⲉ ϩⲓϩⲏ ⲙ̅ⲙⲟⲕ ⲉ ⲡⲙⲁ̅ ⲉⲧ ⲙ̅ⲙⲁⲩ·

Fol. 29*a* col. 2 Ⲙⲁⲣⲉ[1] ⲉ ⲧⲡⲏⲅⲏ̅ ⲛ̅ | ⲛⲉⲕⲣⲙ̅ⲉⲓⲟⲟⲩⲉ· ϣⲱⲡⲉ ⲡⲣⲟⲥ
ⲡϣⲓ ⲛ ⲛ̅ ⲛⲟⲃⲉ ⲉⲛⲧ ⲁⲕⲁⲁⲩ· ⲉϣϫⲉ ⲟⲩⲕⲟⲩⲓ̈ ⲡⲉ ⲡⲉⲕ-
ⲛⲟⲃⲉ· ⲉⲓ̈ⲉ ϥ̅ⲣⲱϣⲉ ⲛ̅ϭⲓ ⲟⲩⲕⲟⲩⲓ̈ ⲛ̅ ⲣⲓⲙⲉ· ⲉϣϫⲉ
ⲟⲩⲛⲟϭ ⲡⲉ ⲡⲉⲕⲡⲁⲣⲁⲡⲧⲱⲙⲁ ⲉⲓ̈ⲉ ⲕⲣ̅ ⲭⲣⲓⲁ ⲟⲛ ⲛ̅
ϩⲉⲛⲙⲟⲩ ⲛ̅ ⲥⲱⲣⲙ̅ ⲛ̅ ⲣⲙ̅ⲉⲓⲏ̅·

Ⲉϣϫⲉ ⲛⲧⲃ̅ⲃⲏⲩ ⲇⲉ ⲟⲛ ⲉ ⲃⲟⲗ ϩⲙ̅ ⲡⲛⲟⲃⲉ· ϯ ⲛ̅
Fol. 29*b* col. 1 ⲛⲉⲕⲣⲙ̅ⲉⲓ̈ⲟⲟⲩⲉ ⲙ̅ ⲡⲉⲕⲥⲟⲛ ⲉ ⲡⲉⲩ | ϣⲁⲡ̅ ⲛⲅ̅ ⲣⲓⲙⲉ
ⲛ̅ⲙ̅ⲙⲁϥ ⲉϫⲛ̅ ⲛⲉϥⲛⲟⲃⲉ· ⲡⲙⲁ ⲉⲛⲧⲁ ⲡⲛⲟⲃⲉ ⲉⲓ̈ ⲉ
ϩⲟⲩⲛ ϩⲓ ⲧⲟⲟⲧϥ̅ ⲉⲧⲉ ⲛ̅ ⲃⲁⲗⲏⲉ· ⲙⲁⲣⲉ ⲡⲧⲁⲗϭⲟ ⲟⲛ
ϣⲱⲡⲉ ⲉ ⲃⲟⲗ ϩⲓ ⲧⲟⲟⲧϥ̅·

Ⲙⲁⲣⲛ̅ ⲙⲉⲧⲁⲛⲟⲓ̈ ⲙ̅ⲡⲁⲧ ⲟⲩϣⲧⲁⲙ ⲉ ⲣⲱⲛ ⲙ̅ ⲡⲣⲟ̅
ⲛ ⲧ̅ⲙⲉⲧⲁⲛⲟⲓⲁ· ⲉⲧⲃⲉ ⲡⲁⲓ̈ ⲡⲉⲧ ϫⲱ ⲙ̅ⲙⲟⲥ ϫⲉ ϯ ⲁϩⲉ
ⲣⲁⲧ ⲙⲁⲣⲉϥ ϭⲱϣⲧ̅ ⲙⲏⲡⲱⲥ ⲛϥ̅ϩⲉ̅· ⲡⲉ ⲛⲧⲁϥ ⲛ ϩⲛ̅
Fol. 29*b* col. 2 ⲥⲗⲁ | ⲁⲧⲉ ⲇⲉ ⲁⲩⲱ ⲁϥϩⲉ̅ ⲙⲁⲣⲉϥ ϭⲉⲡⲏ ⲛϥ̅ⲧⲱⲟⲩⲛ·
ⲁⲩⲱ ⲙ̅ⲡⲣ̅ ⲧⲣⲉ ϥⲉⲓⲁ ⲧⲟⲟⲧϥ̅ ⲛ̅ⲥⲱϥ·

Ϥ̅ⲥⲏϩ ⲅⲁⲣ ϫⲉ ⲡϫⲟⲉⲓⲥ ⲥⲟⲟϩⲉ ⲛ̅ ⲛⲉⲧ ϩⲏⲩ· ϣⲁⲥ-
ϣⲱⲡⲉ ⲇⲉ ⲛ̅ⲥⲉⲕⲓⲙ ⲉ ⲡⲣⲱⲙⲉ ⲛ̅ ⲟⲩⲕⲟⲩⲓ̈ ⲛ̅ ⲑⲉ ⲉⲛⲧⲁ
ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲇⲁⲩⲉⲓⲇ ϫⲟⲟⲥ ϫⲉ ⲁⲛⲟⲕ ⲇⲉ ⲡⲁⲣⲁ
Fol. 30*a* col. 1 ⲟⲩⲕⲟⲩⲓ̈ ⲁ ⲧⲁ ⲟⲩⲉⲣⲏⲧⲉ ⲕⲓⲙ· ⲡⲁ ⲣⲁ ⲟⲩⲕⲟⲩⲓ̈ ⲁ ⲛⲁ
ⲥ̅ⲛ̅ⲅ̅ ⲧⲁϭⲥⲉ ϫⲱⲣ̅ ⲉ ⲃⲟⲗ· ⲁⲩⲱ ⲟⲛ ϫⲉ ⲉⲓ̈ϣⲁⲛϫⲟⲟⲥ ϫⲉ ⲁ
ⲧⲁ ⲟⲩⲉⲣⲏⲧⲉ ⲕⲓⲙ ⲡⲉⲕⲛⲁ̅ ⲡϫⲟⲉⲓⲥ ⲡⲉ ϣⲁϥⲃⲟⲏⲑⲉⲓ ⲉⲣⲟⲓ̈·

Ⲉⲓ̈ⲧⲁ̅ ⲟⲛ ϫⲉ ⲁⲩⲧⲟϭⲙⲉⲧ̅ ⲉ ⲧⲣⲁ ϩⲉ̅· ⲁⲩⲱ ⲁ ⲡϫⲟⲉⲓⲥ
ϯ ⲧⲟⲟⲧ̅· ⲡⲉ ⲛⲧⲁϥϩⲉ ⲇⲉ ⲟⲛ ⲟⲩⲛⲧⲁϥ ⲙ̅ⲙⲁⲩ ⲛ ⲟⲩ-

---

[1] ⲙⲁⲣⲉ is written over an erasure.

ⲡⲁⲣⲁⲙⲩⲑⲓⲁ ⲉ ⲧⲙ̅ ⲧⲣⲉ ϥⲙⲟⲩⲛ ⲉ ⲃⲟⲗ | ϩⲙ̅ ⲡⲉϥ- Fol. 30 *a* col. 2
ϩⲧⲟⲡ̅ · ⲡⲉϫⲁϥ ϫⲉ ⲙⲛ̅ ⲡⲉ ϣⲁϥϩⲉ̅ ⲙ̅ ⲉϥⲧⲱⲟⲩⲛ ·
ⲁⲗⲗⲁ ϭⲱϣⲧ̅ ⲙⲏⲡⲱⲥ ⲁⲕⲥⲱⲧⲙ̅ ⲉ ⲧⲙⲛ̅ⲧⲁⲅⲁⲑⲟⲥ ⲙ̅
ⲡϫⲟⲉⲓⲥ ⲛⲅ̅ ϣⲱⲡⲉ ⲛ ⲁⲙⲉⲗⲏⲥ ·

Ϥⲥⲏϩ ⲟⲛ ϫⲉ ⲡⲛⲟⲩⲧⲉ ⲟⲩⲕⲣⲓⲧⲏⲥ ⲙ̅ ⲙⲉ ⲡⲉ ⲛ̅
ϫⲱⲱⲣⲉ ⲁⲩⲱ ⲛ̅ ϩⲁⲣϣ̅ ϩⲏⲧ̅ · ϥϣⲱⲡ ⲙⲉⲛ ⲉ ⲣⲟϥ ⲛ̅
ⲧ̅ⲙⲉⲧⲁⲛⲟⲓⲁ ⲛ̅ ⲛⲉⲧ ⲛⲁⲕⲧⲟⲟⲩ ⲉ ⲣⲟϥ ϩⲱⲥ ⲙⲁⲓ̈ⲣⲱ |
ⲙⲉ · ⲁⲗⲗⲁ ⲡⲉϫⲁϥ ϫⲉ ⲉⲧⲉⲧⲛ̅ ⲧⲙ̅ ⲕⲧⲉ ⲧⲏⲩⲧⲛ̅ ϥⲛⲁ- Fol. 30 *b* col. 1
ϫⲱⲣ ⲛ̅ⲧⲉϥⲥⲏϥⲉ ·

Ⲥⲱⲧⲙ̅ ϫⲉ ⲁϥϫⲟⲟⲥ ϫⲉ ⲁϥⲛⲁϫⲟⲟⲣⲉⲥ · ⲁⲗⲗⲁ
ϥϣⲱⲱⲧ ⲁⲛ ⲧⲉⲱⲥ · ϫⲉ ⲕⲁⲥ ϩⲙ̅ ⲡ ⲧⲣⲉ ⲕⲛⲁⲩ ϫⲉ
ⲁϥϫⲉⲣ ⲧⲥⲏϥⲉ · ⲉⲕⲉⲣ̅ ϣⲟⲣⲡ̅ ⲉ ⲧⲁⲡⲟⲫⲁⲥⲓⲥ · ⲁⲩⲱ
ⲛ̅ ⲧⲉⲑⲟⲧⲉ ⲧⲟⲩⲛⲟⲥⲕ̅ ⲉⲩ ⲙⲉⲧⲁⲛⲟⲓⲁ · ⲡⲉϫⲁϥ ⲅⲁⲣ ϫⲉ
ⲁϥⲥⲱⲙⲛⲧ̅ ⲛ̅ ⲧⲉϥⲡⲓⲧⲉ ⲁϥⲥⲃ̅ⲧⲱⲧⲥ̅ ⲉⲡⲓⲇⲏ ⲇⲉ ⲙ̅ⲡⲁⲧ
ⲕ̅ⲛⲁⲩ ⲉ ⲧ | ⲥⲟⲟⲧⲉ ⲙ̅ⲡⲣ̅ ⲕⲁⲧⲁⲫⲣⲟⲛⲉⲓ ⲛⲅ̅ ⲙⲛ̅ⲧϩⲁⲣϣ̅ Fol. 30 *b* col. 2
ϩⲏⲧ ⲙ̅ ⲡⲉⲕⲣⲓⲧⲏⲥ ·

Ⲥⲱⲧⲙ̅ ⲉ ⲧⲙⲛ̅ⲧ ϩⲁⲣϣ ϩⲏⲧ̅ ⲙ̅ ⲡⲥⲱⲧⲏⲣ ⲉϥϫⲱ ⲙ̅ⲙⲟⲥ
ϫⲉ ϣⲱⲡⲉ ⲉⲕⲟⲩⲱϣ ⲙ̅ⲙⲟⲕ ⲉ ⲡⲉⲧ ϫⲓ ϩⲁⲡ ⲛ̅ⲙ̅ⲙⲁⲕ
ⲡⲉⲕⲁⲛⲧⲓⲧⲓⲕⲟⲥ ⲏ̅ ⲡⲉⲧ ϯ ⲛ̅ⲙ̅ⲙⲁⲕ ϣⲟⲟⲡ ⲛ̅ⲙ̅ⲙⲁⲕ ⲛ̅
ⲛⲁⲩ ⲛⲓⲙ · ⲡⲁⲓ̈ ⲉⲧⲉ ⲙⲛ̅ ⲑⲉ ⲉ ⲧⲣⲉ ⲕⲡⲱⲣϫ̅ ⲉ ⲣⲟϥ :
ⲡⲁⲩ | ⲗⲟⲥ ⲛⲁⲧⲥⲁⲃⲟⲕ ⲉ ⲣⲟϥ ⲉϥϫⲱ ⲙ̅ⲙⲟⲥ ϫⲉ Fol. 31 *a* col. 1
ⲧⲥⲁⲣⲝ̅ ⲅⲁⲣ ⲉⲡⲏⲑⲩⲙⲉⲓ ⲟⲩⲃⲉ ⲡⲉⲛ ⲡⲛⲁ̅ · ⲁⲩⲱ ⲡⲉⲡⲛⲁ̅ ⲥ̅ⲛ̅ⲉ̅
ⲟⲩⲃⲉ ⲧⲥⲁⲣⲝ̅ · ⲛⲁⲓ̈ ϭⲉ ⲥⲉϯ ⲟⲩⲃⲉ ⲉ ⲛⲉⲩⲉⲣⲏⲩ ·

Ⲡⲉⲡⲛⲁ̅ ⲙⲉⲛ ϯ ⲟⲩⲃⲉ ⲧⲥⲁⲣⲝ̅ · ⲉϥϥⲱⲧⲉ ⲛ̅ ⲧⲉⲡⲏ-
ⲑⲩⲙⲓⲁ ⲙ̅ ⲡⲕⲟⲥⲙⲟⲥ ϩⲓⲧⲛ̅ ⲑⲉⲗⲡⲓⲥ ⲛ̅ ⲧⲙⲛ̅ⲧⲉⲣⲟ̅ ⲛ
ⲙ̅ ⲡⲏⲩⲉ · ⲧⲥⲁⲣⲝ̅ ϩⲱⲱⲥ ϯ ⲟⲩⲃⲉ | ⲡⲉⲡⲛⲁ̅ · ⲉⲥⲣⲟⲕⲉ Fol. 31 *a* col. 2
ⲉ ⲡⲕⲁϩ ⲙⲛ̅ ⲛⲉϥϩⲩⲇⲟⲛⲏ ·

Ϣⲱⲡⲉ ⲟⲩⲛ ⲉⲕⲟⲩⲱϣ ⲙ̅ⲙⲟⲕ ⲉ ⲡⲉⲧ ϫⲓϩⲁⲡ̅ ⲛ̅ⲙ̅-
ⲙⲁⲕ · ϩⲟⲥⲟⲛ ⲉϥϣⲟⲟⲡ̅ ⲛ̅ⲙ̅ⲙⲁⲕ ϩⲛ̅ ⲧⲉϩⲓⲏ̅ ⲉⲣϣⲁⲛ
ⲧⲉϩⲓⲏ̅ ⲅⲁⲣ ϫⲱⲕ ⲉ ⲃⲟⲗ · ⲟⲩⲕⲉⲧⲓ̅ ⲕⲛⲁϩⲉ ⲁⲛ ⲉ ⲕⲉ
ⲕⲉⲣⲟⲥ ⲙ̅ ⲙⲉⲧⲁⲛⲟⲓⲁ̅ · ϭⲱϣⲧ̅ ⲙⲏⲡⲱⲥ ⲛ̅ⲧⲉ ⲡⲉⲧ
ϫⲓϩⲁⲡ̅ ⲛ̅ⲙ̅ⲙⲁⲕ ⲧⲁⲁⲕ ⲉ ⲧⲟⲟⲧϥ̅ ⲙ̅ ⲡⲣⲉϥϯ ϩⲁⲡ̅ ·
ⲛ̅ⲧⲉ | ⲡⲣⲉϥϯ ϩⲁⲡ̅ ⲧⲁⲁⲕ ⲉ ⲧⲟⲟⲧϥ̅ ⲙ̅ ⲡϩⲩⲡⲉⲣⲉⲧⲏⲥ Fol. 31 *b* col. 1
ⲉⲧⲉ ⲛⲁⲓ̈ ⲡⲉ ⲛ ⲧⲇⲩⲛⲁⲙⲓⲥ ⲛ ⲁⲧ ⲛⲁ̅ ⲉⲧ ϩⲓϫⲛ̅ ⲛ̅

ⲕⲟⲗⲁⲥⲓⲥ ⲛ̅ⲥⲉⲛⲟϫⲕ̅ ⲉ ⲡⲉϣⲧⲉⲕⲟ̅· ⲉⲧⲉ ⲡⲕⲁⲕⲉ ⲡⲉ ⲉⲧ
ϩⲓ ⲃⲟⲗ· ϣⲁⲛⲧ ⲕ̅ϯ ⲙ̅ ⲡϩⲁⲉ̅ ⲛ̅ ⲕⲟⲛⲧⲣⲁⲛⲧⲏⲥ· ⲕⲁⲓ
ⲅⲁⲣ ⲉⲩⲛⲁⲕⲣⲓⲛⲉ ⲙ̅ⲙⲟⲕ ⲁⲛ ⲉⲧⲃⲉ ⲛⲉⲕⲡⲣⲁⲝⲓⲥ ⲙ̅ⲙⲁⲧⲉ·
ⲁⲗⲗⲁ ⲉⲧⲃⲉ ⲛⲉⲕⲙⲉⲉⲩⲉ ⲙⲛ̅ ⲛⲉⲕϣⲟϫⲛⲉ·
Fol. 31 *b* col. 2 Ⲉⲁⲛⲉⲓ̈ⲙⲉ ϭⲉ ⲉ ⲛⲁⲓ̈ ⲧⲏⲣⲟⲩ· ⲙⲁⲣⲛ̅ | ⲃⲟⲏⲑⲉⲓ ⲉ ⲣⲟⲛ
ⲙ̅ⲙⲓⲛ ⲙ̅ⲙⲟⲛ· ϩⲟⲧⲁⲛ ⲉⲛϣⲁⲛϫⲓ ⲡⲓⲣⲁ̅ ⲛ ⲧ̅ⲕⲟⲗⲁⲥⲓⲥ
ⲧⲟⲧⲉ ⲧⲛ̅ⲛⲁⲉⲓ̈ⲙⲉ ϫⲉ ⲥⲥⲁϣⲉ ⲛ̅ϭⲓ ⲑⲏⲇⲟⲛⲏ· ⲁⲩⲱ
ϣⲱⲡⲉ ⲛⲁⲛ ⲛ̅ ⲗⲟⲓ̈ϭⲉ ⲛ̅ ⲟⲩⲥⲓϣⲉ ⲛ ⲁϣ ⲛ̅ ϭⲟⲧ·

Ⲉⲣⲉ ⲛⲁⲓ̈ ϭⲉ ϣⲟⲟⲡ ⲛ̅ ⲧⲉⲓ̈ ϩⲉ̅ ⲛⲁ ⲙⲉⲣⲁⲧⲉ· ⲙⲁⲣⲛ̅
ⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲡⲛⲁⲏⲧ̅ ⲉ ⲧⲙ̅ ⲧⲣⲉ ϥⲡⲁⲣⲁ-
Fol. 32 *a* col. 1 ⲇⲓⲇⲟⲩ | ⲙ̅ⲙⲟⲛ ⲉ ⲧⲟⲟⲧⲟⲩ ⲛ ⲛ̅ ⲇⲁⲓⲙⲱⲛ· ⲉⲛϫⲱ
ⲥⲛ̅ⲍ ⲙ̅ⲙⲟⲥ ϩⲱⲱⲛ ⲙⲛ̅ ⲛ̅ ⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲇⲁⲩⲉⲓⲇ ϫⲉ ⲙ̅ⲡⲣ
ⲧⲁⲁⲧ̅ ⲛ̅ ⲛⲉⲧ ϫⲓ ⲙ̅ⲙⲟⲓ̈ ⲛ̅ ϭⲟⲛⲥ̅: ⲕⲁⲓ ⲅⲁⲣ ⲛ̅ⲧⲟⲟⲩ
ⲛⲉⲧ̅ ⲡⲣⲟⲧⲣⲉⲡⲉ ⲙ̅ⲙⲟⲛ ⲉ ϩⲟⲩⲛ ⲉ ⲡⲛⲟⲃⲉ ⲧⲉⲛⲟⲩ·

Ⲛ̅ⲧⲟⲟⲩ ⲟⲛ ⲛⲉⲧ ⲛⲁϣⲱⲡⲉ ⲛⲁⲛ ⲛ̅ ⲕⲁⲧⲏⲅⲟⲣⲟⲥ ϩⲙ̅
ⲡⲉϩⲟⲟⲩ ⲙ̅ ⲡϩⲁⲡ̅· ⲡⲇⲓⲁⲃⲟⲗⲟⲥ ⲅⲁⲣ ⲙⲁⲩⲁⲁϥ ⲁⲛ |
Fol. 32 *a* col. 2 ⲁⲗⲗⲁ ⲛ̅ ⲕⲉ ⲇⲁⲓⲙⲱⲛ ⲧⲏⲣⲟⲩ ⲥⲉⲛⲁⲕⲁⲧⲏⲅⲟⲣⲉⲓ ⲙ̅-
ⲙⲟⲛ ⲉⲩϫⲱ ⲙ̅ⲙⲟⲥ ϫⲉ ⲙⲏ̅ ⲁⲛⲟⲛ ⲁⲛ ⲁⲛϣⲱⲡⲉ ⲛⲏⲧⲛ̅
ⲛ ϩⲩⲡⲉⲣⲉⲧⲏⲥ ⲛ̅ⲧⲡⲟⲣⲛⲓⲁ· ⲙⲛ̅ ⲧⲙⲛ̅ⲧⲣⲉϥϭⲱⲛⲧ̅·
ⲙⲛ̅ ⲧⲙⲛ̅ⲧⲙⲁⲓ̈ⲉⲟⲟⲩ ⲉϥϣⲟⲩⲉⲓⲧ̅· ⲙⲛ̅ ⲧⲕⲁⲧⲁⲗⲁⲗⲓⲁ·

Ⲙⲁⲣⲛ̅ ⲣ̅ ϩⲟⲧⲉ ϩⲏⲧϥ̅ ⲙ̅ ⲡⲉϩⲟⲟⲩ ⲉⲧ ⲙ̅ⲙⲁⲩ· ⲙ̅
Fol. 32 *b* col. 1 ⲡⲓⲛⲁⲩ ⲉⲧ ⲉⲣⲉ ⲛⲉⲛ ⲗⲟⲅⲓⲥⲙⲟⲥ ⲙ̅ⲙⲓⲛ | [ⲙ̅]ⲙⲟⲛ ⲛⲁ-
ϣⲱⲡⲉ ⲛⲁ ⲛ̅ ⲛ̅ ϩⲉⲛⲇⲓⲕⲁⲥⲧⲏⲥ ⲉⲩⲥⲁϣⲉ· ⲁⲩⲱ ⲛ̅ⲧⲉ
ⲛⲉ ⲛⲧⲁⲛⲁⲁⲩ ⲧⲏⲣⲟⲩ ⲁϩⲉ ⲣⲁⲧⲟⲩ ⲉ ⲣⲟⲛ ⲉⲩⲍⲱⲅⲣⲁⲫⲉⲓ
ⲙ̅ⲡⲉⲛ ⲙ̅ⲧⲟ̅ ⲉ ⲃⲟⲗ ⲛ̅ ⲑⲉ ⲛ ⲟⲩϩⲓⲕⲱⲛ· ⲙⲁⲣⲛ̅ ⲡⲁⲣⲁ-
ⲕⲁⲗⲉⲓ ⲙ̅ ⲡⲉⲛ ϫⲟⲉⲓⲥ ϩⲙ̅ ⲡⲉⲛ ϩⲏⲧ̅ ⲧⲏⲣϥ̅·

Ⲕⲁⲓ ⲅⲁⲣ ⲉϣϫⲉ ⲟⲩⲛ ⲟⲩⲥⲁⲣⲝ̅ ⲛ ⲁⲥⲑⲉⲛⲏⲥ ⲧⲟ̅ ϩⲓⲱⲱⲛ·
ⲁⲗⲗⲁ ⲟⲩⲛⲟϭ ⲟⲛ ⲡⲉⲧ ⲥⲃ̅ⲧⲱⲧ̅ ⲉ ⲃⲟⲏⲑⲉⲓ̅ ⲉ ⲣⲟⲛ ⲁⲩⲱ
Fol. 32 *b* col. 2 ⲛϥ̅ⲧⲟⲩϫⲟⲛ· | ⲉ ϩⲟⲩⲛ ⲉ ⲧⲉϥⲙⲛ̅ⲧⲉⲣⲟ·

Ⲁⲛⲟⲛ[1] . . . . . . ⲉⲧⲃⲉ ϣⲟⲙⲛ̅ⲧ ⲛ̅ ϩⲱⲃ· ⲛ̅ ⲉⲧⲃⲉ

---

[1] The following line is incomplete, the second is not clear, and the third has been written over an erasure. The text seems to read:—
ⲡ̅//////ⲙ(?)ⲙⲉⲉⲛ
ϣⲁⲛ(?)ⲙⲉⲣⲉ
ⲡⲉⲧϩⲏⲣ̣ⲧ̣ⲙ̣ⲁ̣ⲛ̣

ⲧⲉϥⲙⲛ̅ⲧ ⲣ̅ⲉϥⲣ̅ ⲡⲉⲧ ⲛⲁⲛⲟⲩϥ· ⲛ̅ ϫⲉ ϥⲙⲉ ⲙ̅ⲙⲟⲛ
ϩⲱⲱⲛ· ⲛ̅ ⲉⲧⲃⲉ ⲡⲉϥⲥⲁ̅· ⲁϣ ϭⲉ ⲡⲉ ⲡ ⲕⲉ ⲥⲁ̅ ⲉⲧ
ⲧⲛ̅ⲧⲱⲛ ⲉ ⲡⲁ ⲡⲉⲛ ϫⲟⲉⲓⲥ· ⲕⲁⲧⲁ ⲑⲉ ⲉⲧ ⲉⲣⲉ ⲇⲁⲩⲉⲓⲇ
ϫⲱ ⲙ̅ⲙⲟⲥ ϫⲉ ⲉⲛⲉⲥⲱϥ ϩⲙ̅ ⲡⲉϥⲥⲁ | ⲙ̅ ⲡⲁⲣⲁ ⲛ̅ Fol. 33 *a* col. 1 ⲥ̅ⲡ̅ⲑ̅
ϣⲏⲣⲉ ⲛ ⲛ̅ ⲣⲱⲙⲉ· ⲛⲓⲙ ϭⲉ ⲡⲉ ⲡⲣⲉϥⲣ̅ ⲡⲉⲧ ⲛⲁⲛⲟⲩϥ
ⲛ ⲧⲉϥ ϩⲉ· ⲉ ⲁϥⲥⲟⲃⲧⲉ ⲛ̅ ⲛⲉⲧ ⲙⲉ ⲙ̅ⲙⲟϥ ⲛ ⲛ̅
ⲁⲅⲁⲑⲟⲛ ⲉⲧⲉ ⲙ̅ⲡⲉ ⲃⲁⲗ ⲛⲁⲩ ⲉ ⲣⲟⲟⲩ· ⲙ̅ⲡⲉ ⲙⲁⲁϫⲉ
ⲥⲟⲧⲙⲟⲩ· ⲙ̅ⲡ ⲟⲩⲁⲗⲉ̅ ⲉ ϩⲣⲁϊ ⲉϫⲙ̅ ⲡϩⲏⲧ̅ ⲛ̅ ⲣⲱⲙⲉ·

Ⲛⲓⲙ ϭⲉ ⲡⲉⲧ ⲛⲁϣⲙⲉⲣⲓ ⲧⲛ̅ ⲛ̅ ⲧⲉϊ ϩⲉ ⲛ̅ ⲑⲉ ⲙ̅
ⲡⲉⲛ ϫⲟⲉⲓⲥ ⲁⲩⲱ ⲡⲉⲛ ⲉϊⲱⲧ· ⲉϥ | ⲱϣ ⲉ ⲃⲟⲗ ϫⲉ Fol. 33 *a* col. 2
ⲙⲛ̅ ⲟⲩⲛ ⲟⲩⲙⲁⲁⲩ ⲛⲁⲣ̅ ⲡⲱⲃϣ̅ ⲛ̅ ⲛⲉⲥϣⲏⲣⲉ· ⲛ̅ ϫⲉ
ⲟⲩⲛ ⲟⲩϣⲉⲗⲉⲉⲧ̅ ⲛⲁⲣ̅ ⲡⲱⲃϣ̅ ⲙ̅ ⲡⲉⲥⲕⲟⲥⲙⲟⲥ· ⲉⲧⲁⲁϥ
ⲉ ⲣⲟⲥ· ⲛ̅ ⲟⲩⲛ ⲟⲩⲡⲁⲣⲑⲉⲛⲟⲥ ⲛⲁⲣ̅ ⲡⲱⲃϣ̅ ⲛ̅ ⲧⲉⲥⲫⲁⲥⲕⲓⲁ
ⲉ ⲙⲟⲣⲥ̅ ⲙ̅ⲙⲟⲥ· ⲁⲗⲗⲁ ⲁⲛⲟⲕ ⲛ ⲉϊⲣ̅
ⲡⲟⲩⲱⲃϣ̅ ⲡⲉϫⲉ ⲡϫⲟⲉⲓⲥ·

Ⲁⲛⲁⲩ ⲉ ⲡⲙⲁⲕⲁⲣⲓⲟⲥ ⲇⲁⲩⲉⲓⲇ ϩⲓⲧⲛ̅ ⲑⲉ ⲉⲧ ϥ̅ |
ⲉⲡⲓⲑⲩⲙⲉⲓ ⲉ ⲛⲁⲩ ⲉ ⲡϫⲟⲉⲓⲥ· ⲡⲉϫⲁϥ ϫⲉ ⲉϊⲛⲏⲩ Fol. 33 *b* col. 1 ⲥ̅ϥ̅
ⲧⲛⲁⲩ ⲧⲁⲟⲩⲱⲛϩ̅ ⲉ ⲃⲟⲗ ⲙ̅ ⲡϩⲟ ⲙ̅ ⲡⲁ ⲛⲟⲩⲧⲉ· ⲙ̅ⲡ
ϥ̅ⲟⲩⲱϣ ⲉ ϭⲱ̅ ϣⲁⲁ ⲧⲉⲡⲣⲟⲑⲉⲥⲙⲓⲁ ⲙ̅ ⲡⲉϥⲁϩⲉ·
ⲁⲗⲗⲁ ⲛⲉϥⲣⲟⲕϩ̅ ⲉ ⲉϊ ⲉ ⲃⲟⲗ ϩⲙ̅ ⲡⲉϊ ⲙⲁ̅ ⲛϥⲛⲁⲩ ⲉ
ⲡ ⲉⲧ ϥ̅ⲙⲉ ⲙ̅ⲙⲟϥ· ⲟⲛⲧⲱⲥ ⲡⲉϊ ⲙⲉ̅ ⲛ̅ ⲡⲉϊ ⲟⲩⲣⲟⲧ ⲛ̅
ⲧⲉϊ ⲙⲓⲛⲉ· ⲡⲁ ⲟⲩⲯⲩⲭⲏ ⲡⲉ ⲙ̅ ⲫⲓⲗⲟⲥⲟⲫⲟⲥ ⲉ
ⲁⲥϫⲓ ⲧⲛϩ̅ ⲉⲥϩⲏⲗ ⲉ ⲧⲡⲉ̅· | ⲛ̅ⲧⲟⲕ ϩⲱⲱⲕ ⲟⲛ ⲙⲉⲣⲉ Fol. 33 *b* col. 2
ⲡⲁϊ ⲙⲁⲩⲁⲁϥ· ⲛⲅ̅ ⲡⲁⲣⲁⲅⲉ ⲛ̅ ⲛⲉϩⲃⲏⲩⲉ ⲧⲏⲣⲟⲩ ⲙ̅
ⲡⲉϊ ⲃⲓⲟⲥ ⲛ̅ ⲑⲉ ⲛ̅ ϩⲉⲛϩⲁϊⲃⲉⲥ:

Ⲁⲣⲓ ⲡⲙⲉⲉⲩⲉ ⲛ̅ ⲛⲁⲩ ⲛⲓⲙ ⲙ̅ ⲡⲱⲛϩ̅ ⲛ̅ ϣⲁ ⲉⲛⲉϩ·
ⲧⲙⲛ̅ⲧⲉⲣⲟ̅ ⲉⲧ ⲙⲏⲛ̅ ⲉ ⲃⲟⲗ· ⲙⲛ̅ ⲧϭⲓⲛ ⲭⲟⲣⲉⲩⲉ· ⲙⲛ̅
ⲛ̅ⲁⲅⲅⲉⲗⲟⲥ· ⲙⲛ̅ ⲡⲉⲟⲟⲩ ⲛ̅ ⲧⲙⲛ̅ⲧ ⲁⲧ ⲧⲁⲕⲟ· ⲙⲛ̅
ⲧϭⲓⲛ ⲱⲛϩ̅ ⲙⲛ̅ ⲡⲉⲭ̅ⲥ̅ ⲉⲧⲉ ⲙⲛ̅ ⲗⲁ | ⲁⲩ ⲛ ⲙ̅ ⲕⲁϩ ⲛ̅ Fol. 34 *a* col. 1 ⲥ̅ϥ̅ⲁ̅
ϩⲏⲧ ⲛ̅ ϩⲏⲧⲥ̅· ⲡⲉϫⲁϥ ϫⲉ ⲁ ⲡⲉⲙⲕⲁϩ ⲛ̅ ϩⲏⲧ̅ ⲡⲱⲧ̅
ⲙⲛ̅ ⲧⲗⲩⲡⲏ ⲙⲛ̅ ⲡⲁϣⲁϩⲟⲙ·

Ⲙⲉⲉⲩⲉ ⲉ ⲃⲟⲗ ⲉ ⲡⲁϊ ⲃⲓⲟⲥ ϫⲉ ⲙⲛ̅ ⲗⲁⲁⲩ ⲛ̅ ϩⲏⲧϥ̅
ⲛ̅ⲥⲁ ⲗⲩⲡⲏ· ϩⲓ ⲣⲓⲙⲉ· ϩⲓ ⲙ̅ ⲕⲁϩ ⲛ̅ ϩⲏⲧ· ϩⲓ ϣⲱⲥ·
ϩⲓ ⲁⲙⲉⲗⲓⲁ· ϩⲓ ⲛⲟⲃⲉ· ϩⲓ ϩⲓⲥⲉ· ϩⲓ ⲙⲛ̅ⲧϩⲗ̅ⲗⲟ̅·

ϩⲓ ⲙⲟⲩ· ⲉⲣⲉ ⲇⲁⲩⲉⲓⲇ ϭⲉ ⲑⲉⲱⲣⲉⲓ̈ ⲛ̅ ⲛⲁⲓ̈· ⲙⲛ̅ ⲛⲉ|
Fol. 34 a col. 2 ⲧⲟ̅ ⲛ ϩⲟⲩⲟ̅ ⲉ ⲛⲁⲓ̈ ⲉⲧⲉ ⲙ̅ ⲙⲛ̅ⲧⲣⲉϥϩⲓⲗⲁ ⲛⲉ· ⲙⲛ̅
ⲙ ⲙⲛⲧ̅ⲭⲏⲣⲁ· ⲙⲛ̅ ⲙ̅ ⲙⲟⲩ ⲛ̅ ϣⲁⲣⲁϩⲉ· ⲙⲛ̅ ⲛ̅ ⲓⲙⲱⲣⲓⲁ·
ⲙⲛ̅ ⲡⲕⲉⲥⲉ ⲉ ⲡⲉⲧⲏⲣϥ̅ ⲛ̅ ⲑⲗⲓⲯⲓⲥ· ⲉⲧ
ⲡⲟⲗⲓⲧⲉⲩⲉ ϩⲙ̅ ⲡⲉⲓ̈ ⲃⲓⲟⲥ·

Ⲉ ⲁϥⲉⲡⲛⲟⲩⲙⲉⲓ̈ ⲉ ⲣ̅ ⲃⲟⲗ ⲉ ⲛⲁⲓ̈ ⲧⲏⲣⲟⲩ· ⲡⲉϫⲁϥ
ϫⲉ ⲉⲓ̈ⲛⲏⲩ ⲧⲛⲁⲩ ⲧⲁ ⲟⲩⲱⲛ̅ϩ ⲉ ⲃⲟⲗ ⲙ̅ ⲡϩⲟ̅ ⲙ̅ ⲡⲁ
Fol. 34 b col. 1 ⲛⲟⲩⲧⲉ | ⲉϥⲟⲩⲱϣ ⲉ ⲡⲱⲛⲉ ⲉ ⲃⲟⲗ ϩⲙ̅ ⲡⲉⲓ̈ ⲙⲁ ⲛϥⲃⲱⲕ
ⲉ ⲡⲙⲁ̅ ⲉⲧⲟⲩ ⲛ̅ ϩⲏⲧϥ̅ ⲛ̅ϭⲓ ϯⲣⲏⲛⲏ ⲙⲛ̅ ⲡⲣⲁϣⲉ ⲙⲛ̅
ⲧⲁⲅⲁⲡⲏ ⲙⲛ̅ ⲧⲙⲛ̅ⲧⲗⲁⲙⲡⲣⲟⲥ· ⲙⲛ̅ ⲧⲙⲛ̅ⲧ ⲁⲧ ⲣⲟⲟⲩϣ
ⲙⲛ̅ ⲡⲕⲉⲥⲉ ⲉ ⲡⲉⲧⲏⲣϥ̅ ⲛ ⲁⲅⲁⲑⲟⲛ ⲛⲁⲓ̈ ⲉ ⲙⲛ̅ ⲗⲁⲁⲩ
ⲛ̅ ϣⲁϫⲉ ⲛⲁϣ ⲡⲁⲣϩⲓⲥⲧⲁ ⲙ̅ⲙⲟⲟⲩ·

Ⲉⲧⲃⲉ ⲡⲁⲓ̈ ⲛ̅ⲧⲟⲕ ϩⲱⲱⲕ ϩⲱⲥ ⲉⲕϩⲉⲗⲡⲓⲍⲉ ⲉ ⲁⲡⲟⲗⲉⲩⲉ
Fol. 34 b col. 2 | ⲛ̅ ⲟⲩⲧⲣⲩⲫⲏ̅ ⲛ̅ ⲧⲉⲓ̈ ⲙⲓⲛⲉ ⲙ̅ⲡⲣ̅ ⲕⲁⲧⲁⲫⲣⲟⲛⲉⲓ·

Ⲁⲗⲗⲁ ⲙⲁⲣⲉ ⲧⲉⲕⲗⲁⲙⲡⲁⲥ ϣⲱⲡⲉ ⲉⲥϫⲉⲣⲟ̅ ⲙ̅
ⲙⲏⲛⲉ· ⲛⲅ̅ ϣⲱⲡⲉ ⲉⲕⲥⲃ̅ⲧⲱⲧ̅ ⲉ ⲁⲡⲁⲛⲧⲁ ⲉ ⲡⲡⲁⲧϣⲉⲗⲉⲉⲧ̅·

Ϫⲉ ⲕⲁⲥ ⲉⲕⲉⲥⲱⲧⲙ̅ ϩⲱⲱⲕ ϫⲉ ⲃⲱⲕ ⲉ ϩⲟⲩⲛ ⲉ
ⲡⲣⲁϣⲉ ⲙ̅ ⲡⲉⲧⲛ̅ ϫⲟⲉⲓⲥ· ϣ̅ϣⲉ ⲉ ⲣⲟⲛ ⲉ ⲧⲣⲉ ⲛⲣⲟⲉⲓⲥ·
Fol. 35 a col. 1 ⲥ̅ⲍ̅ⲅ̅ ⲁⲩⲱ ⲛ̅ⲧⲛ̅ | ϣⲗⲏⲗ ⲛ̅ ⲟⲩⲟⲉⲓϣ ⲛⲓⲙ· ⲉϣϫⲉ ⲙⲡ̅ⲡ̅ⲥⲁ
ⲧⲣⲉ ⲡⲛⲟⲩⲧⲉ ⲅⲁⲣ ϫⲟⲟⲥ ⲙ̅ ⲡⲇⲓⲁⲃⲟⲗⲟⲥ ϫⲉ ⲙ̅ⲡⲣ̅
ϫⲱϩ ⲉ ⲡⲁ ϩⲙ̅ϩⲁⲗ ⲓ̈ⲱⲃ· ⲁϥϭⲱ̅ ⲉϥϩⲉⲗⲡⲓⲍⲉ ⲉ ⲧⲁⲩⲟϥ
ⲉ ⲡⲉⲥⲏⲧ· ⲡⲟⲥⲟ ⲙⲁⲗⲗⲟⲛ ⲁⲛⲟⲛ ⲛⲉⲧ ϣⲟⲟⲡ ϩⲁ
ⲧⲟⲟⲧϥ̅ ϥⲛⲁⲁⲅⲱⲛⲓⲍⲉ ⲛ̅ⲙ̅ⲙⲁⲛ· Ⲁⲛ ⲉⲧⲁⲩⲟⲛ ⲉ ⲡⲉⲥⲏⲧ·
Fol. 35 a col. 2 ⲧⲛ̅ⲣ̅ ⲭⲣⲓⲁ ⲛ̅ ⲟⲩⲟⲩϣⲏ ⲛ̅ | ⲣⲟⲉⲓⲥ ⲉⲥⲙⲏⲛ ⲉ ⲃⲟⲗ ⲉ
ⲡϩⲁⲣⲉϩ ⲛ̅ ⲛⲉⲛⲯⲩⲭⲏ· ⲕⲁⲓ ⲅⲁⲣ ⲡⲙⲁⲧⲟⲓ ϣⲁϥⲣ̅
ⲟⲩϣⲏ̅ ⲛ̅ ⲣⲟⲉⲓⲥ ⲛ̅ ϩⲁϩ ⲛ̅ ⲥⲟⲡ̅ ϩⲛ̅ ϩⲉⲛϩⲓⲏ̅ ⲙ̅ ⲙⲟϣⲉ·
ⲁⲩⲱ ⲡⲟⲩⲱϩⲉ ⲙ ⲉϥⲛ̅ⲕⲟⲧⲕ̅· ⲁⲗⲗⲁ ϣⲁϥϣⲱⲡⲉ ⲉϥⲟ̅
ⲛ ⲟⲩϣⲏ ⲛ̅ ⲣⲟⲉⲓⲥ ⲛ̅ ⲧⲉⲩϣⲏ ⲧⲏⲣⲥ̅ ϣⲁⲛⲧϥ̅ϭⲱⲡⲉ ⲛ
ⲟⲩⲙⲏⲛϣⲉ ⲛ̅ⲧⲃ̅ⲧ̅·

Fol. 35 b col. 1 Ⲡⲟⲩⲟⲉⲓ̈ ϩⲟⲙⲟⲓⲱⲥ ϣⲁϥⲣ̅ ⲟⲩϣⲏ ⲛ̅ ⲣⲟⲉⲓⲥ | ϫⲉ ⲛⲉ
ⲗⲁⲁⲩ ⲧⲁⲕⲉ ⲡⲉϥⲙⲁ̅ ⲛ ⲉⲗⲟⲟⲗⲉ· ϩⲱⲥ ⲁⲩⲧⲱⲥ ⲡϣⲱⲥ
ϣⲁϥⲣ̅ ⲟⲩϣⲏ ⲛ̅ ⲣⲟⲉⲓⲥ ⲉϥϩⲁⲣⲉϩ ⲉ ⲡⲉϥⲟⲟϩⲉ ⲛ ⲉⲥⲟⲟⲩ·
ⲛ̅ ⲑⲉ ⲙ̅ ⲡ̅ ⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ ⲓ̈ⲁⲕⲱⲃ ⲉϥϫⲱ ⲙ̅ⲙⲟⲥ ϫⲉ

ⲉⲛⲉⲓ̈ⲣⲟⲕϩ̄ ϩⲙ̄ ⲡⲕⲁⲩⲙⲁ ⲙ̄ ⲡⲉϩⲟⲟⲩ· ⲙⲛ̄ ⲡϫⲁϥ ⲛ̄ ⲧⲉⲩϣⲏ· ⲁⲩⲱ ⲡϩⲓⲛⲏⲃ ⲁϥⲥⲁϩⲱⲃ (*sic*) ⲉ ⲃⲟⲗ ⲛ̄ ⲛⲁⲃⲁⲗ·

ⲁϣ ⲧⲉ ⲧⲗⲟⲓϭⲉ ⲛ̄ ⲛⲉⲓ̈ ⲟⲩϣⲏ ⲛ̄ ⲣⲟⲉⲓⲥ ⲛ̄ ⲧⲉⲓ̈ ⲙⲓⲛⲉ· ϫⲉ ⲕⲁⲥ ⲡⲉϫⲁϥ ⲉⲛⲉ | ⲟⲩⲑⲏⲣⲓⲟⲛ ⲧⲁⲕⲉ ⲟⲩⲉⲥⲟⲟⲩ ⲛ̄ Fol. 35 *b* col. 2
ⲟⲩⲱⲧ̄· ⲉϣϫⲉ ϥ̄ϥⲓ ⲣⲟⲟⲩϣ ⲛ̄ ⲧⲉⲓ ϩⲏ ⲧⲏⲣⲥ̄ ϩⲁ ⲟⲩⲉⲥⲟⲟⲩ ⲛ ⲁⲗⲗⲟⲕⲟⲛ ⲉⲓ̈ⲉ ⲉⲛⲙ̄ϣⲁ̄ ⲛ̄ ϥⲓⲣⲟⲟⲩϣ ⲛ̄ ⲟⲩⲏⲣ̄ ϩⲁ ⲧⲉⲛⲯⲩⲭⲏ ⲛ̄ ⲗⲟⲅⲓⲕⲏ· ⲧⲁⲓ̈ ⲉⲧ ⲧⲁⲓ̈ⲏⲩ ⲛ̄ ϩⲟⲩⲉ ⲉⲛ ⲕⲁ̄ ⲛⲓⲙ·

ⲧⲁⲓ̈ ⲉⲧ ⲟⲩⲛⲁⲧⲁϩⲟⲥ ⲉ ⲣⲁⲧⲥ̄ ⲉⲩ ⲃⲏⲙⲁ̄ ⲉϥϩⲁ ϩⲟⲧⲉ ⲉ ⲧⲣⲉⲥ ⲁⲡⲟⲗⲟⲅⲓⲍⲉ ϩⲁ ⲛⲉ ⲛⲧ ⲁⲥⲁⲁⲩ ⲧⲏ | ⲣⲟⲩ· Fol. 36 *a* col. 1 ⲥ̄ⲍ̄ⲉ̄
ⲉⲧⲃⲉ ⲡⲁⲓ̈ ⲙⲁⲣⲛ̄ ⲟⲩⲱϩ ⲉ ⲃⲟⲗ ϩⲓ ϫⲱⲛ ⲛ̄ ⲧⲉⲧⲛⲱ̄ ⲛ̄ ⲛⲉⲛ ⲛⲟⲃⲉ ϩⲁ ⲑⲏ ⲙ̄ ⲡⲙⲁ̄ ⲛ̄ ϯϩⲁⲡ·

ⲕⲁⲓ ⲅⲁⲣ ⲙⲛ̄ ⲑⲉ ⲉ ⲧⲣⲉ ⲛⲙⲉⲧⲁⲛⲟⲓ̈ ϩⲙ̄ ⲡⲙⲁ ⲉⲧ ⲙ̄ⲙⲁⲩ· ⲉⲧⲃⲉ ⲡⲁⲓ̈ ⲣⲱ ⲁⲩⲧⲉϣ ⲧⲉⲛϭⲓⲛⲉⲓ̈ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲥⲱⲙⲁ̄ ⲉⲥϩⲏⲡ̄ ⲉ ⲣⲟⲛ· ϫⲉ ⲕⲁⲥ ⲉⲛϣⲱⲡⲉ ⲉⲛ ϩⲁ ϩⲟⲧⲉ ⲛ̄ ⲟⲩⲟⲉⲓϣ ⲛⲓⲙ· ⲉϣϫⲉ ⲡⲇⲓⲕⲁⲥ | ⲧⲏⲣⲓⲟⲛ ⲙ̄ ⲡⲓⲙⲁ Fol. 36 *a* col. 2
ϩⲟⲧⲁⲛ ⲉⲩϣⲁⲛⲥⲱⲧⲙ̄ ⲉ ⲡⲉϩⲣⲟⲟⲩ ⲙ̄ ⲡⲕⲩⲣⲍ̄· ⲉϥⲱϣ ⲉ ⲃⲟⲗ ⲛ̄ϭⲓ ⲛⲉⲧ ⲟⲩⲧⲏϣ ⲉⲕⲣⲓⲛⲉ ⲙ̄ⲙⲟⲟⲩ ϣⲁⲩϣⲧⲟⲣⲧⲣ̄ ⲛ̄ⲥⲉⲱϭⲣ̄ ϩⲓⲧⲛ̄ ⲑⲟⲧⲉ·

ⲡⲟⲥⲟ ⲙⲁⲗⲗⲟⲛ ⲛⲉⲧ ⲟⲩⲧⲏϣ ⲉ ⲧⲣⲉ ⲩⲧⲁϩⲟⲟⲩ ⲉ ⲣⲁⲧⲟⲩ ⲉ ⲡⲃⲏⲙⲁ̄ ⲉⲧ ϩⲁ ϩⲟⲧⲉ· ϩⲛ̄ ⲧⲙⲏⲏⲧⲉ ⲛ̄ ϩⲉⲛϣⲟ̄ ⲛ̄ ϣⲟ̄ ⲙⲛ̄ ϩⲉⲛⲧⲃⲁ̄ ⲛ ⲧ̄ⲃⲁ̄ ⲛ ⲁⲅⲅⲉⲗⲟⲥ·|

ⲁⲛⲁⲩ ⲉ ⲡⲙⲁⲕⲁⲣⲓⲟⲥ ⲓ̈ⲁⲕⲱⲃ ϫⲉ ⲛ̄ⲧ ⲉⲣⲉ ϥⲕⲁ ⲟⲩⲱⲛⲉ Fol. 36 *b* col. 1
ϩⲁ ϫⲱϥ ⲁϥⲛ̄ⲕⲟⲧⲕ̄ ⲁϥⲛⲁⲩ ⲉⲩϭⲗⲟⲟϭⲉ ϩⲓϫⲙ̄ ⲡⲕⲁϩ ⲉⲣⲉ ϫⲱⲥ ⲡⲏϩ ϣⲁⲁ ϩⲣⲁⲓ̈ ⲉ ⲧⲡⲉ· ⲁⲩⲱ ⲛ ⲁⲅⲅⲉⲗⲟⲥ ⲙⲛ̄ ⲡⲛⲟⲩⲧⲉ ⲉⲩⲛⲁ̄ ⲉ ϩⲣⲁⲓ̈ ⲁⲩⲱ ⲉⲩⲛⲏⲩ ⲉ ⲡⲉⲥⲛⲧ̄ ϩⲓⲱⲱⲥ·

ⲉⲩϥⲓ ⲙⲉⲛ ⲛ̄ ⲛⲉϣⲗⲏⲗ ⲉ ϩⲣⲁⲓ̈ ⲛⲁϩⲣⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲉⲩⲉⲓ̈ⲛⲉ ⲇⲉ ⲛⲁⲛ ⲛ̄ ⲛⲉⲭⲁⲣⲓⲥⲙⲁ ⲉ ⲃⲟⲗ ϩⲓ ⲧⲟⲟⲧϥ̄: |
ⲡⲁⲓ̈ ϭⲉ ⲧⲏⲣⲟⲩ ϩⲁⲡⲥ̄ ⲡⲉ ⲉ ⲧⲣⲉ ⲩⲑⲉⲱⲣⲉⲓ ⲙ̄ⲙⲟⲛ· Fol. 36 *b* col. 2
ⲙⲁⲗⲗⲟⲛ ⲇⲉ ⲥⲉⲛⲁ ⲙ̄ ⲕⲁϩ ⲛ̄ ϩⲏⲧ̄ ⲉ ϩⲣⲁⲓ̈ ⲉϫⲱⲛ·

ⲉϣϫⲉ ϣⲁⲣⲉ ⲟⲩⲣⲁϣⲉ ϣⲱⲡⲉ ⲛⲁⲩ ⲉⲩϣⲁⲛⲁⲩ ⲉ ⲣⲟⲛ ⲉⲛⲙⲉⲧⲁⲛⲟⲓ̈· ⲛ̄ ⲧⲉⲓ̈ ϩⲉ ⲟⲛ ϣⲁⲩⲙ̄ⲕⲁϩ ⲛ̄ ϩⲏⲧ̄ ⲉϫⲛ̄ ⲧⲉⲛ ⲁⲙⲉⲗⲓⲁ̄· ⲛ̄ ⲟⲩⲟⲉⲓϣ ⲅⲁⲣ ⲛⲓⲙ ϣⲁⲣⲉ ⲧⲉⲛ

Fol. 37 *a* col. 1 ⲥ̅ⲍ̅ⲍ̅ ⲥⲩⲛⲏⲇⲓⲥⲓⲥ | ϭⲛ̅ ⲁⲣⲓⲕⲉ ⲉ ⲣⲟⲛ ⲉⲥϫⲟⲕϫⲕ̅ ⲙ̅ⲙⲟⲛ ⲉϫⲛ̅ ⲛⲉ ⲛⲧ ⲁⲛⲁⲁⲩ· ⲙⲁⲗⲓⲥⲧⲁ ϩⲟⲧⲁⲛ ⲉⲛϣⲁⲛϣⲁϫⲉ ⲉⲧⲃⲉ ⲧⲉⲕⲣⲓⲥⲓⲥ ⲉⲧ ⲛⲁϣⲱⲡⲉ· ⲡⲗⲏⲛ ⲛⲁⲛⲟⲩ ⲡⲉ ϫⲡⲓⲟ̅ ⲡⲉ ⲉ ⲃⲟⲗ ϩⲓⲧⲛ̅ ⲛ̅ ϣⲁϫⲉ ⲉⲧ ⲛⲁⲛⲟⲩⲟⲩ·

Ϩⲁⲙⲟⲓ̈ ⲉⲛⲉⲩⲧⲁⲩϫⲡⲓⲉ̅ ⲡⲉⲓ ⲣ̅ⲙ̅ⲙ̅ⲁ̅ⲟ̅ ⲉⲧ ⲙ̅ⲙⲁⲩ ⲛ̅ⲥⲉ ⲧⲙ̅ ⲣⲱⲕϩ̅ ⲙ̅ ⲡⲉϥ | Fol. 37 *a* col. 2 ⲗⲁⲥ ϩⲛ̅ ⲟⲩⲕⲱϩⲧ̅ ⲉⲙ ⲉϥⲱϣⲙ̅· ⲕⲉⲡⲏⲑⲩⲙⲉⲓ̈ ⲉ ⲧⲙⲛⲧ̅ⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲕϣⲁⲛϩⲁⲣⲉϩ ⲉⲛ ⲉⲛⲧⲟⲗⲏ· ⲡϫⲟⲉⲓⲥ ⲛⲁⲭⲟⲣⲏⲅⲉⲓ̈ ⲙ̅ⲙⲟⲥ ⲛⲁⲕ·

Ⲉⲕϣⲁⲛ ϫⲟⲟⲥ ⲅⲁⲣ ⲉⲕϣⲗⲏⲗ ϫⲉ ϩⲁⲣⲉϩ ⲉⲣⲟⲓ̈ ⲡϫⲟⲉⲓⲥ ⲛ̅ ⲑⲉ ⲛ̅ ⲟⲩⲕⲁⲕⲉ ⲛ̅ ⲃⲁⲗ· ϥⲛⲁϫⲟⲟⲥ ⲛⲁⲕ ϩⲱⲱϥ ϫⲉ ϩⲁⲣⲉϩ ⲉ ⲛⲁ ϣⲁϫⲉ ⲙⲛ̅ ⲛⲁ ⲉⲛⲧⲟⲗⲏ | Fol. 37 *b* col. 1 ⲛ̅ ⲑⲉ ⲛ̅ ϩⲉⲛⲕⲁⲕⲉ ⲛ̅ ⲃⲁⲗ· ϩⲟⲧⲁⲛ ⲉⲕϣⲁⲛ ϩⲁⲣⲉϩ ⲉ ⲛⲉϥⲉⲛⲧⲟⲗⲏ· ϥⲛⲁϥⲓⲣⲟⲟⲩϣ ϩⲱⲱϥ ϩⲁ ⲧⲉⲕⲯⲩⲭⲏ· ⲛⲅ̅ ϫⲟⲟⲥ ⲉⲧⲃⲏⲏⲧⲕ̅ ϫⲉ ⲡⲉⲧ ⲛⲁϫⲱϩ ⲉ ⲣⲟⲕ ⲉϥⲟ̅ ⲛ̅ ⲑⲉ ⲙ̅ ⲡⲉⲧ ⲛⲁϫⲱϩ ⲉ ⲧⲕⲁⲕⲉ ⲙ̅ ⲡⲉϥⲃⲁⲗ·

Ⲧⲉⲛⲟⲩ ϭⲉ ⲱ̅ ⲡⲙⲉⲣⲓⲧ̅ ⲁⲕⲧⲁⲗⲉ ⲧⲟⲟⲧⲕ̅ ⲉϫⲙ̅ ⲡϩ̅ⲃ̅ⲃ̅ⲉ̅ ⲙ̅ⲡⲣ̅ ⲕⲧⲟⲕ ⲉ ⲡⲁϩⲟⲩ ⲙ̅ⲡⲣ̅ ϣⲱⲡⲉ ⲛ̅ ⲑⲉ ⲛ̅ ⲟⲩⲥⲧⲏⲗⲏ ⲛ̅ ϩⲙⲟⲩ· ⲙⲁ | Fol. 37 *b* col. 2 ⲣⲉ ⲡⲉⲕⲗⲁⲥ ϣⲁϫⲉ ⲛ̅ ⲟⲩⲟⲉⲓϣ ⲛⲓⲙ ⲉⲧⲃⲉ ⲧⲉⲕⲣⲓⲥⲓⲥ ⲉⲧ ⲛⲁϣⲱⲡⲉ· ⲉ ⲧⲣⲉ ⲕϯ ϩⲏⲩ ⲛⲅ̅ ϣⲱⲡⲉ ⲛ̅ ⲟⲩⲣⲱⲙⲉ ⲛ̅ ⲥⲱⲧⲡ̅· ϩⲓⲧⲛ̅ ⲑⲟⲧⲉ ⲙ̅ ⲡⲙⲁ̅ ⲛ̅ ϯϩⲁⲡ̅ ⲉⲧ ⲙ̅ⲙⲁⲩ·

Ⲙ̅ⲡⲣ̅ ⲧⲣⲉ ⲟⲩϭⲱⲛⲧ̅ ⲣ̅ ϫⲟⲉⲓⲥ ⲉ ϫⲱⲕ ⲙⲛ̅ ⲟⲩⲗⲩⲡⲏ̅· ⲏ̅ ϭⲉ ⲗⲁⲁⲩ ⲙ̅ ⲡⲁⲑⲟⲥ ⲛⲅ̅ ⲧⲁⲩ ⲉ ϩⲉⲛϣⲁϫⲉ | Fol. 38 *a* col. 1 ⲥ̅ⲍ̅ⲑ̅ ⲛ ⲉⲡⲣⲁ· ⲁϫⲛ̅ ⲙⲟⲩϣⲧ̅ Ⲁⲗⲗⲁ ⲙⲁⲣⲉ ⲡⲛⲟⲙⲟⲥ ⲙ̅ ⲡϫⲟⲉⲓⲥ ϣⲱⲡⲉ ⲛ̅ ⲟⲩⲟⲉⲓϣ ⲛⲓⲙ ϩⲛ̅ ⲧⲉⲕⲧⲁⲡⲣⲟ̅· ϫⲉ ⲕⲁⲥ ⲉⲣⲉ ⲛⲉⲕⲃⲁⲗ ⲛⲁⲉⲓ̈ ⲉ ⲃⲟⲗ ϩⲓⲧⲛ̅ ⲛⲁⲓ̈ ⲧⲏⲣⲟⲩ·

Ⲁⲩⲱ ⲛ̅ⲧⲉ ⲛⲉⲕϣⲁϫⲉ ϣⲱⲡⲉ ⲕⲁⲧⲁ ⲡⲛⲟⲙⲟⲥ ⲙ̅ ⲡⲛⲟⲩⲧⲉ· ⲕⲁ ⲡⲛⲟⲙⲟⲑⲉⲧⲏⲥ ⲛ̅ ⲟⲩⲟⲉⲓϣ ⲛⲓⲙ ⲙ̅ⲡⲉ ⲙⲧⲟ̅ ⲉ ⲃⲟⲗ ⲛ̅ ⲛⲉⲕⲃⲁⲗ· ⲙⲁⲣⲉϥ | Fol. 38 *a* col. 2 ϣⲱⲡⲉ ⲉϥⲟⲩⲏϩ ⲛ̅ⲙ̅ⲙⲁⲕ· ⲛϥ̅ϣⲱⲡⲉ ⲛⲁⲕ ⲛ̅ ⲣⲉϥϫⲓ ϣⲟϫⲛⲉ· ⲕⲁⲛ ⲉⲕϣⲁⲛⲛⲁⲩ ⲉⲟⲩⲁ̅ ⲉϥⲧⲣⲩⲫⲁ ⲁⲩⲱ ⲉϥⲁⲡⲟⲗⲁⲩⲉ ϩⲛ̅ ⲟⲩⲛⲟϭ ⲙ̅ ⲙⲛⲧⲣ̅ⲙ̅ⲙⲁⲟ̅· ⲉⲓ̈ⲙⲉ ⲛⲁⲕ ϫⲉ ϥⲛⲁϣⲟⲟⲩⲉ ϩⲛ̅ ⲟⲩϭⲉⲡⲏ ⲛ̅ ⲑⲉ ⲛ ⲟⲩⲭⲟⲣⲧⲟⲥ ⲡⲉⲧ ⲙ̅ⲙⲁⲩ·

Ⲛⲁⲣⲉϥⲧⲣⲩⲫⲁ̅ ϩⲛ̅ ϩⲉⲛϭⲓⲛⲟⲩⲟⲟⲙ· ⲛ̅ⲧⲟⲕ ϩⲱⲱⲕ

ϩⲛ̅ ⲛ̅ ϣⲁϫⲉ ⲙ̅ ⲡϫⲟⲉⲓⲥ | ⲁ ϩⲁϩ ⲙ̅ ⲡⲁⲣⲑⲉⲛⲟⲥ ⲣ̅ Fol. 38 *b* col. 1
ⲙⲁⲣⲧⲩⲣⲟⲥ · ⲉϣϫⲉ ⲁⲛ ⲉⲧ ⲙ̅ⲙⲁⲩ ϫⲣⲟ̅ ⲉ ⲡⲙⲟⲩ · ⲉ
ϩⲉⲛⲥϩⲓⲙⲉ ⲛⲉ · ⲛ̅ⲧⲟⲕ ϩⲱⲱⲕ ⲛ̅ⲧⲕ̅ ⲟⲩϩⲟⲟⲩⲧ̅ ϣ̅ϣⲉ ⲉ
ⲣⲟⲕ ⲁⲛ ⲉ ϫⲣⲟ̅ ⲉ ⲧⲉⲡⲏⲑⲩⲙⲓⲁ · ⲥⲡⲟⲩⲇⲁⲍⲉ ⲉ ⲣ̅
ⲛⲉⲕⲙⲉⲗⲟⲥ ⲛ̅ ⲕⲱⲱⲛⲥ̅ ϫⲉ ⲕⲁⲥ ⲙ̅ⲙⲁⲧⲉ ⲁⲛ ⲉⲕⲉϫⲣⲟ̅
ⲉ ⲧⲉⲡⲏⲑⲩⲙⲓⲁ ·

ⲁⲗⲗⲁ ϫⲉ ⲕⲁⲥ ⲉⲕⲛⲁⲉⲕⲣⲁⲧⲉⲩⲉ ⲙ̅ⲙⲟⲕ ⲉ ⲧⲟⲣⲅⲏ
ⲙⲛ̅ ⲡϭⲱⲛⲧ̅ ⲡⲗⲁⲥ | ⲙⲁⲣⲉϥϣⲱⲡⲉ ⲉⲩⲛ̅ⲧⲁϥ ⲙ̅ⲙⲁⲩ ⲛ̅ Fol. 38 *b* col. 2
ϩⲉⲛϣⲓ ·

ϭⲱϣⲧ̅ ⲙ̅ⲡⲣ̅ ⲧⲣⲉ ⲧⲉⲕⲥⲩⲛⲏⲇⲏⲥⲓⲥ ⲕⲁⲧⲁⲕⲣⲓⲛⲉ
ⲙ̅ⲙⲟⲕ ϩⲁ ⲑⲏ̅ ⲛ̅ ⲧⲉⲕⲣⲓⲥⲓⲥ · ⲁⲣⲓ ⲡ̅ⲙⲉⲉⲩⲉ ϫⲉ ϩⲁⲡⲥ̅
ⲡⲉ ⲉ ⲧⲣⲉⲩϭⲱⲗⲡ̅ ⲉ ⲃⲟⲗ ⲛ̅ ⲛⲉⲛϩⲃⲏⲩⲉ ⲧⲏⲣⲟⲩ · ⲙⲉⲛ
ⲟⲩⲱϣ ⲉ ⲧⲣⲉ ⲟⲩⲣⲱⲙⲉ ⲛ̅ ⲟⲩⲱⲧ ⲛⲁⲩ ⲉ ⲣⲟⲛ ϩⲙ̅ ⲡⲉï
ⲙⲁ̅ ⲉⲛ ⲁⲥⲭⲏⲙⲱⲛⲉï · ⲉïⲉ ⲉⲛⲁϩⲟⲡ ⲛ̅ ⲧⲱⲛ | ϩⲙ̅ ⲡⲙⲁ̅ Fol. 39 *a* col. 1 ⲥⲟⲁ̅
ⲉⲧ ⲙ̅ⲙⲁⲩ · ϩⲛ̅ ⲧⲙⲏⲏⲧⲉ ⲛ̅ ϩⲉⲛϣⲟ̅ ⲛ̅ ϣⲟ̅ ⲙⲛ̅ ϩⲉⲛⲧⲃⲁ̅
ⲛ̅ ⲧⲃⲁ̅ · ïⲱϩⲁⲛⲛⲏⲥ ⲇⲉ ⲉⲡⲓⲇⲏ ⲟⲩⲡⲁⲣⲑⲉⲛⲟⲥ ⲡⲉ
ⲉϥⲟⲩⲁⲁⲃ · ⲉⲧⲃⲉ ⲡⲁï ⲁϥⲛⲟϫϥ̅ ⲉϫⲛ̅ ⲧⲙⲉⲥϩⲏⲧ̅ ⲛⲓⲥ̅ (*sic*) ·

ⲧⲉϥⲯⲩⲭⲏ ϩⲱⲱⲥ ⲉⲧ ⲟⲩⲱϣ ⲉ ⲣ̅ ϣⲉⲗⲉⲉⲧ̅ ⲛⲓⲥ̅ (*sic*) ⲡⲉ
ⲭⲥ̅ · ⲙⲁⲣⲉⲥ ϩⲁⲣⲉϩ ⲉ ⲡⲧⲃ̅ⲃⲟ̅ · ϫⲉ ⲕⲁⲥ | ⲉⲩⲛⲁⲥⲟⲩⲛ̅ Fol. 39 *a* col. 2
ⲡϣⲏⲛ ⲉ ⲃⲟⲗ ϩⲙ̅ ⲡⲉϥⲕⲁⲣⲡⲟⲥ ·

ϣⲁⲣⲉ ⲡⲇⲓⲕⲁⲓⲟⲥ ⲇⲉ ϫⲱ ⲛ̅ ⲟⲩⲡⲓⲥⲧⲓⲥ ⲉⲥⲟⲩⲟⲛϩ̅ ⲉ
ⲃⲟⲗ · ⲁⲣⲓ ⲡⲙⲉⲉⲩⲉ ⲛ̅ ⲟⲩⲟⲉⲓϣ ⲛⲓⲙ ⲛ̅ ⲑⲟⲙⲟⲗⲟⲅⲓⲁ
ⲙ̅ ⲡⲉⲭⲥ̅ ⲉⲧ ⲛⲁⲛⲟⲩⲥ ⲉⲅ ϫⲓ ⲉ ϩⲟⲩⲛ ⲉ ⲡⲉⲕϩⲏⲧ
ⲙ̅ⲡⲣ̅ ⲡⲙⲉⲉⲩⲉ ⲙ̅ ⲡϩⲁⲉ ⲛ̅ ϩⲟⲟⲩ · ⲛⲅ̅ ⲁⲥⲫⲁⲗⲓⲍⲉ
ⲙ̅ⲙⲟⲕ ⲛ̅ ⲥⲁ ⲥⲁ ⲛⲓⲙ · ⲙⲁⲗⲓⲥⲧⲁ ⲡⲉⲕⲗⲁⲥ · ⲡⲉϫⲁϥ
ϫⲉ | ⲡⲗⲁⲥ ⲡⲁï ⲡⲉⲧ ϫⲱϩⲙ̅ ⲙ̅ ⲡⲥⲱⲙⲁ ⲧⲏⲣϥ̅ · ϩⲙ̅ Fol. 39 *b* col. 1
ⲡ ⲧⲣⲉ ⲡⲥⲱⲙⲁ ⲇⲉ ϫⲱϩⲙ̅ · ⲧⲁⲛⲁⲅⲕⲏ ⲧⲉ ⲉ ⲧⲣⲉ ⲡ
ⲕⲉ ϩⲏⲧ ⲧⲁⲕⲟ̅ ⲛ̅ⲙ̅ⲙⲁϥ ·

ⲕⲁⲗⲱⲥ ⲟⲩⲛ ⲁ ⲡⲁⲩⲗⲟⲥ ϫⲟⲟⲥ ϫⲉ ϩⲉⲛⲣⲱⲙⲉ ⲉⲣⲉ
ⲡⲉⲩϩⲏⲧ̅ ⲧⲁⲕⲏⲩⲧ̅ · ϣⲁⲣⲉ ⲛⲉï ϣⲁϫⲉ ⲉ ⲑⲟⲟⲩ ⲧⲁⲕⲉ
ⲛⲉï ϩⲏⲧ̅ ⲉⲧ ⲛⲁⲛⲟⲩⲟⲩ · ϣⲓⲛⲉ ⲛ̅ⲥⲁ ⲡⲁⲩⲗⲟⲥ ⲛ̅ ⲑⲉ ⲛ
ⲧ̅ⲙⲁⲅⲁⲣⲓⲁ ⲑⲉⲕⲗⲁ̅ ϫⲉ ⲕⲁⲥ ⲉⲕⲉⲥⲱⲧⲙ̅ ⲉⲛϣⲁϫⲉ | ⲙ̅ Fol. 39 *b* col. 2
ⲡⲁⲩⲗⲟⲥ · ⲕⲣ̅ ⲭⲣⲓⲁ̅ ⲛ̅ ϩⲉⲛⲧⲛϩ̅ · ⲉϣϫⲉ ⲙⲛ̅ ⲧⲕ̅ ⲧⲛϩ̅
ⲇⲉ ⲙ̅ⲙⲁⲩ ⲉïⲉ ⲛ̅ⲧⲁⲕ ⲉⲣⲏⲧ̅ ⲉ ϩⲱⲗ ⲉ ⲃⲟⲗ ⲉ ⲡϫⲓⲛϫⲏ ·

Ⲙⲁⲣⲉ ⲛⲉⲕⲃⲁⲗ ϣⲱⲡⲉ ⲉⲩϭⲱϣⲧ̄ ⲉ ⲡⲉⲥⲏⲧ̄ ⲙⲁⲣⲉ
ⲡⲉⲕϩⲏⲧ̄ ϩⲱⲱϥ ϣⲱⲡⲉ ϩⲙ̄ ⲡϫⲓⲥⲉ ⲛ ⲙ̄ ⲡⲏⲩⲉ· ⲕⲣ̄
ⲭⲣⲓⲁ̄ ⲛ̄ ⲟⲩⲛⲟϭ ⲛ̄ ⲛⲯⲩⲓⲥ· ⲡⲉⲕⲁⲛⲧⲓⲕⲟⲥ (*sic*) ⲅⲁⲣ
Fol. 40 *a* col. 1 ⲁϩⲉ ⲉ | ⲣⲁⲧϥ̄ ⲉ ⲣⲟⲕ ⲉϥⲛⲏⲫⲉ ⲁϥⲛⲟϫϥ ⲉ ⲃⲟⲗ ϩⲙ̄
ⲥⲟ̄ⲅ̄ ⲡ̄ⲡⲁⲣⲁⲇⲓⲥⲟⲥ ⲉⲧ ϩⲓϫⲙ̄ ⲡⲕⲁϩ· ⲉϥⲛⲁⲩ ⲉ ⲣⲟⲕ ⲧⲉⲛⲟⲩ
ⲉⲕⲃⲏⲕ ⲉ ϩⲣⲁⲓ̈ ⲉ ⲧⲡⲉ ϥⲛⲁⲟⲃϣϥ̄ ⲁⲛ· ⲥⲱⲧⲙ̄ ⲥⲁ ⲡⲉⲧ
ϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉ ϯⲟⲩⲉϣ ⲧⲏⲩⲧⲛ̄ ⲉ ⲧⲣⲉ ⲧⲉⲧⲛ̄ϣⲱⲡⲉ ⲛ̄
ⲁⲧ ⲣⲟⲟⲩϣ·

Ⲙⲡⲣ̄ ⲧⲣⲉ ⲗⲁⲁⲩ ⲛ̄ ⲣⲟⲟⲩϣ ϣⲱⲡⲉ ⲛⲁⲕ ⲉ ⲡⲧⲏⲣϥ̄·
Fol. 40 *a* col. 2 ⲛ̄ⲥⲁ ⲡⲣⲟⲟⲩϣ ⲛ̄ⲧ | ⲙⲛ̄ⲧⲉⲣⲟ̄ ⲛ ⲙ̄ ⲡⲏⲩⲉ ⲙⲁⲩⲁⲁϥ·
ⲉϣϫⲉ ⲕⲉⲡⲏⲑⲩⲙⲉⲓ̈ ⲉ ⲃⲱⲕ ⲉ ϩⲣⲁⲓ̈ ⲉ ⲧⲡⲉ̄ ⲙⲛ̄ ⲡⲥⲱⲙⲁ̄
ⲡⲉ ⲉ ⲃⲟⲗ ϩⲙ̄ ⲡⲕⲁϩ ⲇⲁⲙⲁⲍⲉ ⲛ̄ ⲧⲥⲁⲣⲝ̄ ϩⲓⲧⲛ̄
ⲧⲛⲏⲥⲧⲓⲁ· ⲛⲅ̄ ⲧⲣⲉ ⲥⲁⲥⲱⲟⲩ ⲧⲁⲣⲉ ⲥϩⲱⲗ ⲉ ⲡϫⲓⲥⲉ ϩⲛ̄
ⲟⲩⲙⲟⲧⲛⲉⲥ·

Ⲕⲁⲓ ⲅⲁⲣ ⲡⲉϩⲧⲟ̄ ⲉϥϣⲁⲛⲟⲩⲉⲙ ϩⲁϩ ⲙ ⲉϥⲉϣⲡⲱⲧ̄·
ⲟⲩⲇⲉ ⲙ ⲉϥⲉϣⲙⲟⲟϣⲉ ϩⲛ̄ ⲟⲩⲉⲩⲧⲁⲍⲓⲁ ⲁⲗⲗⲁ ϣⲁϥⲁ|
Fol. 40 *b* col. 1 ⲧⲁⲕⲧⲉⲓ̈ ⲁⲩⲱ ⲥⲁⲃⲏⲗ ϫⲉ ⲁ ⲡⲓ̄ⲏ̄ⲗ̄ ⲟⲩⲱⲙ ⲛⲉϥⲛⲁⲛⲉϫ
ⲧⲃⲏⲣ ⲉ ⲃⲟⲗ ⲁⲛ ⲡⲉ·

Ϥⲓ ⲛⲉⲕⲃⲁⲗ ⲉ ϩⲣⲁⲓ̈ ⲉ ⲧⲡⲉ̄ ⲡⲙⲁ̄ ⲉⲧ ϥ̄ ⲛ̄ ϩⲏⲧϥ̄
ⲛ̄ϭⲓ ⲡⲉⲧ ⲕ̄ⲙⲉ ⲙ̄ⲙⲟϥ· ⲛⲅ̄ ϫⲣⲟ̄ ⲉⲙ ⲡⲁⲑⲟⲥ ϩⲓⲧⲙ̄
ⲡⲙⲉ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲡⲉϣⲗⲏⲗ ⲙⲛ̄ ⲧⲡⲓⲥⲧⲓⲥ ⲛⲁⲃⲟⲏⲑⲉⲓ ⲉ
ⲣⲟⲕ· ⲧⲉⲕⲣⲁⲫⲏ ⲉⲧ ⲟⲩⲁⲁⲃ ϯⲥⲃⲱ̄ ⲛⲁⲕ· ⲟⲩⲛⲧⲁⲕ
Fol. 40 *b* col. 2 ⲙ̄ⲙⲁⲩ ϫⲓⲛ ⲙ̄ ⲡⲉⲓ̈ | ⲙⲁ ⲙ̄ ⲡⲁⲣⲏⲃ ⲛ̄ⲙ̄ⲙⲁⲛ ⲙ̄ⲧⲟⲛ
ⲉⲧ ϩⲛ̄ ⲙ ⲡⲏⲩⲉ· ⲕⲟⲩⲏϩ ⲁⲛ ⲙⲛ̄ ⲟⲩⲥϩⲓⲙⲉ ⲛ̄ⲣⲉϥϯ
ϩⲉ ⲕϥⲓⲣⲟⲟⲩϣ ⲁⲛ ϩⲁ ϣⲏⲣⲉ· ⲁⲕⲣ̄ ⲃⲟⲗ ⲉⲡⲣⲟⲟⲩϣ
ⲛ ⲧ̄ⲙⲛ̄ⲧⲣⲉϥⲥⲁⲛϣ̄ ϣⲏⲣⲉ·

Ⲟⲩⲁϩⲕ̄ ⲛ̄ⲥⲁ ⲡⲉⲕϫⲟⲉⲓⲥ ⲡⲁⲓ̈ ⲉⲧ ϫⲓ ⲙⲟⲉⲓⲧ̄ ϩⲏⲧⲕ̄
ⲉ ϩⲟⲩⲛ ⲉ ⲧⲙⲛ̄ⲧⲉⲣⲟ̄ ⲛ ⲙ̄ ⲡⲏⲩⲉ· ⲟⲩⲁϩⲕ̄ ⲛ̄ⲥⲁ |
Fol. 41 *a* col. 1 ⲡⲉⲧ ϫⲱ ⲙ̄ⲙⲟⲥ ⲛⲁⲕ ϫⲉ ⲉⲧⲉⲧⲛ̄ ϣⲁⲛⲙⲟⲟϣⲉ ⲉ ϩⲟⲩⲛ
ⲥⲟ̄ⲇ̄ ⲉ ⲣⲟⲓ̈ ϩⲛ̄ ⲟⲩⲥⲟⲟⲩⲧⲛ̄· ⲁⲛⲟⲕ ϩⲱ ϯⲛⲁⲙⲟⲟϣⲉ ⲉ ϩⲟⲩⲛ
ⲉ ⲣⲱⲧⲛ̄ ϩⲛ̄ ⲟⲩⲥⲟⲟⲩⲧⲛ̄·

Ⲕⲟⲩⲱϣ ⲉ ⲧⲛ̄ⲧⲱⲛⲅ̄ ⲉ ⲡⲉⲭ̄ⲥ̄ ⲟⲩⲁϩⲕ̄ ⲛ̄ⲥⲁ ⲛⲉϥⲧⲁϭⲥⲉ·
ⲥϭⲏⲩ ⲛ̄ϭⲓ ⲧⲡⲩⲗⲏ ⲁⲩⲱ ⲥϩⲉϫϩⲱϫ· ⲛ̄ ⲇⲓⲕⲁⲓⲟⲥ ⲛⲉⲧ
Fol. 41 *a* col. 2 ⲛⲏⲩ ⲉ ϩⲟⲩⲛ ⲛ̄ ϩⲏⲧⲥ̄· ⲥⲱ | ⲧⲙ̄ ⲉ ⲡⲙⲁⲅⲁⲣⲓⲟⲥ

ⲇⲁⲛⲓⲏⲗ ⲉϥϫⲱ̅ ⲙ̅ⲙⲟⲥ ϫⲉ ⲁⲛⲟⲕ ⲇⲁⲛⲓⲏⲗ ⲉⲛⲉⲓ̈ ⲣ̅ ϩⲏⲃⲉ ⲛ̅ ϣⲟⲙⲧⲉ ⲛ̅ ϩⲉⲃⲇⲱⲙⲁⲥ ⲙ̅ⲡ ⲓⲟⲩⲱⲙ ⲛ ⲟⲩⲟⲉⲓⲕ ⲛ̅ ⲟⲩⲱϣ ⲗⲩⲱ ⲟⲩⲁϥ ⲙⲛ̅ ⲟⲩⲏⲣⲡ̅ ⲙ̅ⲡ ⲟⲩⲃⲱⲕ ⲉ ϩⲟⲩⲛ ⲉ ⲧⲁ ⲧⲁⲡⲣⲟ̅·

Ⲓ̈ⲱϩⲁⲛⲛⲏⲥ ⲉϥⲟⲩⲏϩ ϩⲛ̅ ⲧⲉⲣⲏⲙⲟⲥ ⲙ̅ⲡ ϥ̅ ϫⲡⲟ̅ ⲛⲁϥ ⲛ̅ ⲟⲩⲙⲁ̅ ⲛ ⲉⲗⲟⲟⲗⲉ ϫⲉ ⲕⲁⲥ ⲉ | ⲛⲉϥⲁⲁϥ ⲛ̅ Fol. 41 *b* col. 1 ⲥ̅ⲟ̅ⲉ̅
ⲭⲉⲣⲥⲟⲥ ⲙ̅ⲙⲓⲛ ⲙ̅ⲙⲟϥ· ⲛ̅ⲧⲟⲕ ϩⲱⲱⲕ ⲙⲁⲣⲉ ⲛⲁⲓ̈ ϣⲱⲡⲉ ⲛⲁⲕ ⲉⲩⲥⲃ̅ⲧⲱⲧ̅ ⲉⲩⲥⲃⲱ̅· ⲁⲕⲥⲱⲧⲡ̅ ⲛⲁⲕ ⲛ ⲟⲩⲡⲟⲗⲩⲧⲧⲓⲁ ⲉⲥ ⲛⲡ̅ ⲉ ⲧⲡⲉ̅· ⲁⲅⲱⲛⲓⲍⲉ ⲙ̅ ⲡⲁⲅⲱⲛ ⲉⲧ ⲛⲁⲛⲟⲩϥ ⲛ̅ⲧⲉ ⲧⲡⲓⲥⲧⲓⲥ· ⲉⲕϭⲱϣⲧ̅ ⲉ ⲃⲟⲗ ϩⲏⲧϥ̅ ⲙ̅ ⲡⲉⲕⲗⲟⲙ ⲛ ⲧ̅ⲇⲓⲕⲁⲓⲟⲥⲩⲛⲏ·

Ⲙⲁⲣⲉ ⲧⲉⲕϭⲓⲛⲡⲱⲧ̅ ϣⲱⲡⲉ ⲛⲁⲕ ⲉⲥⲟⲣϫ̅· | ⲟⲩϩⲟⲧⲉ Fol. 41 *b* col. 2
ⲅⲁⲣ ⲡⲉ ϩⲉ ⲉ ϩⲣⲁⲓ̈ ⲉ ⲛϭⲓϫ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲉⲧ ⲟⲛϩ̅·

Ⲙⲛ̅ ⲛⲁⲩ ⲁⲛ ⲉⲛϩⲓⲕⲱⲛ ⲛ̅ ⲛⲉⲣⲣⲱⲟⲩ ϫⲉ ϩⲟⲓ̈ⲛⲉ ⲙⲉⲛ ⲛ̅ ϩⲏⲧⲟⲩ ⲉ ϩⲉⲛⲛⲟϭ ⲛⲉ ⲉⲩⲕⲟⲥⲙⲉⲓ ⲕⲁⲗⲱⲥ· ⲛ̅ ⲕⲟⲟⲩⲉ ⲇⲉ ⲁⲩⲕⲙⲟⲙ ϩⲓⲧⲙ̅ ⲡⲉⲭⲣⲟⲛⲟⲥ ⲁⲩⲧⲁⲕⲟ̅ ⲁⲩⲣ̅ ⲑⲉ ⲛ̅ ϩⲉⲛϩⲃⲏⲩⲉ ⲛ̅ ⲥⲱⲃⲉ·

Ⲧⲁⲓ̈ⲧⲉ ⲑⲉ ⲉⲧ ⲉⲣⲉ ⲛⲉⲛϩⲃⲏⲩⲉ | ⲧⲏⲣⲟⲩ ⲛⲁⲟⲩⲱⲛϩ̅ Fol. 42 *a* col. 1 ⲥ̅ⲟ̅ⲍ̅
ⲉ ⲃⲟⲗ ϩⲙ̅ ⲡⲙⲁ ⲉⲧ ⲙ̅ⲙⲁⲩ· ⲛ̅ⲑⲉ ⲛ̅ ϩⲉⲛϩⲓⲕⲱⲛ· ⲙⲁⲣⲛ̅ ⲡⲱⲧ̅ ⲉ ⲃⲟⲗ ϩⲏⲧϥ̅ ⲙ̅ ⲡϣⲓⲡⲉ ⲉⲧ ⲙ̅ⲙⲁⲩ ϣⲁ ⲉⲛⲉϩ·

Ⲙⲁⲣⲛ̅ ϫⲟⲟⲥ ϩⲱⲱⲛ ϫⲉ ϩⲁⲣⲉϩ ⲉ ⲣⲟⲓ̈ ⲡϫⲟⲉⲓⲥ ϫⲉ ⲁⲓ̈ⲕⲁϩⲧⲏⲓ̈ ⲉ ⲣⲟⲕ· ϫⲉ ⲙⲛ̅ ⲭⲣⲓⲁ ⲁⲛ ⲛ̅ ⲛⲁ ⲁⲅⲁⲑⲟⲛ·

Ⲕⲁⲓ ⲅⲁⲣ ϥ̅ⲣ̅ ⲭⲣⲓⲁ ⲁⲛ ⲛ ⲗⲁⲁⲩ ϩⲛ̅ ⲛⲉⲧⲉ ⲛⲟⲩⲕ ⲛⲉ ⲛ̅ⲥⲁ ⲡⲟⲩϫⲁⲓ̈ ⲙ̅ⲙⲁⲧⲉ | ⲛ̅ ⲛⲉⲛⲯⲩⲭⲏ· ⲉⲧⲃⲉ ⲡⲁⲓ̈ Fol. 42 *a* col. 2
ⲙⲁⲣⲛ̅ⲧⲁⲗⲟⲛ ⲉ ϩⲣⲁⲓ̈ ⲙ̅ⲙⲓⲛ ⲙ̅ⲙⲟⲛ ⲛ̅ ⲟⲩⲑⲩⲥⲓⲁ ⲉⲥⲟⲛϩ̅ ⲉⲥⲟⲩⲁⲁⲃ ⲛ̅ ⲑⲉ ⲉⲧ ⲥⲏϩ· ⲉⲛⲁⲧⲁⲗⲟⲛ ⲁⲛ ⲉ ϩⲣⲁⲓ̈ ϩⲓⲧⲛ̅ ⲟⲩⲕⲱϩⲧ̅ ⲁⲗⲗⲁ ϩⲓⲧⲛ̅ ⲟⲩⲙⲛ̅ⲧϩⲁⲣϣ̅ ϩⲏⲧ ⲙⲛ̅ ⲟⲩϩⲩⲡⲟⲙⲟⲛⲏ:

Ⲡⲉϫⲁϥ ⲅⲁⲣ ϫⲉ ⲡⲉⲧ ⲛⲁϩⲩⲡⲟⲙⲓⲛⲉ ϣⲁⲁ ⲃⲟⲗ ⲡⲁⲓ̈ ⲡⲉⲧ ⲛⲁⲟⲩϫⲁⲓ̈· ⲁⲩⲱ ⲟⲛ ϫⲉ ⲁϥϩⲓⲥⲉ ϣⲁ ⲉⲛⲉϩ ϥⲛⲁⲱⲛϩ̅ ϣⲁ | ⲁ ⲃⲟⲗ· ⲉⲧⲃⲉ ⲡⲁⲓ̈ ϩⲱⲥ ⲉ ⲁⲛⲥⲱⲧⲡ̅ Fol. 42 *b* col. 1
ⲛⲁⲛ ⲛ̅ ⲟⲩⲃⲓⲟⲥ ⲛⲁⲧ ⲣⲟⲟⲩϣ· ⲁⲩⲱ ⲛ ⲁⲧ ϣⲧⲟⲣⲧⲣ̅·

Ⲙⲁⲣⲛ̅ ⲡⲱⲧ̅ ⲕⲁⲗⲱⲥ ϫⲉ ⲕⲁⲥ ⲉⲛⲁⲧⲁϩⲟ̅ ⲛ̅ ⲑⲉ ⲉⲧ

ⲥⲏϩ· ⲛ ⲟⲩⲕⲟⲩⲓ̈ ⲅⲁⲣ ⲁⲛ ⲛ̄ ⲕⲓⲛⲇⲩⲛⲟⲥ ⲡⲉ ⲉ ⲧⲣⲉ
ⲛⲡⲁⲣⲁⲃⲁ ⲛ̄ ⲑⲟⲙⲟⲗⲟⲅⲓⲁ ⲉⲛⲧ ⲁⲛⲥⲙⲛ̄ⲧⲥ̄ ⲙⲛ̄ ⲡϫⲟⲉⲓⲥ·
ⲉⲧⲃⲉ ⲡⲁⲓ̈ ⲙⲁⲣⲛ̄ ϯⲥⲃⲱ̄ ⲙ̄ ⲡⲉⲛⲗⲁⲥ· ⲛ̄ⲧⲛ̄ ϯⲥⲃⲱ̄
ⲛⲉⲛⲃⲁⲗ· ⲛ̄ⲧⲛ̄ ϥⲓ ⲉ ϩⲣⲁⲓ̈ ⲛ̄ ⲛⲉⲛϭⲓϫ ⲉⲩⲟⲩⲁⲁⲃ· ⲁⲩⲱ |
Fol. 42 *b* col. 2 ⲛⲉⲛ ⲟⲩⲉⲣⲏⲧⲉ ⲉ ⲧⲣⲉ ⲩⲙⲟⲟϣⲉ ϩⲛ̄ ⲟⲩⲥⲟⲟⲩⲧⲛ̄· ϫⲡⲟ̄
ⲛⲁⲕ ⲛ̄ ⲟⲩⲡⲟⲗⲩⲧⲧⲓⲁ̄ ⲉ ⲛⲁⲛⲟⲩⲥ ⲁⲩⲱ ⲛⲁⲧ ϫⲃⲓⲛ̄·
ⲟⲩⲑⲃ̄ⲃⲓⲟ̄ ⲙⲛ̄ ⲟⲩⲙⲛⲧ̄ⲣⲉϥϣⲓⲡⲉ·

Ⲟⲩⲙⲛ̄ⲧ ⲁⲧ ϣⲧⲟⲣⲧⲣ̄: ⲟⲩⲣⲱϣⲉ ϩⲛ̄ ⲛ̄ϭⲓⲛⲟⲩⲟⲟⲙ·
ⲟⲩⲉⲅⲣⲁⲧⲓⲁ̄ ⲉⲥϭⲙ̄ϭⲟⲙ· ⲟⲩⲙⲛ̄ⲧⲙⲁⲓ̈ϩⲓⲥⲉ· ⲟⲩⲥⲩⲛ-
Fol. 43 *a* col. 1 ⲡⲁⲑⲓⲁ· ⲟⲩⲙⲛ̄ⲧⲙⲁⲓ̈ⲥⲟⲛ· ⲟⲩⲙⲛⲧ̄ⲕⲟⲓ̈ⲛⲱ | ⲛⲓⲕⲟⲥ·
ⲥ̄ⲟ̄ⲑ̄ ⲟⲩⲡⲓⲥⲧⲓⲥ ⲉⲥⲟⲩⲟϫ· ⲛⲁⲓ̈ ⲙⲉⲛ ⲧⲏⲣⲟⲩ ϩⲱⲥ ⲉ ϩⲉⲛⲕⲟⲩⲓ̈
ⲛⲉⲧⲛ̄ϫⲱ ⲙ̄ⲙⲟⲟⲩ ⲛ̄ ⲧⲉⲓ ϩⲉ· ⲥⲉⲣ̄ ⲭⲣⲓⲁ ⲛ ⲟⲩⲛⲟϭ
ⲛ ⲁⲅⲱⲛ ⲉ ⲕⲁⲧⲟⲣⲑⲟⲩ ⲙ̄ⲙⲟⲟⲩ·

Ⲡⲉϫⲁϥ ϫⲉ ⲧⲙⲛⲧ̄ⲉⲣⲟ̄ ⲛ ⲙ̄ ⲡⲏⲩⲉ ⲉⲥⲧⲛ̄ⲧⲱⲛ ⲉ
ϩⲉⲛⲡⲁⲣⲑⲉⲛⲟⲥ ⲙ̄ⲡ ϥ̄ϫⲟⲟⲥ ϫⲉ ⲉⲥⲧⲛ̄ⲧⲱⲛ ⲉ ⲡⲣⲏ̄ ⲙⲛ̄
ⲡⲟⲟϩ ⲙⲛ̄ ⲡⲉⲭⲟⲣⲟⲥ ⲉⲧ ⲛⲉⲥⲱϥ ⲛ ⲛ̄ ⲥⲓⲟⲩ· ⲏ ⲉ |
Fol. 43 *a* col. 2 ⲡⲛⲟⲩⲃ ⲉⲧ ⲛ ⲁⲧⲁⲕⲟ̄· ⲏ̄ ⲟⲩⲥⲁ̄ ⲉϣⲁϥϩⲱϭⲃ̄· ⲏ̄ ⲛ̄ⲧⲟⲥ
ⲧⲡⲉ̄· ⲁⲛⲁⲩ ⲉ ⲡⲁⲍⲓⲱⲙⲁ ⲙ̄ ⲡⲧⲃ̄ⲃⲟ̄ ϫⲉ ϥϩⲓⲧ ⲡⲉ ⲛ
ⲛ̄ ⲕⲁ ⲛⲓⲙ·

Ⲡⲁⲓ̈ ⲉⲛⲧⲁ ⲡⲁⲩⲗⲟⲥ ⲡⲛⲩⲙⲫⲁⲅⲱⲅⲟⲥ ϫⲟⲟⲥ ⲉⲧⲃⲏⲏⲧϥ̄
ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉ ϯ ⲟⲩⲉϣ ⲧⲏⲩⲧⲛ̄ ⲇⲉ ⲉ ⲧⲣⲉ ⲧⲉⲧⲛ̄-
ϣⲱⲡⲉ ⲛ ⲁⲧ ⲣⲟⲟⲩϣ·

Ⲉⲧⲃⲉ ⲡⲁⲓ̈ ⲡⲉⲧ ⲉϣϣⲉ ⲉ ⲣⲟⲛ ⲡⲉ ⲉ ⲧⲣⲉ ⲛϣⲗⲏⲗ·
Fol. 43 *b* col. 1 ϫⲉ ⲕⲁⲥ ⲛⲉⲧ | ⲟⲩⲟϫ ⲙⲉⲛ ⲉⲧⲉ ⲙ̄ ⲡⲁⲣⲑⲉⲛⲟⲥ ⲛⲉ
ⲉⲩⲉⲙⲟⲩⲛ ⲉ ⲃⲟⲗ ϩⲙ̄ ⲡⲉⲩϫⲁⲓ̈· ⲛⲉⲧ ϣⲱⲛⲉ ⲇⲉ ϩⲱⲟⲩ
ⲉⲧⲉ ⲛⲉ ⲛⲧⲁⲩϩⲉ ⲉ ϩⲣⲁⲓ̈ ⲉ ⲡⲛⲟⲃⲉ ⲛⲉ ⲉⲩⲉϫⲓ ⲛ
ⲟⲩⲧⲁⲗϭⲟ̄·

Ϣ̄ϣⲉ ⲉ ⲣⲟⲛ ϩⲱⲱⲛ ⲉ ⲣⲓⲙⲉ ϩⲙ̄ ⲡⲓⲥⲙⲟⲧ̄ ⲛ̄ⲧⲡ̄ⲉⲓ̈ⲱ̄
ⲉ ⲃⲟⲗ ⲛ̄ ⲛⲉⲛⲃⲁⲗ ⲉⲛⲧ ⲁⲩϭⲱϣⲧ̄ ⲕⲁⲕⲱⲥ· ⲁⲕⲛⲁⲩ ⲉ
ⲧⲉⲡⲗⲏⲅⲏ· ⲁⲩⲱ ⲁⲕⲥⲟⲩⲛ̄ ⲡⲧⲁⲗϭⲟ̄· ⲁⲥⲫⲁⲗⲓⲍⲉ ⲛ ⲛ̄
Fol. 43 *b* col. 2 ϣⲟⲩϣⲧ̄ ⲛ̄ ⲧⲉⲕⲯⲩⲭⲏ· | ⲟⲩ ⲙⲟⲛⲟⲛ ⲛⲉⲕⲙⲁⲁϫⲉ ⲁⲩⲱ
ⲛⲉⲕⲃⲁⲗ· ⲙⲛ̄ ⲧⲉⲕⲧⲁⲡⲣⲟ̄· ⲛⲁⲓ̈ ⲅⲁⲣ ⲛⲉ ⲛϣⲟⲩϣⲧ̄
ⲉⲧⲉ ϣⲁⲣⲉ ⲡⲡⲟⲛⲏⲣⲟⲥ ⲉⲓ̈ ⲉ ϩⲟⲩⲛ ϩⲓ ⲧⲟⲟⲧⲟⲩ ⲛ̄ ⲑⲉ
ⲉⲧ ⲥⲏϩ· ϫⲉ ⲁ ⲡⲙⲟⲩ ⲉⲓ̈ ⲉ ϩⲟⲩⲛ ϩⲛ̄ ⲛⲉⲧⲛ̄ϣⲟⲩϣⲧ̄·

Ⲙⲁⲣⲉ ⲛ ⲉⲛⲧⲟⲗⲏ̅ ⲛ ⲧⲙⲛ̅ⲧⲥⲩⲙⲛⲟⲥ ϣⲱⲡⲉ ϩⲓϫⲛ̅
ⲛⲉⲕⲃⲁⲗ ⲙⲛ̅ ⲛⲉⲕⲙⲁⲁϫⲉ· ⲙⲁⲣⲉ | ϩⲉⲛⲯⲁⲗⲙⲟⲥ Fol. 44 *a* col. 1 ⲥ̅ⲡ̅ⲁ̅
ϣⲱⲡⲉ ϩⲛ̅ ⲧⲉⲕⲧⲁⲡⲣⲟ̅ ⲙⲛ̅ ⲧⲙⲉⲗⲉⲧⲁ ⲛ̅ ⲛⲉⲕⲣⲁⲫⲏ·
ⲡⲉⲧ ⲉϣϣⲉ ⲟⲩⲛ ⲉ ⲣⲟⲛ ⲡⲉ ⲉ ⲧⲣⲉ ⲛⲟⲩⲱⲛ̅ ⲛ̅ ⲛⲉⲛ-
ϣⲟⲩϣⲧ̅ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲉⲧⲉ ⲛⲉⲛⲁⲓⲑⲏⲥⲓⲥ ⲛⲉ· ⲛ̅ⲧⲛ̅ϣⲧⲁⲙ
ⲙ̅ⲙⲟⲟⲩ ⲉ ⲣⲙ̅ ⲡϫⲁϫⲉ·

Ⲁϫⲓⲥ ϩⲱⲱⲕ ⲟⲛ ⲙⲛ̅ ⲧⲉⲯⲩⲭⲏ ⲉⲧ ⲙ̅ⲙⲁⲩ ⲉⲧ
ⲟⲩⲁⲁⲃ ϫⲉ ϯⲛⲁⲁⲗⲉ ⲉϫⲛ̅ ⲟⲩⲃ̅ⲛ̅ⲛⲉ ⲧⲁⲁ | ⲙⲁϩⲧⲉ ⲛ̅ Fol. 44 *a* col. 2
ⲛⲉⲥⲙⲁ ⲉⲧ ϫⲟⲥⲉ· ⲉⲧⲉ ⲡⲁϊ ⲡⲉ ϫⲉ ϯⲛⲁϥⲓ ⲙ̅ ⲡⲁ
ⲙⲉⲉⲩⲉ ⲉ ϩⲣⲁϊ ⲉ ⲧⲡⲉ̅ ⲧⲁⲁⲙⲁϩⲧⲉ ⲛ ⲟⲩⲡⲓⲥⲧⲓⲥ
ⲉⲥⲥⲟⲩⲧⲱⲛ· ⲧⲁ ⲧⲙ̅ ⲥⲗ̅ⲃ̅ⲧⲉ (*sic*) ϩⲛ̅ ⲛⲁ ⲡⲕⲁϩ·

Ⲁⲗⲗⲁ ϯϩⲧⲏⲕ ϫⲉ ⲟⲩⲛⲧⲉⲧ ⲃ̅ⲛ̅ⲛⲉ ϩⲉⲛⲥⲟⲩⲣⲉ
ⲙ̅ⲙⲁⲩ ⲉⲧⲉ ⲛⲉϫⲡⲓⲟ̅ ⲛⲉ ⲉϣⲁⲩϫⲓⲱⲕⲉ ⲛ̅ⲥⲁ ⲡⲛⲟⲃⲉ·
ⲡⲉϫⲁϥ ⲅⲁⲣ ϫⲉ ⲛ̅ ϣⲁϫⲉ ⲛ ⲛ̅ ⲥⲟⲫⲟⲥ ⲉⲩⲟ̅ | ⲛ̅ ⲑⲉ ⲛ̅ Fol. 44 *b* col. 1
ϩⲉⲛϫⲟⲟⲕⲉϥ ⲛ ⲉϩⲉ· ⲁⲩⲱ ⲛ̅ ⲑⲉ ⲛ̅ ϩⲉⲛⲉⲓϥⲧ̅ ⲉⲩⲧⲣ̅ⲧⲱⲣ·
ϫⲉ ⲕⲁⲥ ϩⲙ̅ ⲡⲧⲣⲉ ⲛⲁϊ ϭⲱ̅ ⲉⲩⲧⲱⲃ̅ⲥ̅ ⲙ̅ ⲡⲉⲕϩⲏⲧ̅
ⲉⲕⲉⲥⲁϩⲱⲕ ⲉ ⲃⲟⲗ ⲛ̅ ⲛⲟⲃⲉ ⲛⲓⲙ· ⲁⲗⲗⲁ ⲡⲉϫⲁϥ ϫⲉ
ⲁⲙⲁϩⲧⲉ ⲛ̅ ⲛⲉⲥⲙⲁ̅ ⲉⲧ ϫⲟⲥⲉ ϫⲉ ⲕⲁⲥ ⲉⲕⲉϣⲱⲡⲉ ϩⲓ
ⲧⲡⲉ· ⲛⲅ̅ ϭⲙ̅ϭⲟⲙ ⲉ ⲧⲱⲟⲩⲛ ϩⲁⲛⲡⲓⲣⲁⲥⲙⲟⲥ ⲉⲧ ⲛⲏⲩ
ⲉ ϩⲣⲁϊ ⲉ ϫⲱⲕ·

Ⲕⲁⲧⲁ ⲕⲁⲓⲣⲟⲥ ⲱϣ ⲛ̅ ⲟⲩⲟⲉⲓϣ ⲛⲓⲙ ϩⲛ̅ ⲛⲉⲕⲣⲁⲫⲏ̅
ⲉⲧ | ⲟⲩⲁⲁⲃ· ⲛ̅ ⲑⲉ ⲅⲁⲣ ⲙ̅ ⲡⲏⲣⲡ̅ ⲉⲩⲥⲱ̅ ⲙ̅ⲙⲟϥ Fol. 44 *b* col. 2
ⲉϣⲁϥϯϩⲣⲟⲕ ⲛ ⲧ̅ⲗⲩⲡⲉ· ⲛϥ̅ⲡⲱⲱⲛⲉ ⲙ̅ ⲡϩⲏⲧ̅ ⲉⲩ
ⲟⲩⲟⲩⲛⲟϥ· ⲧⲁϊ ⲧⲉ ⲑⲉ ⲙ̅ ⲡⲏⲣⲡ̅ ⲙ̅ ⲡⲛ̅ⲁ̅ⲧⲓⲕⲟⲛ ⲉⲧⲉ
ⲡⲱϣ ⲡⲉ ⲛ̅ ⲛⲉⲕⲣⲁⲫⲏ· ⲉϣⲁⲩⲕⲧⲉ ⲧⲉⲯⲩⲭⲏ̅
ⲉⲩⲣⲁϣⲉ·

Ⲙⲁⲣⲉ ⲡⲣ̅ⲡⲙⲉⲉⲩⲉ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ϣⲱⲡⲉ ϩⲙ̅ ⲡⲉⲕϩⲏⲧ̅
ⲛ̅ ⲟⲩⲟⲉⲓϣ ⲛⲓⲙ· ⲉⲕϫⲱ ⲙ̅ⲙⲟⲥ ϩⲱⲱⲕ | ⲙⲛ̅ ⲇⲁⲩⲉⲓⲇ Fol. 45 *a* col. 1 ⲥ̅ⲡ̅ⲅ̅
ϫⲉ ⲉⲛⲉϊⲛⲁⲩ ⲉ ⲡϫⲟⲉⲓⲥ ⲙ̅ⲡⲁ ⲙ̅ⲧⲟ̅ ⲉ ⲃⲟⲗ ⲛ̅ ⲟⲩⲟⲉⲓϣ
ⲛⲓⲙ ⲉϥϩⲓ ⲟⲩⲛⲁⲙ ⲙ̅ⲙⲟϊ ϫⲉ ⲕⲁⲥ ⲉⲛⲁⲕⲓⲙ· ⲙⲁⲣⲉ
ⲛⲉϊ ϣⲁϫⲉ ϣⲱⲡⲉ ⲉⲩⲥⲏϩ ⲉϫⲛ̅ ⲧⲉⲕϭⲓϫ· ⲁⲩⲱ ⲉⲩⲧⲁ-
ϫⲣⲏⲩ ⲙ̅ⲡⲉ ⲙⲧⲟ̅ ⲉ ⲃⲟⲗ ⲛ̅ ⲛⲉⲕⲃⲁⲗ·

Ⲉⲕϣⲁⲛϯ ⲉⲟⲟⲩ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ϩⲓⲧⲛ̅ ⲛⲉϥⲉⲛⲧⲟⲗⲏ
ϥⲛⲁϣⲱⲡⲉ ϩⲓ ⲟⲩ | ⲛⲁⲙ ⲙ̅ⲙⲟⲕ ⲉⲕϣⲁⲛϯ ⲥⲱϣ ⲇⲉ Fol. 45 *a* col. 2

ⲛⲁϥ ϩⲓⲧⲛ̅ ⲛⲉⲕⲡⲁⲣⲁⲃⲁⲥⲓⲥ ⲡⲇⲓⲁⲃⲟⲗⲟⲥ ⲛⲁϣⲱⲡⲉ ϩⲓ
ⲟⲩⲛⲁⲙ ⲙ̅ⲙⲟⲕ·

Ⲧⲁï ⲅⲁⲣ ⲧⲉ ⲑⲉ ⲛ̅ⲧⲁ ⲧⲉⲅⲣⲁⲫⲏ ⲣ̅ ⲙⲛ̅ⲧⲣⲉ̅ ⲉⲧⲃⲉ
ïⲟⲩⲇⲁⲥ ⲛ̅ⲧⲉⲣⲉϥϣⲱⲡⲉ ⲙ̅ ⲡⲁⲣⲁⲃⲁⲧⲏⲥ ϫⲉ ⲙⲁⲣⲉ
ⲡⲇⲓⲁⲃⲟⲗⲟⲥ ⲁϩⲉ ⲣⲁⲧϥ̅ ϩⲓ ⲟⲩⲛⲁⲙ ⲙ̅ⲙⲟϥ· ϯ ⲉⲟⲟⲩ
Fol. 45 *b* col. 1 ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲛ̅ⲁⲩ ⲛⲓⲙ ⲉⲕϫⲱ ⲙ̅ⲙⲟⲥ | ϫⲉ ϯⲛⲁϫⲁⲥⲧⲕ̅
ⲡⲁ ⲛⲟⲩⲧⲉ ⲡⲁ ⲣ̅ⲣⲟ̅· ⲉⲕⲉϯ ⲉⲟⲟⲩ ⲛⲁϥ ϩⲓⲧⲛ̅ ⲛⲉϩⲃⲏⲩⲉ·
ϩⲓⲧⲛ̅ ⲛ̅ ϣⲁϫⲉ ⲁⲛ·

Ⲧⲁï ⲧⲉ ⲑⲉ ⲉⲧ ⲉⲣⲉ ⲇⲁⲩⲉⲓⲇ ϯ ⲉⲟⲟⲩ ⲛⲁϥ ⲉϥϫⲱ
ⲙ̅ⲙⲟⲥ ϫⲉ ϯⲛⲁⲥⲙⲟⲩ ⲉ ⲣⲟⲕ ϣⲁ ⲉⲛⲉϩ· ⲁⲩⲱ ϣⲁ
ⲉⲛⲉϩ ⲛ ⲉⲛⲉϩ· ⲛ ⲟⲩϩⲟⲟⲩ ⲛ̅ ⲟⲩⲱⲧ̅ ⲁⲛ ⲟⲩⲇⲉ ⲟⲩⲉⲃⲟⲧ̅· ⲟⲩⲇⲉ ⲟⲩⲣⲟⲙⲡⲉ· ⲁⲗⲗⲁ ⲙ̅ ⲡⲉϥⲟⲩⲟⲉⲓϣ ⲧⲏⲣϥ̅·
Fol. 45 *b* col. 2 ϥ̅ⲥⲟⲟⲩⲛ ⲅⲁⲣ ϫⲉ ⲉⲣϣⲁⲛ ⲡⲣⲱⲙⲉ ϫⲱⲕ | ⲉ ⲃⲟⲗ·
ⲧⲟⲧⲉ ϣⲁϥⲁⲣⲭⲉï ⲉ ⲧⲁⲣⲉⲧⲏ̅· ⲁⲗⲗⲁ ⲡⲟⲗⲗⲁⲕⲓⲥ
ⲕⲛⲁϫⲟⲟⲥ ϫⲉ ⲟⲩⲁϣ ⲙ̅ ⲙⲓⲛⲉ ⲡⲉ ⲡϩⲏⲧ̅ ⲉⲧ ⲛⲁϣϭⲙ̅ϭⲟⲙ ⲉ ϯ ⲉⲟⲟⲩ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲛ̅ ⲟⲩⲟⲉⲓϣ ⲛⲓⲙ·

Ⲟⲩϩⲏⲧ̅ ⲡⲉ ⲛ̅ ⲑⲉ ⲙ̅ ⲡⲁ ⲡⲙⲁⲅⲁⲣⲓⲟⲥ ⲡⲁⲩⲗⲟⲥ
ⲉϥⲥϩⲁï ϫⲉ ϯⲥⲟⲟⲩⲛ ⲁⲛ ⲛ̅ ⲗⲁⲁⲩ ⲉⲁïⲁïⲁⲁϥ·

Fol. 46 *a* col. 1 ⲥⲡ̅ⲇ̅ Ⲁⲩⲱ ⲟⲛ ⲛ̅ ⲑⲉ ⲛ̅ ⲇⲁⲩⲉⲓⲇ ⲉϥϫⲱ ⲙ̅ⲙⲟⲥ | ϫⲉ ⲧⲃ̅ⲃ̅ⲟï
ⲡϫⲟⲉⲓⲥ ⲉ ⲛⲁ ⲡⲉⲑⲏⲡ̅· ⲟⲩϩⲏⲧ̅ ⲛ̅ ⲧⲉⲓ ⲙⲓⲛⲉ ⲡⲉ
ⲛⲧⲁϥⲟⲩⲉϩⲥⲁϩⲛⲉ ⲉ ⲧⲣⲉ ⲛϫⲡⲟϥ ⲛⲁⲛ ⲛ̅ϭⲓ ⲡⲥⲱⲧⲏⲣ
ⲉϥϫⲱ ⲙ̅ⲙⲟⲥ ϫⲉ ⲛⲁïⲁⲧⲟⲩ ⲛ̅ ⲛⲉⲧ ⲟⲩⲁⲁⲃ ϩⲙ̅ ⲡⲉⲩϩⲏⲧ
ϫⲉ ⲛ̅ⲧⲟⲟⲩ ⲛⲉⲧ ⲛⲁⲛⲁⲩ ⲉ ⲡⲛⲟⲩⲧⲉ·

Ⲧⲁï ⲧⲉ ⲑⲉ ⲙ̅ ⲡⲣⲱⲙⲉ ⲉⲧⲉ ⲛϥ̅ⲣ̅ ⲛⲟⲃⲉ ⲁⲛ ⲉ
Fol. 46 *a* col. 2 ⲡⲛⲟⲩⲧⲉ· ⲡⲁï ⲡⲉⲧ ϯ ⲉⲟⲟⲩ ⲙ̅ | ⲡⲛⲟⲩⲧⲉ ϩⲓⲧⲛ̅
ⲛⲉϥϣⲁϫⲉ ⲙⲛ̅ ⲛⲉϥϩⲃⲏⲩⲉ· ⲡⲉï ⲣⲱⲙⲉ ⲛ̅ ⲧⲉï ⲙⲓⲛⲉ
ⲕⲁⲛ ⲉⲣϣⲁⲛ ⲟⲩϣⲱⲛⲉ ⲉï ⲉ ϫⲱϥ ⲏ̅ ⲟⲩⲙⲛ̅ⲧϩⲏⲕⲉ· ⲏ̅
ⲟⲩⲙⲟⲩ· ϥⲛⲁϭⲱⲧⲡ̅ ⲁⲛ ϩⲏⲧϥ̅·

Ⲁⲗⲗⲁ ϥⲛⲁϫⲟⲟⲥ ϩⲱⲱϥ ⲙⲛ̅ ⲡⲁⲩⲗⲟⲥ ϫⲉ ⲛⲓⲙ
ⲡⲉⲧ ⲛⲁϣⲡⲟⲣϫⲛ̅ ⲉ ⲧⲁⲅⲁⲡⲏ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲙⲛ̅ ⲛⲉⲧ ⲛⲏⲩ
Fol. 46 *b* col. 1 ⲙⲛ̅ⲛ̅ⲥⲁ ⲛⲁï· Ⲁⲣⲓ ⲡⲙⲉⲉⲩⲉ ⲙ̅ ⲡⲉϩⲟⲟⲩ ⲉ | ⲙ̅ ⲡⲉϩⲟⲟⲩ
ⲉⲧ ⲙ̅ⲙⲁⲩ ⲉⲧ ϩⲁ ϩⲟⲧⲉ ⲁⲩⲱ ⲉⲧ ⲙⲉϩ ⲛ̅ⲛ(?)ⲁϩϣⲗϥ̅·

Ⲙ̅ ⲡⲙⲁⲩ ⲉⲧ ⲛ̅ⲛⲁⲁϩⲉ ⲣⲁⲧⲛ̅ ϩⲓ ⲡⲃⲏⲙⲁ ⲉⲧ ⲟⲩⲁⲁⲃ
ⲉ ⲧⲣⲉ ⲛⲁⲡⲟⲗⲟⲅⲓⲍⲉ ϩⲁ ⲛⲉ ⲛⲧⲁⲛⲁⲁⲩ ⲧⲏⲣⲟⲩ ϩⲙ̅

ⲡⲙⲁ ⲉⲧ ⲟⲩⲛⲁⲧⲁϩⲟ̄ ⲉ ⲣⲁⲧⲟⲩ ⲛ ⲛ̄ ⲛⲟⲃⲉ ⲉⲛⲧ ⲁⲛⲁⲁⲩ ⲙ̄ⲡⲉ ⲙⲧⲟ̄ ⲉ ⲃⲟⲗ ⲛ ⲛ̄ ⲃⲁⲗ ⲛ̄ ⲟⲩⲟⲛ ⲛⲓⲙ· ⲁⲩⲱ ⲥⲉⲛⲁϭⲟⲗⲡⲟⲩ ⲉ ⲃⲟⲗ ⲛⲁϩⲣⲛ̄ ⲛⲉⲧⲉ ⲛ̄ⲥⲉⲥⲟⲟⲩⲛ ⲉ ⲣⲟⲟⲩ | ⲁⲛ· ϩⲙ̄ ⲡⲙⲁ̄ ⲉⲧ ϥ̄ϣⲟⲟⲡ ⲛ̄ ϩⲏⲧϥ̄ ⲛ̄ϭⲓ ⲡⲓⲉⲣⲟ̄ ⲛ̄ Fol. 46 *b* col. 2 ⲕⲱϩⲧ̄ ⲙⲛ̄ ⲡⲃ̄ⲛ̄ (*sic*) ⲛ ⲁⲧ ⲙⲟⲩ· ⲙ̄ ⲡⲛⲁⲩ ⲉⲧ ⲟⲩⲛⲁⲟⲩⲱⲛ ⲛ ⲛ̄ ϫⲱⲱⲙⲉ ⲛ̄ ⲛⲉⲛ ϩⲏⲧ̄· ⲛ̄ⲥⲉⲡⲟⲣϣⲟⲩ ⲉ ⲃⲟⲗ ⲛ̄ⲥⲉⲟϣⲟⲩ ϩⲛ̄ ⲧⲙⲏⲏⲧⲉ ⲙ̄ ⲡⲉⲑⲉⲁⲧⲣⲟⲛ ⲉⲧ ⲙ̄ⲙⲁⲩ·

Ⲛ̄ⲧⲉ ⲛⲉⲛ ϩⲃⲏⲩⲉ ⲧⲏⲣⲟⲩ ⲉⲛⲧ ⲁⲛⲁⲁⲩ ⲟⲩⲱⲛϩ̄ ⲉ ⲃⲟⲗ ⲛⲉⲧ ⲟⲩⲟⲛϩ̄ ⲉ ⲃⲟⲗ ⲙⲛ̄ ⲛⲉⲧ ϩⲏⲡ· | ⲛⲁ ⲧⲉⲩϣⲏ· ⲁⲩⲱ Fol. 47 *a* col. 1 ⲥⲡⲋ̄ ⲛⲁ ⲡⲉϩⲟⲟⲩ· ⲛⲉ ⲛⲧⲁⲛⲁⲁⲩ ϩⲛ̄ ⲟⲩⲙⲛⲧ̄ ⲁⲧ ϯϩⲧⲏϥ ⲙⲛ̄ ⲟⲩⲣ̄ⲡⲱⲃϣ̄· ⲛⲉ ⲛⲧⲁⲛⲁⲁⲩ ϩⲛ̄ ⲙ̄ ⲙⲉⲗⲟⲥ ⲙ̄ ⲡⲥⲱⲙⲁ· ⲙⲛ̄ ⲛⲉ ⲛⲧⲁⲛϫⲟⲕⲟⲩ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲛ̄ ϭⲓⲛⲕⲓⲙ ⲙ̄ ⲡⲉⲛϩⲏⲧ̄·

Ⲙ̄ ⲡⲛⲁⲩ ⲉⲧ ⲛ̄ⲛⲁⲉⲓ̈ⲙⲉ ϩⲓⲧⲛ̄ ⲧⲡⲓⲣⲁ̄ ⲙⲛ̄ ⲡϩⲱⲃ ϫⲉ ⲛⲉⲧⲛ̄ⲉⲓ̈ⲣⲉ ⲙ̄ⲙⲟⲟⲩ ϩⲙ̄ ⲡϩⲱⲡ ⲥⲉⲛⲁϭⲟⲗⲡⲟⲩ | ⲉ Fol. 47 *a* col. 2 ⲃⲟⲗ ϩⲙ̄ ⲡⲉⲟⲩⲟⲉⲓϣ ⲉⲧ ⲙ̄ⲙⲁⲩ· ⲁⲣⲓ ⲡⲙⲉⲉⲩⲉ ϫⲉ ϩⲁⲡⲥ̄ ⲡⲉ ⲉ ⲧⲣⲉ ⲛⲡⲱⲱⲛⲉ ⲉ ⲃⲟⲗ ϩⲙ̄ ⲡⲉⲓ̈ ⲙⲁ· ⲛ̄ⲧⲛ̄ ⲃⲱⲕ ⲉ ⲣⲁⲧϥ̄ ⲙ̄ ⲡⲉⲕⲣⲓⲧⲏⲥ ⲉⲧⲉ ⲙ ⲉⲩⲉϣⲣ̄ ϩⲁⲗ ⲙ̄ⲙⲟϥ·

Ⲡⲁⲓ̈ ⲉⲧ ⲛⲁϭⲱⲗⲡ̄ ⲉ ⲃⲟⲗ ⲛ̄ ⲛⲉ ⲑⲏⲡ̄ ϩⲙ̄ ⲡⲕⲁⲕⲉ· ⲁⲩⲱ ⲛϥ̄ⲟⲩⲱⲛϩ̄ ⲉ ⲃⲟⲗ ⲛ ⲛ̄ ϣⲟϫⲛⲉ ⲛ ⲛ̄ ϩⲏⲧ̄· ⲛϥ̄ⲇⲟⲕⲓⲙⲁⲍⲉ ⲛ̄ ⲛⲉⲛϩⲃⲏⲩⲉ | ⲙⲛ̄ ⲛⲉⲛⲙⲉⲉⲩⲉ ⲙⲛ̄ Fol. 47 *b* col. 1 ⲛⲉⲛϣⲁϫⲉ· ⲙ̄ ⲡⲛⲁⲩ ⲉⲧ ⲛ̄ⲛⲁϫⲓ ⲛ̄ ϩⲉⲛⲛⲟϭ ⲛ̄ ⲧⲓⲙⲱⲣⲓⲁ ϩⲁ ⲛ ⲛⲟⲃⲉ ⲉⲛⲧ ⲁⲛⲁⲁⲩ· ⲉⲧ ⲛ̄ⲙⲉⲉⲩⲉ ⲉ ⲣⲟⲟⲩ ϫⲉ ϩⲉⲛⲕⲟⲩⲓ̈ ⲛⲉ·

Ⲁⲣⲓ ⲡⲙⲉⲉⲩⲉ ⲙ̄ⲡⲛⲁⲩ ⲛⲓⲙ ⲁⲩⲱ ⲙ̄ⲡⲣ̄ ⲣ̄ ⲡⲱⲃϣ̄ ⲙ̄ ⲡϣⲁϩ [ⲛⲓⲙ] ⲛ ⲧ̄ⲕⲉϩⲉⲛⲛⲁ ⲉⲧⲉ ⲙ ⲉⲥϫⲛⲁ· ⲕⲁ ⲡⲉⲕⲣⲓⲧⲏⲥ ⲛ̄ ⲟⲩⲟⲉⲓϣ ⲙ̄ⲡⲉ ⲙⲧⲟ̄ ⲉ ⲃⲟⲗ ⲛ̄ ⲛⲉⲕⲃⲁⲗ ⲡⲁⲓ̈ ⲉⲧ ⲛⲏⲩ ⲉ ⲕⲣⲓⲛⲉ ⲛ̄ ⲛⲉⲧ ⲟⲛϩ̄ ⲙⲛ̄ ⲛⲉⲧ ⲙⲟ | ⲟⲩⲧ̄· Fol. 47 *b* col. 2 ⲙⲉⲉⲩⲉ ⲉ ⲃⲟⲗ ⲉ ⲛ ϣⲟ̄ ⲛ̄ ϣⲟ̄ ⲙⲛ̄ ⲛⲉ ⲧⲃⲁ̄ ⲛ ⲧ̄ⲃⲁ ⲛ ⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲁϩⲉ ⲣⲁⲧⲟⲩ ⲉ ⲡⲉⲕⲣⲓⲧⲏⲥ ⲙ̄ ⲡⲉⲟⲩⲟⲉⲓϣ ⲉⲧ ⲙ̄ⲙⲁⲩ· ⲙⲁⲣⲉ ⲛⲉⲕⲙⲁⲁϫⲉ ϣⲣⲡ̄ ⲥⲱⲧⲙ̄ ⲉ ⲡⲉϩⲣⲟⲟⲩ ⲛ ⲛ̄ ⲥⲁⲗⲡⲓⲅⲝ̄· ⲙⲛ̄ ⲧⲉⲥⲙⲏ ⲉⲧ ϩⲁ ϩⲟⲧⲉ ⲙ̄ ⲡⲣⲉϥϯ ϩⲁⲡ̄ ⲉⲧ ⲙ̄ⲙⲁⲩ·

Fol. 48 *a* col. 1 ⲥ̄ⲡ̄ⲏ̄ Ⲛⲁⲣⲉ ⲛⲉⲕⲃⲁⲗ ϣⲣⲡ̄ ⲑⲉⲱⲣⲉⲓ̈ ⲛ̄ ⲛⲉⲧ ⲧⲏϣ | ⲉ ϣⲱⲡⲉ·
ϩⲟⲓⲛⲉ ⲙⲉⲛ ⲉⲩⲛⲟⲩϫⲉ ⲙ̄ⲙ̄ⲟⲟⲩ ⲉ ⲃⲟⲗ· ⲉ ⲡⲕⲁⲕⲉ ⲉⲧ
ϩⲓ ⲃⲟⲗ·

Ϩⲉⲛⲕⲟⲟⲩⲉ ⲇⲉ ⲙⲛ̄ⲛ̄ⲥⲁ ⲡⲁⲅⲱⲛ ⲙⲛ̄ ⲡϩⲓⲥⲉ ⲛ
ⲧ̄ⲡⲁⲣⲑⲉⲛⲓⲁ· ⲁⲩϣⲧⲁⲙ ⲉ ⲣⲱⲟⲩ ⲙ̄ ⲡⲣⲟ̄ ⲙ̄ ⲡⲙⲁ̄ ⲛ̄
ϣⲉⲗⲉⲉⲧ̄ ⲉⲧ ϩⲛ̄ ⲙ̄ ⲡⲏⲩⲉ· ⲑⲉⲱⲣⲉⲓ ⲛ̄ ϩⲟⲓ̈ⲛⲉ ⲉⲩⲙⲟⲩⲣ
ⲙ̄ⲙ̄ⲟⲟⲩ ⲛ̄ ⲑⲉ ⲛ ϩⲉⲛⲉⲛⲧⲏϭ ⲉⲩⲛⲟⲩϫⲉ ⲙ̄ⲙ̄ⲟⲟⲩ ⲉ
Fol. 48 *a* col. 2 ⲧⲉϩⲣⲱ̄ ⲛ̄ ⲥⲁⲧⲉ· | ϩⲉⲛⲕⲟⲟⲩⲉ ⲉⲩⲙⲟⲩⲣ ⲙ̄ⲙ̄ⲟⲟⲩ ⲉ
ⲛⲉⲩϭⲓϫ ⲙⲛ̄ ⲛⲉⲩ ⲟⲩⲉⲣⲏⲧⲉ ⲉⲩⲛⲟⲩϫⲉ ⲙ̄ⲙ̄ⲟⲟⲩ ⲉ
ⲃⲟⲗ ⲉ ⲡⲕⲁⲕⲉ ⲉⲧ ϩⲓ ⲃⲟⲗ· ϩⲟⲓ̈ⲛⲉ ⲉⲩⲡⲁⲣⲁⲇⲓⲇⲟⲩ
ⲙ̄ⲙ̄ⲟⲟⲩ ⲙ̄ ⲡϥⲛ̄ⲧ̄ ⲛ ⲁⲧ ⲛ̄ⲕⲟⲧⲕ̄· ⲙⲛ̄ ⲡϭⲁϩϭϩ̄ ⲛ
ⲛ̄ⲟⲃϩⲉ·

Ⲟⲩⲁ̄ ⲙⲉⲛ ⲉⲩϭⲁⲉⲓ̈ⲟ̄ ⲙ̄ⲙ̄ⲟϥ· ⲉⲧⲃⲉ ϫⲉ ⲁϥⲥⲱⲃⲉ
ⲕⲁⲕⲱⲥ· ⲡⲁⲣⲁ ⲡⲉⲩⲟⲩⲟⲉⲓϣ· ⲕⲉ ⲟⲩⲁ ϫⲉ
Fol. 48 *b* col. 1 ⲁϥⲥⲕⲁⲛⲇⲁⲗⲓⲍⲉ ⲙ̄ ⲡⲉϥⲥⲟⲛ· ⲏ ϫⲉ ⲁϥ | ϫⲓ ⲡⲉⲧ ϩⲓⲧⲟⲩⲱϥ
ⲛ̄ϭⲟⲛⲥ̄· ⲕⲉ ⲧ̄ ⲉⲩⲕⲣⲓⲛⲉ ⲙ̄ⲙ̄ⲟϥ ⲉⲧⲃⲉ ϩⲉⲛⲛⲟⲃⲉ ⲉⲩϩⲏⲡ̄
ⲉ ⲁϥⲁⲁⲩ·

Ⲕⲉ ⲟⲩⲁ̄ ⲉⲩϩⲟⲣⲓⲍⲉ ⲛ̄ ϩⲉⲛⲧⲓⲙⲱⲣⲓⲁ ⲉ ϫⲱϥ ⲉⲧⲃⲉ
ϩⲉⲛϣⲁϫⲉ ⲛ ⲁⲣⲅⲟⲛ ⲉ ⲁϥϫⲟⲟⲩ· ⲕⲉ ⲟⲩⲁ̄ ⲉⲩⲕⲁⲧⲁⲕⲣⲓⲛⲉ
ⲙ̄ⲙ̄ⲟϥ ⲉⲧⲃⲉ ⲧⲉϥⲕⲛⲱⲙⲏ̄ ⲉⲑⲟⲟⲩ· ⲕⲉ ⲧ̄ ϣⲧⲁⲙ
ⲉ ⲣⲱϥ ⲙ̄ ⲡⲣⲟ̄ ⲛ ⲧ̄ⲙⲛ̄ⲧⲉⲣⲟ· ⲉⲧⲃⲉ ϩⲉⲛϣⲱⲥⲉ ⲁϥϫⲟⲟⲩ·
Fol. 48 *b* col. 2 ⲕⲉ ⲟⲩⲁ̄ ⲉ ⲁⲩⲧⲁⲁϥ ⲉ ϩⲣⲁⲓ̈ ⲉⲩⲕⲟⲗⲁⲥⲓⲥ | ⲛ ⲁⲧ ⲧⲁⲗϭⲟ̄
ⲉⲧⲃⲉ ⲧⲉϥⲙⲛ̄ⲧⲣⲉϥⲙⲉⲥⲧ̄ ⲡⲉⲑⲟⲟⲩ·

Ⲕⲉ ⲟⲩⲁ̄ ⲉ ⲁⲩⲧⲁⲁϥ ⲉ ϩⲣⲁⲓ̈ ⲉⲩⲛⲟϭⲛⲉϭ ⲙⲛ̄ ⲟⲩϣⲓⲡⲉ
ϣⲁ ⲉⲛⲉϩ· ϩⲉⲛⲕⲟⲟⲩⲉ ⲉ ⲁⲩϩⲟⲩⲣⲱⲟⲩ ⲉ ⲡⲧⲏⲣϥ̄ ⲛ̄
ⲧⲉⲕⲛⲱⲥⲓⲥ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲁⲩⲥⲱⲧⲙ̄ ϫⲉ ϯⲥⲟⲟⲩⲛ
ⲙ̄ⲙ̄ⲱⲧⲛ̄ ⲁⲛ ϫⲉ ⲛ̄ⲧⲉⲧⲛ̄ ϩⲉⲛ ⲉ ⲃⲟⲗ ⲧⲱⲛ· ⲉⲧⲃⲉ ϫⲉ
Fol. 49 *a* col. 1 ⲥ̄ϥ̄ⲁ̄ ⲁⲩⲣ̄ ⲟⲩϩⲱⲃ ϩⲛ̄ ⲛⲉϩⲃⲏⲩⲉ ⲉⲧⲟ̄ ⲛ̄ ϥⲟⲧⲉ ⲉ ⲡⲉ | ⲭⲥ̄·
ⲉⲣⲉ ⲛⲁⲓ̈ ϭⲉ ϣⲟⲟⲡ ⲛ̄ ⲧⲉⲓ̈ ϩⲉ ϣ̄ϣ̄ⲉ ⲉ ⲣⲟⲛ ⲉ ⲧⲣⲉ
ⲛϣⲱⲡⲉ ⲛ ⲁϣ ⲛ̄ ⲥⲙⲟⲧ̄ ⲛ̄ⲥⲁ ⲧⲣⲉ ⲛⲧⲁⲩⲟ̄ ⲉ ⲡⲉⲥⲛⲧ̄ ⲙ̄
ⲙⲏⲛⲉ ⲛ̄ ϩⲉⲛⲙⲟⲩ ⲛ̄ ⲥⲱⲣⲙ̄ ⲛ̄ ⲣⲙ̄ⲉⲓ̈ⲏ̄ ⲛ̄ⲧⲛ̄ϫⲟⲟⲥ ϩⲱⲱⲛ
ⲙⲛ̄ ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ ϫⲉ ⲛⲓⲙ ⲡⲉ ⲧⲛⲁϯ ⲛ ⲟⲩⲙⲟⲟⲩ
ⲉϫⲛ̄ ⲧⲁ ⲁⲡⲉ· ⲁⲩⲱ ⲟⲩⲡⲏⲅⲏ ⲛ̄ ⲣⲙ̄ⲉⲓ̈ⲏ̄ ⲉϫⲛ̄ ⲛⲁ ⲃⲁⲗ·
Fol. 49 *a* col. 2 ⲧⲁⲣⲓⲙⲉ ⲉϫⲛ̄ ⲛⲁ ⲛⲟⲃⲉ ⲙ̄ ⲡⲉϩⲟⲟⲩ ⲙⲛ̄ ⲧⲉⲩ | ϣⲏ̄·

ϫⲉ ⲕⲁⲥ ⲉⲛⲁϣϭⲙ̅ϭⲟⲙ ⲉ ⲡⲱⲧ ⲉ ⲃⲟⲗ ⲛ ⲧ̅ⲕⲟⲗⲁⲥⲓⲥ·
ⲉⲧ ⲛⲁϣⲱⲡⲉ·

Ⲙⲁⲣⲛ̅ ⲣ̅ ϣⲟⲣⲡ̅ ⲛ̅ⲧⲛ̅ⲉⲝⲟⲙⲟⲗⲟⲅⲉⲓ ⲛ̅ ⲛⲉⲛ ⲛⲟⲃⲉ ϩⲁ
ⲑⲏ̅ ⲙ̅ ⲡⲙⲁ ⲛ̅ ϯϩⲁⲡ ⲉⲧ ⲙ̅ⲙⲁⲩ ⲉⲧ ϩⲁ ϩⲟⲧⲉ·

Ⲙⲁⲣⲛ̅ ⲉⲡⲓⲕⲁⲗⲉⲓ̈ ⲛⲙ̅ ⲙⲛⲧ̅ϣⲁⲛⲁϩⲧⲏϥ ⲙ̅ ⲡϫⲟⲉⲓⲥ·
ⲉⲛ ϩⲟⲥⲟⲛ ⲉⲛ ϩⲙ̅ ⲡⲉⲓ̈ ⲙⲁ̅ ⲛ̅ ϣⲱⲡⲉ· ⲡⲉϫⲁϥ ⲅⲁⲣ
ϫⲉ ⲛⲓⲙ ⲡⲉⲧ ⲛⲁϣⲟⲩⲱⲛϩ̅ ⲛⲁⲕ ⲉ ⲃⲟⲗ ϩⲛ̅ | Ⲁⲙⲛ̅ⲧⲉ· Fol. 49 *b* col. 1
ⲙⲁⲣⲛ̅ ⲉⲓ̈ⲙⲉ ⲉ ⲡⲁⲓ̈ ⲱ̅ ⲛⲁⲙⲉⲣⲁⲧⲉ ϫⲉ ⲙ̅ ⲙⲉⲗⲟⲥ ⲥϥⲃ̅
ⲧⲏⲣⲟⲩ ⲛ̅ ⲧⲉⲫⲩⲥⲓⲥ ⲙ̅ ⲡⲉⲛⲥⲱⲙⲁ ⲁ ⲡⲛⲟⲩⲧⲉ ⲧⲁⲁⲩ
ⲛⲁⲛ ⲉⲩⲕⲏⲃ· ⲕⲁⲓ ⲅⲁⲣ ⲁϥⲭⲁⲣⲓⲍⲉ ⲛⲁⲛ ⲛ ⲥ̅ⲛⲁⲩ ⲛ̅
ⲃⲁⲗ· ⲥⲛⲁⲩ ⲙ̅ ⲙⲁⲁϫⲉ· ϭⲓϫ ⲥⲛ̅ⲧⲉ· ⲟⲩⲉⲣⲏⲧⲉ ⲥⲛ̅ⲧⲉ·

Ⲉⲥϣⲁⲛϣⲱⲡⲉ ⲇⲉ ⲉ ⲧⲣⲉ ⲟⲩⲁ̅ ⲛ̅ ⲛⲁⲓ̈ ϣⲱϭⲉ ϩⲓⲧⲛ̅
ⲟⲩϣⲱⲛⲉ ϣⲁⲛⲡⲁⲣⲁⲙⲩⲑⲓⲍⲉ ⲛ̅ ⲧⲉⲛⲭⲣⲓⲁ ϩⲓⲧⲙ̅ ⲡ | ⲕⲉ Fol. 49 *b* col. 2
ⲟⲩⲁ̅· ⲟⲩⲯⲩⲭⲏ ⲇⲉ ⲛ̅ ⲟⲩⲱⲧ̅ ⲧⲉ ⲛⲧⲁϥⲧⲁⲁⲥ ⲛⲁⲛ
ⲉⲛϣⲁⲛⲧⲁⲕⲟⲥ ⲇⲉ ϩⲓⲧⲛ̅ ⲧⲁⲙⲉⲗⲓⲁ ⲉⲛⲁⲱⲛϩ̅ ⲛ ⲁϣ
ⲛ̅ ϩⲉ·

Ⲙⲁⲣⲛ̅ ϥⲓⲡⲣⲟⲟⲩϣ ϭⲉ ⲛ̅ⲧⲁⲓ̈· ⲛ̅ⲧⲛ̅ ⲧⲙ̅ ⲕⲁ ϭⲉ ⲗⲁⲁⲩ
ⲛ̅ ⲧⲡⲉ̅ ⲙ̅ ⲡⲉⲥⲟⲩϫⲁⲓ̈ ⲉ ⲃⲟⲗ ϫⲉ ⲧⲁⲓ̈ ⲧⲉ ⲧⲟⲩⲛⲁⲧⲁϩⲟⲥ
ⲉ ⲣⲁⲧⲥ̅ ⲉ ⲕⲣⲓⲛⲉ ⲙ̅ⲙⲟⲥ ⲁⲩⲱ ⲉ ⲧⲣⲉ ⲥⲁⲡⲟⲗⲟⲅⲓⲍⲉ ϩⲓ
ⲡⲃⲏⲙⲁ | ⲉⲧ ⲙ̅ⲙⲁⲩ· ⲉⲕϣⲁⲛϫⲟⲟⲥ ⲇⲉ ⲙ̅ ⲡⲉⲟⲩⲟⲉⲓϣ Fol. 50 *a* col. 1
ⲉⲧ ⲙ̅ⲙⲁⲩ ⲛⲁϩⲣⲙ̅ ⲡⲣⲉϥϯ ϩⲁⲡ ϫⲉ ⲛⲉⲭⲣⲏⲙⲁ ⲛⲉ ⲥϥⲅ̅
ⲛⲧ ⲁⲩⲁⲡⲁⲧⲁ ⲙ̅ⲙⲟⲓ̈·

Ϥⲛⲁⲟⲩⲱϣⲃ̅ ⲛⲁⲕ ⲛ̅ϭⲓ ⲡⲇⲓⲕⲁⲥⲧⲏⲥ ϫⲉ ⲉⲓ̈ⲉ ⲙ̅ⲡ
ⲕ̅ⲥⲱⲧⲙ̅ ⲉ ⲣⲟⲓ̈ ⲉⲓ̈ⲱϣ ⲉ ⲃⲟⲗ ⲉ ⲣⲟⲕ· ϫⲉ ⲉⲣⲉ ⲡⲣⲱⲙⲉ
ⲛⲁϯ ϩⲏⲩ ⲛ ⲟⲩ ⲉϥϣⲁⲛϯ ϩⲏⲩ ⲙ̅ ⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ̅
ⲛϥ̅ϯ ⲟⲥⲉ ⲛ̅ | ⲧⲉϥⲯⲩⲭⲏ· ⲏ̅ ⲟⲩ ⲡⲉⲧ ⲉⲣⲉ ⲡⲣⲱⲙⲉ Fol. 50 *a* col. 2
ⲛⲁⲧⲁⲁϥ ⲛ̅ ϣⲃ̅ⲉⲓ̈ⲱ̅ ⲛ̅ ⲧⲉϥⲯⲩⲭⲏ· ϥⲛⲁϫⲟⲟⲥ ϫⲉ ⲛⲁⲕ
ⲟⲛ ϫⲉ ⲙ̅ ⲡⲉⲩϩⲁ̅ ϯ ϩⲏⲩ ⲛ̅ ⲗⲁⲁⲩ ⲛ̅ⲧ ⲉⲣⲉ ⲥϫⲟⲟⲥ
ϫⲉ ⲡϩⲟϥ̅ ⲡⲉ ⲛⲧⲁϥⲣ̅ ϩⲁⲗ ⲙ̅ⲙⲟⲓ̈:

Ⲧⲉⲛⲟⲩ ϭⲉ ⲛⲉⲥⲛⲏⲩⲉ ⲁⲛⲕⲁ ⲛⲁⲓ̈ ϩⲙ̅ ⲡⲉⲛϩⲏⲧ̅·
ⲁⲙⲏⲉⲓⲛ ⲛ̅ⲧⲛ̅ⲧⲟⲩⲛⲟⲥ ⲉ ϩⲣⲁⲓ̈ ⲙ̅ ⲡⲉⲛ ⲟⲩⲣⲟⲧ̅ ⲙ̅ⲙⲓⲛ
ⲙ̅ⲙⲟⲛ̅· ⲁⲙⲏⲉⲓⲛ̅ ⲛ̅ⲧⲛ̅ϯ ⲉ | ⲟⲟⲩ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲙ̅ⲡⲁⲧⲉ Fol. 50 *b* col. 1
ⲡⲕⲁⲕⲉ ϣⲱⲡⲉ· ⲉⲙⲡⲁⲧ ϥ̅ⲉⲓ̈ ⲉ ϫⲱⲛ ⲛ̅ϭⲓ ⲡⲉϩⲟⲟⲩ ⲉⲧ
ⲙ̅ⲙⲁⲩ ⲡⲛⲟϭ ⲉⲧ ⲟⲩⲟⲛϩ̅ ⲉ ⲃⲟⲗ·

Ⲡⲁï ⲉⲛⲧⲁ ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ ϣⲁϫⲉ ⲉⲧⲃⲏⲏⲧϥ̄ ϫⲉ ⲉⲓⲥ ⲡϫⲟⲉⲓⲥ ⲛⲏⲩ · ⲛⲓⲙ ⲡⲉⲧ ⲛⲁϣϩⲩⲡⲟⲙⲓⲛⲉ ⲉ ⲡⲉϩⲟⲟⲩ ⲙ̄ ⲡⲉϥⲉï ⲉ ϩⲟⲩⲛ · ⲟⲩϩⲟⲧⲉ ⲡⲉ ⲡⲉϩⲟⲟⲩ ⲉⲧ ⲙ̄ⲙⲁⲩ · ⲟⲩϩⲟⲟⲩ ⲡⲉ ⲛ̄ ⲕⲁⲕⲉ ⲡⲉ ϩⲓ ϭⲟⲥⲙ̄ · ⲟⲩϩⲟⲟⲩ ⲡⲉ ⲛ̄ Fol. 50 *b* col. 2 ⲕⲗⲟⲟ | ⲗⲉ ⲡⲉ ϩⲓ ϩⲧⲟⲙⲧⲙ̄ · ⲟⲩϩⲟⲟⲩ ⲡⲉ ⲛⲁ ϣⲕⲁⲕ ϩⲓ ⲥⲁⲗⲡⲓⲅ̄ⲝ̄ · ⲁⲗⲗⲁ ⲙⲉϣⲁⲕ ⲕⲛⲁϫⲟⲟⲥ ϫⲉ ⲛⲓⲙ ⲡⲉⲧ ⲛⲁϣⲣ̄ ⲃⲟⲗ ⲉ ⲛⲁï ⲧⲏⲣⲟⲩ · ⲥⲱⲧⲙ̄ ⲁⲛⲟⲕ ⲡⲉ ⲧⲛⲁⲧⲥⲁⲃⲟⲕ ·

Ⲙⲡⲣ̄ ⲙⲉⲉⲩⲉ ⲅⲁⲣ ϫⲉ ⲉⲕϣⲁⲛϩⲁⲣⲉϩ ⲉ ⲡⲉⲕⲥⲱⲙⲁ ⲙ̄ⲙⲁⲧⲉ ⲉϥⲟⲩⲁⲁⲃ ⲉⲕⲛⲁϣⲣ̄ ⲃⲟⲗ · ⲁⲗⲗⲁ ϩⲟⲧⲁⲛ ⲉⲣ| Fol. 51 *a* col. 1 ⲥ̄ϥ̄ⲉ̄ ϣⲁⲛ ⲟⲩⲁ ⲣ̄ ⲟⲩⲡⲉⲑⲟⲟⲩ ⲛⲁⲕ ⲛ̄ⲅ̄ ⲣ̄ ⲟⲩⲡⲉⲧⲛⲁⲛⲟⲩϥ ⲛⲁϥ ⲉ ⲡⲉϥⲙⲁ ·

Ϩⲟⲧⲁⲛ ⲉⲩϣⲁⲛⲇⲓⲁⲃⲁⲗⲉ ⲙ̄ⲙⲟⲕ ⲛ̄ⲧⲟⲕ ϩⲱⲱⲕ ⲛ̄ⲅ̄ ⲫⲓⲗⲟⲥⲟⲫⲓ · ϩⲟⲧⲁⲛ ⲉⲩϣⲁⲛⲥⲁϩⲟⲩ ⲙ̄ⲙⲟⲕ ⲛ̄ⲧⲟⲕ ϩⲱⲱⲕ ⲛ̄ⲅ̄ ⲥⲙⲟⲩ ⲉ ⲣⲟⲟⲩ · ϩⲟⲧⲁⲛ ⲉⲕϣⲁⲛⲛⲏⲥⲧⲉⲩⲉ ⲛ̄ⲅ̄ ⲧⲙ̄ ϫⲓⲥⲉ ⲛ̄ ϩⲏⲧ̄ · ⲕⲁⲓ ⲕⲁⲣ ⲡⲥⲁϩⲱⲕ ⲉ ⲃⲟⲗ ⲁⲛ Fol. 51 *a* col. 2 ⲛ ⲛ̄ | ϭⲓⲛⲟⲩⲟⲟⲙ ⲙ̄ⲙⲁⲧⲉ ⲡⲉ ⲧ̄ ⲛⲏⲥⲧⲓⲁ ⲙ̄ⲙⲉ̄ · ⲁⲗⲗⲁ ⲡⲥⲁϩⲱⲕ ⲟⲛ ⲡⲉ ⲉ ⲃⲟⲗ ⲛ ⲛ̄ ⲛⲟⲃⲉ ·

Ϣϣⲉ ⲉ ⲣⲟⲛ ⲉ ⲧⲣⲉ ⲛϩⲟⲧϩⲧ̄ ϩⲛ̄ ⲛⲉⲕⲣⲁⲫⲏ · ϯϩⲧⲏⲕ ⲅⲁⲣ ϫⲉ ⲟⲩϭⲉⲣⲟⲃ ⲛ̄ ϣⲉ ⲛ̄ ⲕⲁⲣⲟⲓⲁ ⲡⲉ ⲛⲧⲁ ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ ⲛⲁⲩ ⲉ ⲣⲟϥ ⲛ̄ ϣⲟⲣⲡ̄ · ⲙⲛ̄ⲛ̄ⲥⲱⲥ ⲟⲩⲭⲁⲗⲕⲓⲟⲛ ⲉⲩⲥⲁϩⲧⲉ ϩⲁ ⲣⲟϥ ⲡⲉ · ⲉϥⲟⲩⲱⲛϩ̄ ⲙ̄ ⲡϩⲱⲃ Fol. 51 *b* col. 1 ⲉ ⲃⲟⲗ | ϫⲉ ⲡⲉⲧ ⲛⲁⲁⲛⲉⲭⲉ ⲁⲛ ⲙ̄ ⲡϭⲉⲣⲱϥ (*sic*) ⲛ̄ⲧⲉⲥⲃⲱ̄ ⲙ̄ ⲡⲉï ⲙⲁ · ⲡⲕⲱϩⲧ̄ ⲛ ⲧ̄ⲕⲉϩⲉⲛⲛⲁ̄ ⲡⲉⲧ ⲛⲁⲇⲟⲕⲓⲙⲁⲍⲉ ⲙ̄ⲙⲟϥ ϩⲙ̄ ⲡ ⲕⲉ ⲙⲁ · ϩⲙ̄ ⲡⲉï ⲥⲙⲟⲧ̄ ⲟⲛ ⲛ̄ ⲟⲩⲱⲧ̄ ⲛ̄ⲧⲁⲩⲧⲥⲁⲃⲉ ⲙⲱⲩ̈ⲥⲏⲥ ⲉⲩⲥⲧⲏⲗⲟⲥ ⲛ̄ ⲟⲩⲟⲉⲓⲛ · ⲙⲛ̄ ⲟⲩⲥⲧⲏⲗⲟⲥ ⲛ̄ ⲕⲱϩⲧ̄ · ⲉϥⲁϣⲕⲁⲕ ⲉ ⲃⲟⲗ ⲉ ⲟⲩⲟⲛ ⲛⲓⲙ ϫⲉ ⲡⲉⲧ ⲛⲁⲥⲱⲧⲙ̄ ⲛ̄ⲥⲁ ⲡⲛⲟⲙⲟⲥ ϥⲛⲁⲁⲡⲟⲗⲁⲩⲉ ⲙ̄ ⲡⲟⲩⲟⲉⲓⲛ ⲙ̄ⲙⲉ ⲉⲧ ϩⲟⲗϭ̄ · ⲡⲉⲧ ⲛⲁⲣ̄ ⲁⲧ ⲥⲱⲧⲙ̄ Fol. 51 *b* col. 2 ⲥⲉⲛⲁⲡⲁ | ⲣⲁⲇⲓⲇⲟⲩ ⲙ̄ⲙⲟϥ ⲉ ⲡⲕⲱϩⲧ̄ ·

Ϣϣ ϩⲛ̄ ⲛⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲛ̄ⲧⲉⲧⲛ̄ⲉïⲙⲉ ϫⲉ ⲉⲛϣⲁⲛⲉï ⲉ ⲃⲟⲗ ϩⲙ̄ ⲡⲉï ⲕⲟⲥⲙⲟⲥ · ⲙⲛ̄ ⲗⲁⲁⲩ ⲛⲁϣⲃⲟⲛⲑⲉï ⲉ ⲣⲟⲛ · ⲙⲛ̄ ⲟⲩⲥⲟⲛ ⲛⲁϣⲥⲉⲧ̄ ⲟⲩⲥⲟⲛ̄ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲛ̄ ⲃⲁⲥⲁⲛⲟⲥ ⲛ ⲁⲧ ⲱϫⲛ̄ · ⲙⲛ̄ ⲟⲩϣⲃⲏⲣ̄ ⲛⲁϣⲃⲟⲛⲑⲉⲓ ⲉ ⲡⲉϥϣⲃⲏⲣ ·

Ⲟⲩⲇⲉ ϩⲉⲛⲉⲓ̈ⲟⲧⲉ ⲛ̄ ⲛⲉⲩϣⲏⲣⲉ ⲟⲩⲇⲉ ϩⲉⲛ | ϣⲏⲣⲉ Fol. 52 *a* col. 1 ⲥϥ̄ⲍ̄
ⲛ̄ ⲛⲉⲩⲉⲓⲟⲧⲉ· ⲁⲩⲱ ⲁϩⲣⲟⲓ̈ ⲉⲓ̈ϣⲁϫⲉ ⲉⲧⲃⲉ ϩⲉⲛⲣⲱⲙⲉ
ⲛ̄ ⲧⲉⲓ̈ ϩⲉ ϩⲁⲡⲗⲱⲥ· ⲟⲩⲇⲉ ⲅⲁⲣ ⲛⲱϩⲉ ⲙⲛ̄ ⲇⲁⲛⲓⲏⲗ
ⲙⲛ̄ ⲓⲱⲃ· ⲥⲉⲛⲁϣⲧⲟⲩϫⲉ ϣⲏⲣⲉ ⲁⲛ ⲟⲩⲇⲉ ϣⲉⲉⲣⲉ·

Ⲁⲗⲗⲁ ⲡⲟⲗⲗⲁⲕⲓⲥ ⲕⲛⲁϫⲟⲟⲥ ⲛⲁⲓ̈ ϫⲉ ⲁϣ ⲧⲉ
ⲧⲁⲡⲟⲇⲓⲝⲓⲥ ⲛ̄ ⲛⲉⲓ̈ ϣⲁϫⲉ· ⲁⲛⲁⲩ ⲉ ⲡⲉⲓ ⲣⲱⲙⲉ ⲉⲙ
ⲛ̄ ϩⲃ̄ⲥⲱ̄ ⲙ̄ ⲙⲁ̄ ⲛ̄ ϣⲉⲗⲉⲉⲧ̄ ϩⲓⲱⲱϥ· ⲛ̄ⲧ ⲉⲣ ⲟⲩⲛⲟϫϥ̄
ⲉ ⲃⲟⲗ ϩⲙ̄ | ⲡⲙⲁ̄ ⲛ̄ ϣⲉⲗⲉⲉⲧ̄· ⲙ̄ⲡⲉ ⲗⲁⲁⲩ ϩⲛ̄ ⲛⲉⲧ Fol. 52 *a* col. 2
ⲛⲏϫ ⲡⲣⲉⲥⲃⲉⲩⲉ ϩⲁ ⲣⲟϥ· ⲁⲛⲁⲩ ⲟⲛ ⲉ ⲡϩⲙ̄ϩⲁⲗ ⲉⲛⲧ
ⲁⲩϯ ⲛⲁϥ ⲙ̄ ⲡϭⲓⲛϭⲱⲣ ϫⲉ ⲛ̄ⲧ ⲉⲣ ⲟⲩⲛⲟϫϥ̄ ⲉ ⲡⲕⲁⲕⲉ
ⲉⲧ ϩⲓ ⲃⲟⲗ· ⲙ̄ⲡⲉ ⲗⲁⲁⲩ ⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲉ ϫⲱϥ·

Ⲁⲛⲁⲩ ⲟⲛ ⲉ ⲧ ϯⲉ̄ ⲙ̄ ⲡⲁⲣⲑⲉⲛⲟⲥ ϫⲉ ⲛ̄ⲧ ⲉⲣ ⲟⲩϣⲧⲁⲙ
ⲉ ⲣⲱⲟⲩ ⲙ̄ ⲡⲣⲟ̄ ⲙ̄ ⲡⲙⲁ̄ ⲛ̄ ϣⲉⲗⲉⲉⲧ̄· ⲙ̄ⲡⲉ ⲛⲉⲩϣⲃ̄ⲣ̄
ⲡⲁⲣⲑⲉⲛⲟⲥ ⲁⲝⲓⲟⲩ ⲙ̄ ⲡⲛⲩⲙⲫⲓⲟⲥ | ϩⲁ ⲣⲟⲟⲩ· ⲛⲁⲓ̈ Fol. 52 *b* col. 1
ⲉⲛⲧⲁ ⲡⲉⲭⲥ̄ ⲙⲟⲩⲧⲉ ⲉ ⲣⲟⲟⲩ ϫⲉ ⲥⲟϭ· ⲉ ⲃⲟⲗ ϫⲉ
ⲙⲛ̄ⲛ̄ⲥⲁ ⲧⲣⲉⲩⲕⲁⲧⲁⲡⲁⲧⲉⲓ ⲙ̄ ⲡϣⲁϩ ⲛ̄ ⲑⲩⲇⲟⲛⲏ· ⲁⲩⲱ
ⲛ̄ⲥⲉⲱϣⲙ̄ ⲛ̄ ⲧⲉϩⲣⲱ̄ ⲛ̄ ⲧⲉⲡⲏⲑⲩⲙⲓⲁ· ⲙⲛ̄ⲛ̄ⲥⲁ ϩⲉⲛⲛⲏⲥⲧⲓⲁ
ⲉⲛⲁϣⲱⲟⲩ ⲙⲛ̄ ϩⲉⲛⲟⲩϣⲏ ⲛ̄ ⲣⲟⲉⲓⲥ ⲙⲛ̄ⲛ̄ⲥⲁ
ϩⲉⲛϭⲓⲛ ⲛ̄ⲕⲟⲧⲕ̄ ϩⲓ ⲡⲉⲥⲏⲧ·

Ⲧⲟⲧⲉ ⲁⲩⲙⲟⲩⲧⲉ ⲉ ⲣⲟⲟⲩ ϫⲉ ⲥⲟϭ· ⲁⲩⲱ ⲇⲓⲕⲁⲓⲱⲥ
ⲁⲗⲏⲑⲱⲥ ⲁⲩ | ⲙⲟⲩⲧⲉ ⲉ ⲣⲟⲟⲩ ⲙ̄ ⲡⲉⲓ̈ ⲣⲁⲛ· ⲉ ⲃⲟⲗ Fol. 52 *b* col. 2
ϫⲉ ⲡⲛⲟϭ ⲙⲉⲛ ⲛ̄ ϩⲱⲃ ⲛ̄ⲧⲉ ⲧⲡⲁⲣⲑⲉⲛⲓⲁ ⲁⲩⲕⲁⲧⲟⲣⲑⲟⲩ
ⲙ̄ⲙⲟϥ·

Ⲡⲕⲟⲩⲓ̈ ⲇⲉ ⲉⲧⲙⲉⲧⲛ̄ ⲛ̄ⲧⲉ ⲧⲙⲛ̄ⲧⲙⲁⲓ̈ⲣⲱⲙⲉ ⲁⲩⲟⲃϣⲟⲩ
ⲉ ⲣⲟϥ·

Ⲙⲉⲉⲩⲉ ⲉ ⲃⲟⲗ ⲉ ⲡⲉⲕⲣⲓⲧⲏⲥ ⲉϥⲧⲁϩⲟ̄ ⲉ ⲣⲁⲧⲟⲩ ⲛ̄
ⲛⲉⲥⲟⲟⲩ ϩⲓ ⲟⲩⲛⲁⲙ ⲙ̄ⲙⲟϥ· ⲛ̄ ⲃⲁⲁⲙⲡⲉ ⲇⲉ ⲛ ⲁⲧ
ⲕⲁⲣ | ⲡⲟⲥ ϩⲓ ϩⲃⲟⲩⲣ ⲙ̄ⲙⲟϥ· ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ ⲛ̄ ⲛⲉⲧ Fol. 53 *a* col. 1 ⲥϥ̄ⲑ̄
ϩⲓ ⲟⲩⲛⲁⲙ ⲙ̄ⲙⲟϥ ϫⲉ ⲁⲙⲏⲉⲓⲛ ⲛ̄ⲧⲉⲧⲛ̄ ⲕⲗⲏⲣⲟⲛⲉⲓ ⲛ̄
ⲧ̄ ⲙⲛ̄ⲧⲉⲣⲟ̄·

Ⲛⲉⲧ ϩⲓ ϩⲃⲟⲩⲣ ⲇⲉ ϩⲱⲱϥ ⲉϥⲛⲟⲩϫⲉ ⲙ̄ⲙⲟⲟⲩ ⲉ ⲃⲟⲗ
ⲉ ⲡⲕⲁⲕⲉ ⲉⲧ ϩⲓ ⲃⲟⲗ ⲙ̄ⲡⲉ ⲗⲁⲁⲩ ϩⲛ̄ ⲛⲉⲧ ϩⲓ ⲟⲩⲛⲁⲙ
ϣϭⲙ̄ϭⲟⲙ ⲉⲃⲟⲏⲑⲉⲓ ⲉ ⲣⲟⲟⲩ· ⲟⲩⲙⲉ ⲡⲉ ⲛⲧⲁϥϫⲟⲟⲥ
ϫⲉ ⲉⲓⲥ | ⲡⲣⲱⲙⲉ ⲙⲛ̄ ⲡⲉϥϩⲱⲃ· Fol. 53 *a* col. 2

Ⲉⲓ̈ⲉ ⲙ̄ⲡ ⲕ̄ⲥⲱⲧⲙ̄ ⲉⲧⲃⲉ ⲡⲉⲓ̈ ⲣⲙ̄ⲙⲁⲟ̄ ⲉⲧ ⲙ̄ⲙⲁⲩ ⲡⲁⲓ̈
ⲉⲛⲧⲁϥⲣ̄ ⲟⲩⲁϩⲉⲓ̈ⲏⲧ̄ ⲉ ϩⲟⲩⲛ ⲉ ⲗⲁⲍⲁⲣⲟⲥ ϫⲉ ⲉⲛⲉϥⲉⲡⲏⲑⲩⲙⲉⲓ ⲉⲩⲧⲗ̄ⲧⲓⲗⲉ ⲙ̄ ⲙⲟⲟⲩ ⲉⲩⲣⲱⲕϩ̄ ⲙ̄ⲙⲟϥ ϩⲙ̄
ⲡⲙⲁ ⲛ ⲡ̄ⲃⲁⲥⲁⲛⲟⲥ· ⲕⲛⲁⲩ ϫⲉ ⲙ̄ⲡⲉ ⲁⲃⲣⲁϩⲁⲙ
Fol. 53 *b* col. 1 ⲉϣⲧⲟⲩϫⲟϥ ⲉ ⲃⲟⲗ ϩⲙ̄ ⲡⲙⲁ̄ ⲛ ⲡ̄ⲃⲁⲥⲁⲛⲟⲥ· | ⲕⲉ ⲡⲉⲣ
ⲁϥⲥⲉⲡⲥⲱⲡϥ̄· ⲟⲩⲕ ⲟⲩⲛ ⲙⲁⲣⲛ̄ ⲃⲟⲏⲑⲉⲓ ⲉ ⲣⲟⲛ ⲙ̄ⲙⲓⲛ
ⲙ̄ⲙⲟⲛ ϫⲓⲛ ⲙ̄ ⲡⲉⲓ̈ ⲙⲁ· ⲛ̄ⲧⲛ̄ϯ ⲉⲟⲟⲩ ⲙ̄ ⲡⲛⲟⲩⲧⲉ
ⲙ̄ⲡⲁⲧⲉ ⲡⲕⲁⲕⲉ ϣⲱⲡⲉ· ⲉⲧⲉ ⲡⲁⲓ̈ ⲡⲉ ϫⲉ ⲙ̄ⲡⲁⲧⲟⲩ
ⲉⲍⲱⲣⲓⲍⲉ ⲙ̄ⲙⲟⲛ ⲉ ⲡⲕⲁⲕⲉ·

Ⲛⲁⲛⲟⲩⲥ ⲉ ⲧⲣⲉ ⲡⲉⲛⲗⲁⲥ ϣⲟⲟⲩⲉ ⲙ̄ ⲡⲉⲓ̈ ⲙⲁ ϩⲓⲧⲛ̄
ⲧⲛⲏⲥⲧⲓⲁ· ⲛ̄ ϩⲟⲩⲟ̄ ⲉ ⲧⲣⲉ ⲛⲉⲡⲏⲑⲩⲙⲉⲓ̈ ⲉⲩⲧⲗ̄ⲧⲓⲗⲉ ⲙ̄
Fol. 53 *b* col. 2 ⲙⲟⲟⲩ | ϩⲙ̄ ⲡ ⲕⲉ ⲙⲁ ⲛ̄ⲥⲉ ⲧⲙ̄ ϯ ⲛⲁⲛ· ⲙⲁⲣⲛ̄ ⲥⲡⲟⲩⲇⲁⲍⲉ ⲉⲣ̄ ⲣⲙ̄ϩⲉ ⲉ ⲃⲟⲗ ϩⲛ̄ ϩⲉⲛⲛⲟϭ ⲛ̄ ⲃⲁⲥⲁⲛⲟⲥ ϩⲓⲧⲛ̄
ϩⲉⲛⲕⲟⲩⲓ̈ ⲛ̄ ϩⲓⲥⲉ ⲙ̄ ⲡⲉⲓ̈ ⲙⲁ·

Ⲁ̓ⲣⲓ ⲡⲙⲉⲉⲩⲉ ϫⲉ ⲉⲣϣⲁⲛ ⲟⲩϩⲙⲟⲙ ⲛ̄ ϣⲱⲛⲉ ⲉⲓ̈ ⲉ
ϫⲱⲛ· ⲛ̄ ϩⲉⲛⲕⲟⲩⲓ̈ ⲛ̄ ϩⲟⲟⲩ· ⲁⲩⲱ ⲉⲛϣⲁⲛⲛⲁⲩ ⲉ ⲛⲉⲧ
ⲟⲩⲕⲟⲗⲁⲍⲉ ⲙ̄ⲙⲟⲟⲩ ϩⲓⲧⲛ̄ ⲛ̄ ⲣⲉϥϯ ϩⲁⲡ ⲙ̄ ⲡⲕⲟⲥⲙⲟⲥ |
Fol. 54 *a* col. 1 ⲥ̄ⲣ̄ⲁ̄ ϣⲁⲣⲉ ⲟⲩⲥⲧⲱⲧ ⲧⲁϩⲟⲛ ⲙⲛ̄ ⲟⲩϣⲧⲟⲣⲧⲣ̄· ⲕⲉ ⲡⲉⲣ ϣⲁ
ⲟⲩⲕⲟⲩⲓ̈ ⲛⲁⲡⲣⲏⲧⲉ ⲧⲉ ⲧⲕⲟⲗⲁⲥⲓⲥ ⲙⲛ̄ ⲡⲙⲁ̄ ⲛ̄ ϯϩⲁⲡ
ⲙ̄ ⲡⲓⲙⲁ· ⲁⲣⲁ ⲟⲩⲁϣ ϩⲱⲱⲥ ⲙ̄ ⲙⲓⲛⲉ ⲧⲉ ⲧⲕⲟⲗⲁⲥⲓⲥ
ⲙ̄ ⲡⲙⲁ̄ ⲛ̄ ϯϩⲁⲡ ⲉⲧ ⲛⲁϣⲱⲡⲉ· ⲧⲁⲓ̈ ⲉⲧ ⲟⲩⲛⲁⲕⲟⲗⲁⲍⲉ
ⲙ̄ⲙⲟⲛ ⲛ̄ ϩⲏⲧⲥ̄ ϣⲁ ⲛ ⲁⲓⲱⲛ ⲛ ⲁⲧ ⲱϫⲛ̄·

Fol. 54 *a* col. 2 Ⲟⲩⲕ ⲟⲩⲛ ⲙⲁⲣⲛ̄ ϭⲉⲡⲏ̄ ⲉ ⲃⲱⲕ | ⲉ ϩⲟⲩⲛ ϩⲓⲧⲛ̄
ⲧⲡⲩⲗⲏ ⲉⲧ ϭⲏⲩ· ⲁⲩⲱ ⲙ̄ⲡⲣ̄ ⲧⲣⲉ ⲛⲙⲟⲟϣⲉ ϩⲛ̄ ⲧⲉⲧ
ⲟⲩⲟϣⲥ̄· ⲉⲛⲥⲟⲟⲩⲛ ⲇⲉ ⲉⲣⲉ ⲛⲉϩⲃⲏⲩⲉ ⲧⲏⲣⲟⲩ ⲙ̄
ⲡⲉⲕⲟⲥⲙⲟⲥ ⲉⲩⲧⲛ̄ⲧⲱⲛ ⲉ ϩⲉⲛⲣⲁⲥⲟⲩ ⲁⲩⲱ ⲥⲉϭⲏⲡ
ⲧⲏⲣⲟⲩ ⲉ ⲡⲧⲁⲕⲟ̄·

Ⲕⲁⲓ ⲅⲁⲣ ⲧϭⲟⲙ ⲙ̄ ⲡⲥⲱⲙⲁ ϣⲁⲣⲉ ⲡϣⲱⲛⲉ ⲕⲁⲧⲁⲗⲩ
ⲙ̄ⲙⲟⲥ· ⲡⲥⲁ̄ ϩⲱⲱϥ ϣⲁϥϩⲱϭⲃ̄ ϩⲓⲧⲛ̄ ⲧⲙⲛ̄ⲧϩⲗ̄ⲗⲟ̄· |
Fol. 54 *b* col. 1 ⲁⲩⲱ ⲕⲁⲛ ⲉⲛϣⲁⲛⲁⲡⲟⲗⲁⲩⲉ ⲛ̄ ⲟⲩⲧⲣⲁⲡⲉⲍⲁ ⲉⲥⲟⲩⲟⲟⲗⲉ
ⲉⲣϣⲁⲛⲣⲟⲩϩⲉ ϣⲱⲡⲉ ϣⲁⲛⲣ̄ ⲡⲱⲃϣ̄ ⲛ̄ ⲧⲉⲥϩⲏⲇⲟⲛⲏ·

Ⲁ̓ⲩⲱ ϩⲁⲡⲁⲝ ϩⲁⲡⲗⲱⲥ ϩⲱⲃ ⲛⲓⲙ ⲉⲧ ⲙ̄ ⲡⲉⲓ ⲙⲁ
ⲉⲩⲟ̄ ⲛ̄ ⲑⲉ ⲛⲉⲓ̈ ϩⲁⲗⲟⲩⲥ ⲙⲛ̄ ϩⲉⲛⲣⲁⲥⲟⲩ· ⲇⲓⲕⲁⲓⲱⲥ ⲟⲩⲛ
ⲁ ⲡⲥⲱⲧⲏⲣ ⲙⲁⲅⲁⲣⲓⲍⲉ ⲛ̄ ⲛⲉⲧ ⲟⲩⲑⲗⲓⲃⲉ ⲙ̄ⲙⲟⲟⲩ· ⲉ

ⲃⲟⲗ ϫⲉ ⲙ ⲁⲣⲉ ⲛ̄ ϩⲏⲇⲟⲛⲏ ⲙ̄ ⲡⲉⲓ ⲕⲟⲥⲙⲟⲥ ϭⲙ̄ϭⲟⲙ
ⲉ ϩⲣⲁ̈ⲓ | ⲉ ϫⲱⲟⲩ · ⲟⲩⲕ ⲟⲩⲛ ⲛ̄ ⲑⲉ ⲉⲛⲧⲁ ⲁⲃⲣⲁϩⲁⲙ Fol. 54 *b* col. 2
ⲥⲱⲧⲙ̄ ϫⲉ ⲁⲙⲟⲩ ⲉ ⲃⲟⲗ ϩⲙ̄ ⲡⲉⲕⲕⲁϩ · ⲁⲛⲟⲛ ϩⲱⲱⲛ
ⲙⲁⲣⲛ̄ ⲉ̈ⲓ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲛⲉⲛⲁⲛⲟⲙⲓⲁ ·

Ⲁⲩⲱ ⲙⲁⲣⲛ̄ ϣⲗⲏⲗ ⲙⲛ̄ ⲛ̄ ⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲇⲁⲩⲉⲓⲇ
ⲉⲛϫⲱ ⲙ̄ⲙⲟⲥ ⲛⲁϩⲣⲙ̄ ⲡⲛⲟⲩⲧⲉ ϫⲉ ⲁ̈ⲓⲥⲙⲟⲩ ⲉⲣⲟⲕ ⲛ̄
ⲥⲁϣϥ ⲛ̄ ⲥⲟⲡ ϩⲙ̄ ⲡⲉϩⲟⲟⲩ ⲉϫⲛ̄ | ⲛ̄ ϩⲁⲡ ⲛ̄ ⲧⲉⲕⲇⲓⲕⲁⲓⲟⲥⲩⲛⲏ · Fol. 55 *a* col. 1 ⲥⲣⲅ̄
ⲟⲩϩⲱⲃ ⲅⲁⲣ ⲉⲛⲁⲛⲟⲩϥ ⲡⲉ ϣⲁϫⲉ ⲙⲛ̄
ⲡⲛⲟⲩⲧⲉ ⲛ̄ ⲟⲩⲟⲉⲓϣ ⲛⲓⲙ ϩⲓⲧⲙ̄ ⲡⲉϣⲗⲏⲗ ·

Ⲉϣϫⲉ ϣⲁⲣⲉ ⲧⲉⲩⲛⲧⲏⲭⲓⲁ ⲅⲁⲣ ⲛ ⲟⲩⲣⲱⲙⲉ ⲉⲛⲁ-
ⲛⲟⲩϥ ⲡⲱⲱⲛⲉ ⲙ̄ ⲡⲉⲧ ⲛⲁⲧⲱⲙⲛ̄ⲧ ⲉ ⲣⲟϥ ⲉ ϩⲟⲩⲛ
ⲉⲩⲙⲛ̄ⲧⲥⲱⲧⲡ · ⲡⲟⲥⲟ ⲙⲁⲗⲗⲟⲛ ⲡⲉⲧ ϣⲁϫⲉ ⲙ ⲡⲛⲟⲩⲧⲉ
ⲛ ⲧⲉⲩϣⲏ ⲙⲛ̄ ⲡⲉ | ϩⲟⲟⲩ ϩⲓⲧⲙ̄ ⲡⲉϣⲗⲏⲗ · ⲛⲓⲙ ⲉⲛⲉϩ Fol. 55 *a* col. 2
ⲡⲉⲧ ⲛⲁⲣ̄ ⲛⲟⲃⲉ ⲉϥⲙⲉⲉⲩⲉ ϫⲉ ⲡⲛⲟⲩⲧⲉ ϩⲁⲧⲏϥ ·

Ⲟⲩⲕ ⲟⲩⲛ ⲙⲁⲣⲛ̄ ⲣ̄ ⲡⲙⲉⲉⲩⲉ ⲙ̄ ⲡⲉ ⲛⲧⲁϥϫⲟⲟⲥ ϫⲉ
ϣⲗⲏⲗ ⲛ̄ ⲟⲩⲟⲉⲓϣ ⲛⲓⲙ · ϫⲉ ⲕⲁⲥ ⲉⲛⲉ ⲡⲛⲟⲃⲉ ϭⲛ ϩⲓⲏ̄
ⲛ ⲉ̈ⲓ ⲉ ϩⲟⲩⲛ ⲉ ⲡⲉⲛϩⲏⲧ ϩⲓⲧⲙ̄ ⲡⲉⲣ ⲡⲱⲃϣ̄ ·

Ϣⲣⲡ ⲙⲉⲗⲉⲧⲁ ⲙ̄ ⲡⲙⲟⲩ ⲛ̄ⲅ ⲙⲟⲩ | ⲟⲩⲧ ⲛ̄ ⲛⲉⲕ- Fol. 55 *b* col. 1
ⲙⲉⲗⲟⲥ ⲉⲧ ϩⲓϫⲙ̄ ⲡⲕⲁϩ · ⲉⲣⲉ ⲡⲉϩⲟⲟⲩ ⲙ̄ ⲡϫⲟⲉⲓⲥ
ⲛⲏⲩ ⲛ̄ ⲑⲉ ⲛ̄ ⲟⲩⲣⲉϥϫⲓⲟⲩⲉ · ϩⲟⲧⲁⲛ ⲉⲩϣⲁⲛⲉ̈ⲓ ⲛ̄ⲥⲱⲕ
ⲛ̄ϭⲓ ⲛⲉⲧ ⲛⲁϥⲓ ⲛ̄ ⲧⲉⲕⲯⲩⲭⲏ · ⲛ̄ⲅ ϫⲟⲟⲥ ϫⲉ ϩⲣⲟϣ
ⲛ̄ ϩⲏⲧ ⲉ ϩⲣⲁ̈ⲓ ⲉ ϫⲱ̈ⲓ ⲧⲁⲛⲏⲥⲧⲉⲩⲉ · ⲧⲁⲣ̄ ⲙⲛ̄ⲧⲛⲁ̄
ⲧⲁⲙⲉⲧⲁⲛⲟ̈ⲓ ·

Ⲥⲉⲛⲁϫⲟⲟⲥ ⲛⲁⲕ ϫⲉ ⲉ̈ⲓⲉ ⲙ̄ⲡ ⲕ̄ⲥⲱⲧⲙ̄ ⲉ ⲡϫⲟⲉⲓⲥ
ⲉϥⲱϣ ⲉ ⲃⲟⲗ ϫⲉ ⲁⲥϩⲱⲛ ⲉ ϩⲟⲩⲛ ⲛ̄ϭⲓ ⲧⲙⲛ̄ⲧⲉⲣⲟ̄ ⲛ Fol. 55 *b* col. 2
ⲙ̄ ⲡⲏⲩⲉ · ⲉ̈ⲓⲉ ⲙ̄ⲡ ⲕ̄ⲥⲱⲧⲙ̄ ⲉ ⲣⲟϥ ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉ
ⲛⲁ̄ ⲧⲁⲣ ⲟⲩⲛⲁ̄ ⲛⲏⲧⲛ̄ ·

Ⲉ̈ⲓⲉ ⲙ̄ⲡ ⲕ̄ⲥⲱⲧⲙ̄ ⲉ ⲡⲁⲩⲗⲟⲥ ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉ
ϩⲟⲥⲟⲛ ⲉⲩⲛ̄ⲧⲁⲛ ⲙ̄ⲙⲁⲩ ⲙ̄ ⲡⲉⲟⲩⲟⲉⲓϣ ⲙⲁⲣⲛ̄ ⲣ̄ ϩⲱⲃ
ⲉ ⲡ ⲡ̄ⲉⲧ ⲛⲁⲛⲟⲩϥ · ⲡⲉⲧ ⲟⲩⲱϣ ⲉ ⲟⲩϫⲁ̈ⲓ ϥ̄ⲣ̄ ⲭⲣⲓⲁ
ⲁⲛ ⲛ̄ ϩⲉⲛⲭⲣⲟⲛⲟⲥ · ⲙⲛ̄ ⲅⲁⲣ ⲁ ⲡⲗⲏⲥⲧⲏⲥ ⲣ̄ ⲭⲣⲓⲁ
ⲛ̄ ϩⲉⲛ | ⲭⲣⲟⲛⲟⲥ · ⲛ̄ⲧⲁϥⲡⲓⲥⲧⲉⲩⲉ ⲙ̄ⲙⲁⲧⲉ ⲁϥϯ ϩⲏⲩ Fol. 56 *a* col. 1 ⲥⲣⲉ̄
ⲙ̄ ⲡ̄ⲡⲁⲣⲁⲇⲓⲥⲟⲥ · ⲁⲩⲱ ⲙ̄ ⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ϩⲛ̄
ⲟⲩⲕⲟⲩ̈ⲓ ⲛⲁ ⲡⲣⲏⲧⲉ ⲁⲩⲕⲗⲏⲣⲟⲛⲟⲙⲉⲓ ⲛ̄ ⲧⲙⲛ̄ⲧⲉⲣⲟ̄ ⲛ

ⲙ̄ ⲡⲏⲩⲉ· ⲛⲉⲧ ⲙ̄ⲙⲁⲩ ⲙⲉⲛ ⲁⲩϯ ⲙ̄ ⲡⲉⲩⲥⲛⲟϥ· ⲛ̄ⲧⲟⲕ ⲇⲉ ϩⲱⲱⲕ ϯ ⲛ̄ ⲛⲉⲕⲣⲙ̄ⲙ̄ⲉⲓⲟⲟⲩⲉ·

Ϥϫⲓ ϭⲟⲗ ⲁⲛ ⲛ̄ϭⲓ ⲡⲉ ⲛⲧⲁϥϫⲟⲟⲥ ϫⲉ ϯⲟⲩⲱϣ ⲉ
Fol. 56 *a* col. 2 ⲧⲣⲉ ⲣⲱⲙⲉ ⲛⲓⲙ ⲟⲩ | ϫⲁï· ⲉⲧⲃⲉ ⲡⲁï ⲟⲩ ⲙⲟⲛⲟⲛ ϫⲉ ϥϯ ⲥⲃⲱ̄ ⲛⲁⲛ ϩⲛ̄ ⲧⲉⲕⲣⲁⲫⲏ̄ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲗⲗⲁ ϥϯ ⲥⲃⲱ̄ ⲛⲁⲛ ⲟⲛ ϩⲓⲧⲛ̄ ⲛ̄ ⲥⲩⲙⲫⲟⲣⲁ̄ ⲙⲛ̄ ⲛ̄ ϩⲓⲥⲉ ⲛ̄ ϩⲉⲛⲕⲟⲟⲩⲉ·

Ⲕⲁⲓ ⲅⲁⲣ ⲧⲛ̄ⲛⲁⲩ ⲉⲛⲥⲁⲉⲓⲛ ⲉⲩⲟⲩⲱϫⲉ ⲛ ⲛ̄ ⲣⲱⲙⲉ· ⲁⲩⲱ ⲛ ⲁⲣⲭⲱⲛ ⲉⲩϩⲙⲟⲟⲥ ϩⲓ ⲡⲃⲏⲙⲁ ⲉⲩⲧⲓⲙⲱⲣⲉⲓ ⲛ
Fol. 56 *b* col. 1 ⲛ̄ ⲣⲉϥϫⲓⲟⲩⲉ· ϫⲉ ⲕⲁⲥ ϩⲓⲧⲛ̄ ⲛ̄ | ϩⲓⲥⲉ ⲛ ⲛ̄ ⲕⲟⲟⲩⲉ
ⲥⲣⲍ̄ ⲉⲛⲁϣⲱⲡⲉ ϩⲛ̄ ⲟⲩⲧⲱⲃⲥ̄· ⲧⲉⲛⲟⲩ ϭⲉ ⲛⲁ ⲙⲉⲣⲁⲧⲉ ⲉⲁⲛ ϫⲉ ⲛⲟⲩⲛⲉ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲧⲡⲓⲥⲧⲓⲥ ⲙⲁⲣⲛ̄ ⲡⲱⲧ̄ ⲉ ϩⲣⲁï ⲉ ⲧⲉⲕⲛⲱⲥⲓⲥ· ⲉ ⲃⲟⲗ ⲇⲉ ϩⲛ̄ ⲧⲉⲕⲛⲱⲥⲓⲥ ⲉ ϩⲟⲩⲛ ⲉ ⲧⲁⲅⲁⲡⲏ· ⲉ ⲃⲟⲗ ⲇⲉ ϩⲛ̄ ⲧⲁï ⲉ ⲧⲉⲕⲕⲗⲏⲣⲟⲛⲟⲙⲓⲁ ⲉⲧ ϩⲛ̄ ⲙ̄ ⲡⲏⲩⲉ· ⲙⲁⲣ ⲛ̄ⲡⲣⲟⲥⲕⲁⲣⲧⲉⲣⲉï ⲉ ⲡⲉϣⲗⲏⲗ ⲛ̄ ⲑⲉ ⲉⲧ ⲥⲏϩ·

Fol. 56 *b* col. 2 Ⲏ ϣⲟⲟⲥ ⲕⲁⲛ ⲉⲙ ⲛ̄ ⲟⲩⲱⲛϣ̄ ϩⲁⲧⲏⲩ | ⲥⲉⲣ̄ ⲟⲩϣⲏ̄ ⲛ̄ ⲣⲟⲉⲓⲥ ⲉⲧⲃⲉ ⲡⲉⲩⲟⲟϩⲉ ⲛ ⲉⲥⲟⲟⲩ· ⲕⲁⲛ ⲉⲙ ⲛ̄ ⲑⲏⲣⲓⲟⲛ ⲛⲉⲩϩⲟⲟⲣ ⲣⲟⲉⲓⲥ ϩⲁⲧⲏⲩ·

Ⲉⲧⲃⲉ ⲡⲁï ⲛⲁⲛⲟⲩⲥ ⲉⲛⲁⲛⲁⲥⲧⲣⲉⲫⲉ ⲛ̄ ⲟⲩⲟⲉⲓϣ ⲛⲓⲙ· ⲕⲁⲛ ⲉⲙ ⲛ̄ ⲡⲓⲣⲁⲥⲙⲟⲥ ϩⲓ ϫⲱⲛ· ϩⲟⲙⲱⲥ ⲧⲕⲩⲙⲛⲁⲥⲓⲁ ⲛ ⲁⲡⲗⲁⲡⲧⲉⲓ ⲙ̄ⲙⲟⲕ ⲗⲁⲁⲩ ⲁⲛ· ⲁⲗⲗⲁ[1] ⲛⲉⲕⲛⲁϯ
Fol. 57 *a* col. 1 ϩⲏⲩ ⲉ ⲡⲉϩⲟⲩⲟ̄· ⲛⲓⲙ | ⲛⲓⲙ ⲅⲁⲣ ⲡⲉⲧⲉ ⲛϥ̄ⲛⲁϯ ϩⲏⲩ
ⲥⲣⲏ̄ ⲁⲛ ⲉϥⲟ̄ ⲛ ⲟⲩϣⲏ ⲛ̄ ⲣⲟⲉⲓⲥ ϩⲓⲧⲙ̄ ⲡⲉϣⲗⲏⲗ·

Ϣϣⲉ ⲟⲩⲛ ⲉ ⲣⲟⲛ ⲉ ⲧⲣⲉ ⲛⲣⲟⲉⲓⲥ ⲥⲁ ⲥⲁ ⲛⲓⲙ ϫⲉ ⲉⲛⲉ ⲟⲩⲕⲁⲕⲓⲁ ⲛ̄ ⲟⲩⲱϩ ϩⲛ̄ ⲧⲉⲛⲯⲩⲭⲏ· ⲉⲣϣⲁⲛ ⲟⲩⲯⲩⲭⲏ ⲅⲁⲣ ⲡϩ ⲛ̄ ϫⲓ ϯⲡⲉ ⲙ̄ ⲡⲛⲟⲃⲉ ⲛⲥ̄ⲙⲟⲩⲛ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲟⲩⲙⲛ̄ⲧⲁⲛⲁⲓⲥⲑⲏⲧⲟⲥ ϣⲁⲥⲟⲩⲉϩ ⲟⲩⲛⲟϭ ⲙ̄ ⲡⲣⲟⲥ-
Fol. 57 *a* col. 2 ⲑⲏ | ⲕⲛ̄ ⲉϫⲙ̄ ⲡϣⲱⲛⲉ ⲙ̄ ⲡⲛⲟⲃⲉ· ⲛ̄ ⲑⲉ ⲅⲁⲣ ⲛⲟⲩϯⲕ̄ ⲛ̄ ⲕⲱϩⲧ̄ ⲉϥϣⲁⲛϫⲉⲣⲟ̄ ϩⲛ̄ ⲟⲩϩⲏⲗⲏ· ϣⲁϥⲣⲟⲕϩ̄ ⲥⲁ ⲥⲁ ⲛⲓⲙ· ⲧⲁï ϩⲱⲱⲥ ⲧⲉ ⲑⲉ ⲛ̄ ⲧⲉⲫⲩⲥⲓⲥ ⲙ̄ ⲡⲛⲟⲃⲉ· ⲉⲥϣⲁⲛⲛⲏϩ ⲛ̄ ⲣ̄ ϫⲟⲉⲓⲥ ⲉ ⲡⲗⲟⲅⲓⲥⲙⲟⲥ ⲛ̄ ⲧⲉⲯⲩⲭⲏ· ϣⲁⲥⲧⲁⲕⲟ̄ ⲛ̄ ⲧⲉⲯⲩⲭⲏ ⲧⲏⲣⲥ̄· ⲁⲩⲱ ⲡ ⲕⲉ ⲥⲱⲙⲁ ⲛ̄ⲙ̄ⲙⲁⲥ·

Fol. 57 *b* col. 1 Ⲉⲧⲃⲉ ⲡⲁï ⲡⲉⲧ ⲉϣϣⲉ ⲡⲉ ⲉⲁⲛⲁⲡⲟⲧⲁⲥⲥⲉ ⲉⲕⲧⲟ̄ ⲉⲡⲁϩⲟⲩ ⲛ̅ ⲧⲁⲣⲭⲏ̅ ⲙ̅ ⲡⲛⲟⲃⲉ ⲙ̅ ⲡⲉⲥⲙⲟⲧ ⲛ ⲟⲩϩⲧⲟ̅ ⲛ ⲁⲧ ⲁⲕⲧⲱⲥ· ⲉϣϫⲉ ⲧⲛ̅ⲛⲁϯ ⲗⲟⲅⲟⲥ ϩⲁ ⲟⲩϣⲁϫⲉ ⲛ ⲁⲣⲕⲟⲛ· ⲡⲟⲥⲟ ⲙⲁⲗⲗⲟⲛ ϩⲁⲛⲛⲟⲃⲉ ⲉⲧϫⲓ ⲉ ϩⲟⲩⲛ ⲉ ⲡⲙⲟⲩ· ⲙ̅ⲡⲣ̅ ⲧⲣⲉ ⲡⲉϩⲗⲟϭ ⲛ̅ ⲛⲉϩⲃⲏⲩⲉ ⲙ̅ ⲡⲃⲓⲟⲥ ⲁⲡⲁⲧⲁ̅ ⲙ̅ⲙⲟⲛ̅·

---

[1] MS. ⲙⲁⲗⲗⲁ, with the ⲙ partially erased.

Ⲛⲉϩⲃⲏⲩⲉ ⲅⲁⲣ ⲛ ⲛ̅ ⲣⲱⲙⲉ ⲥⲉϣⲟⲃⲉ ⲗⲁⲁⲩ ⲁⲛ ⲉ ϩⲉⲛ
ⲣⲁⲥⲟⲩ ⲙⲛ̅ ϩⲉⲛ | ϩⲁⲓⲃⲉⲥ· Ⲁⲩⲱ ⲟⲩⲟ̅ ⲛ̅ ⲑⲉ ⲛ ⲟⲩⲙⲟⲩ Fol. 57 *b* col. 2
ⲛ̅ ⲥⲱⲣⲙ̅ ⲉϥⲥⲱⲕ· ⲙ̅ⲡⲣ̅ ⲣ̅ ϣⲡⲏⲣⲉ ⲛⲉⲭⲣⲏⲙⲁ ⲙⲛ̅
ⲟⲩⲙⲛⲧⲣ̅ⲙ̅ⲙⲁⲟ̅· ⲁⲗⲗⲁ ⲁⲛⲁⲩ ⲉ ⲑⲉ ⲉⲧⲟⲩⲡⲱⲱⲛⲉ ⲉ
ⲃⲟⲗ ϩⲙ̅ ⲡⲁï ⲉ ⲡⲁï ⲁⲩⲱ ⲉ ⲃⲟⲗ ϩⲙ̅ ⲡⲉï ⲕⲉⲧ ⲉ ⲛⲉⲓ
ⲕⲉ ⲟⲩⲁ· ⲉⲧⲃⲉ ⲡⲁï ⲡⲉⲧ ⲉϣϣⲉ ⲡⲉ ⲉ ⲕⲁⲧⲁⲫⲣⲟⲛⲉⲓ
ⲙ̅ⲙⲟⲟⲩ· ϥ̅ⲣⲱϣⲉ ⲅⲁⲣ ⲉⲙⲁⲧⲉ ⲛ̅ | ϭⲓ ⲡϣⲁϫⲉ ⲉⲧ ⲥⲏϩ Fol. 58 *a* col. 1 ⲥ̅ⲣ̅ⲑ̅
ⲉⲧ ϫⲱ ⲙ̅ⲙⲟⲥ ϫⲉ ⲛⲉⲧⲛ̅ ⲛⲁⲩ ⲉ ⲣⲟⲟⲩ ϩⲉⲛ ⲡⲣⲟⲥ
ⲟⲩⲟⲉⲓϣ ⲛⲉ· ⲛⲉⲧⲛ̅ ⲛⲁⲩ ⲇⲉ ⲉ ⲣⲟⲟⲩ ⲁⲛ ϩⲉⲛ ϣⲁ ⲉⲛⲉϩ
ⲛⲉ· ⲛⲉⲧ ⲙ̅ⲙⲁⲩ ϩⲉⲛ ⲁⲧ ϩⲱϭⲃ̅ ⲛⲉ ϩⲉⲛ ⲁⲧ ⲧⲁⲕⲟ̅ ⲛⲉ·
ⲥⲉϣⲟⲟⲡ ⲁⲛ ϩⲁ ⲙⲉⲧⲁⲃⲟⲗⲏ·

Ⲙⲁⲣⲛ̅ ⲥⲡⲟⲩⲇⲁⲍⲉ ⲟⲩⲛ ⲉϫⲡⲟ̅ ⲛⲁⲛ ⲛ̅ ⲛⲁï· ⲙⲁⲣⲛ̅
ⲁⲅⲱⲛⲓⲍⲉ ⲉϫⲛ̅ ⲛⲁï· ⲙⲛ̅ | ⲑⲉ ⲅⲁⲣ ⲉ ⲧⲣⲉ ⲛϫⲡⲉ ⲗⲁⲁⲩ Fol. 58 *a* col. 2
ⲛⲁⲛ ϩⲛ̅ ⲛⲁï· ⲉⲛ ϣⲁⲛⲉï ⲉ ⲃⲟⲗ ϩⲙ̅ ⲡⲉï ⲃⲓⲟⲥ·

Ⲕⲁⲓ ⲅⲁⲣ ⲙ ⲁⲣⲉ ϣⲟⲉⲓϫ ϫⲓ ⲕⲗⲟⲙ ⲉⲩϣⲁⲛⲕⲁ
ⲡⲁⲅⲱⲛ ⲉ ⲃⲟⲗ· ⲉⲧⲃⲉ ⲡⲁï ⲙⲁⲣⲛ̅ ϩⲁⲣⲡⲁⲍⲉ ⲛⲁⲛ ⲙ̅
ⲡⲉⲕⲗⲟⲙ· ⲛ̅ⲧⲛ̅ⲡⲣ̅ ⲃⲟⲗ ⲉ ⲡϣⲓⲡⲉ ⲙⲛ̅ ⲡⲟⲥⲉ· ⲡⲉϫⲁϥ
ⲅⲁⲣ ϫⲉ ⲡⲉⲧ ⲉⲣⲉ ⲡⲉϥϩⲱⲃ ⲛⲁⲣⲱⲕ̅ϩ̅ ϥⲛⲁϯ ⲟⲥⲉ· Ⲁⲣⲁ̅
ⲟⲩⲁϣ ⲙ̅ | ⲙⲓⲛⲉ ⲡⲉ ⲡⲉï ⲉ ⲣⲟⲛ̅ ⲕⲱϩⲧ̅· ⲁⲣⲁ ⲟⲩⲁϣ ⲙ̅ Fol. 58 *b* col. 1
ⲙⲓⲛⲉ ⲡⲉ ⲡⲕⲁⲕⲉ ⲉⲧ ϩⲓ ⲃⲟⲗ· ⲁⲣⲁ ⲟⲩⲁϣ ⲙ̅ ⲙⲓⲛⲉ
ⲡⲉ ⲡⲙⲁ̅ ⲙ̅ ⲡⲣⲓⲙⲉ ⲙⲛ̅ ⲡϭⲁϩϭ̅ϩ̅ ⲛ̅ ⲛⲟⲃϩⲉ· ϫⲓ ⲛ̅
ⲛⲁï ⲉ ϩⲟⲩⲛ ⲉ ⲡⲉⲕϩⲏⲧ̅· ⲛⲅ̅ ϩⲁⲣⲉϩ ⲉ ⲧⲉⲕⲯⲩⲭⲏ
ⲉⲥⲟ̅ ⲙ̅ ⲡⲁⲣⲑⲉⲛⲟⲥ ϣⲁⲛⲧⲉ ⲛ̅ ⲡⲁⲧϣⲉⲗⲉⲉⲧ̅ ⲉï ϩⲙ̅
ⲡⲉϥⲉⲟⲟⲩ·

Ⲯⲁⲗⲉⲓ ϩⲱⲱⲕ ⲉⲕϫⲱ ⲙ̅ⲙⲟⲥ ϫⲉ ⲧⲁⲯⲩⲭⲏ̅ ϩⲛ̅ ⲛⲁ
ϭⲓϫ ⲛ̅ ⲟⲩⲟⲉⲓϣ ⲛⲓⲙ· ⲁⲩⲱ ⲙ̅ⲡ | ⲉïⲣ̅ ⲡⲱⲃϣ̅ ⲙ̅ Fol. 58 *b* col. 2
ⲡⲉⲕⲛⲟⲙⲟⲥ· ⲁⲩⲱ ⲁϫⲓⲥ ϫⲉ ⲛ̅ⲧⲟⲕ ⲉⲧ ⲛⲁⲧⲟⲩϫⲟï ⲉ
ⲧϭⲟⲣϭⲥ̅ ⲛ ⲛ̅ ϭⲉⲣⲏϭ· ⲙⲁⲣⲉ ⲧⲉⲕⲗⲁⲙⲡⲁⲥ ϣⲱⲡⲉ
ⲉⲥϫⲉⲣⲟ̅· ⲙ̅ⲡⲣ̅ ⲧⲣⲉⲩϩⲉ ⲉ ⲣⲟⲕ ⲉⲕⲟⲃϣ̅· ⲕⲁⲛ ⲉϣϫⲉ

ⲡϩⲓⲛⲏⲃ ϩⲟⲗϭ ⲛⲁϩⲣⲁⲕ ⲛ̄ ⲧⲉⲩϣⲏ̄· ⲁⲗⲗⲁ ⲉⲓⲙⲉ ϫⲉ
ⲙⲛ̄ ϩⲟⲗϭ ⲛ̄ ϩⲟⲩⲟ̄ ⲉ ⲛⲉⲯⲁⲗⲙⲟⲥ·

Fol. 59 *a* col. 1 ⲥ̅ⲣ̅ⲓ̅ⲁ̅ Ⲡⲉϫⲁϥ ⲅⲁⲣ ⲛ̄ϭⲓ ⲛ̄ⲡⲉⲧ|ⲟⲩⲁⲁⲃ ϫⲉ ⲁ ⲛⲉⲕϣⲁϫⲉ
ϩⲗⲟϭ ϩⲛ̄ ⲧⲁϣⲟⲩⲱⲃⲉ ⲛ̄ ϩⲟⲩⲟ̄ ⲉⲩⲉⲃⲓⲱ̄ ⲉϥϩⲛ̄ ⲣⲱï· ⲙ̄
ⲙⲁⲣⲧⲩⲣⲟⲥ ϯ ⲛ̄ ⲛⲉⲩⲯⲩⲭⲏ ⲙ̄ⲙⲓⲛ ⲙ̄ⲙⲟⲟⲩ ϩⲁ ⲡⲣⲁⲛ
ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲁⲛⲟⲛ ϩⲱⲱⲛ ⲙⲁⲣⲛ̄ ⲉïⲛⲉ ⲉ ϩⲟⲩⲛ ⲛ̄
ⲧⲉⲛⲁⲥⲕⲏⲥⲓⲥ·

Ⲁⲣⲓ ⲡⲙⲉⲉⲩⲉ ϫⲉ ⲁⲩⲡⲉⲣϣ̄ ϩⲉⲛ ϫ̄ⲃ̄ⲃⲉⲥ ⲛ̄ ⲕⲱϩⲧ̄
Fol. 59 *a* col. 2 ϩⲁⲣⲟⲟⲩ ⲛⲙ̄ ⲙⲁⲣⲧⲩⲣⲟⲥ· ⲛ̄ⲧⲟⲕ ϩⲱⲱⲕ ⲙ̄ⲡⲣ̄ | ⲧⲣⲉ
ⲡϩⲱⲃ ϣⲱⲡⲉ ⲉϥϩⲟⲣϣ̄ ⲛⲁϩⲣⲁⲕ· ⲉⲛ̄ⲕⲟⲧⲕ̄ ϩⲓ ⲡⲉⲥⲏⲧ̄·
ⲉϣϫⲉ ϣⲁⲣⲉ ⲧⲉⲕⲧⲁⲡⲣⲟ ⲣ̄ ⲥⲧⲟï ⲁⲩⲱ ⲛⲥ̄ⲥⲓϣⲉ ϩⲁ
ⲧⲛⲏⲥⲧⲓⲁ· ⲁⲗⲗⲁ ⲡⲉ ⲛⲧⲁϥ ⲧⲁⲙⲓⲉ ⲡⲉϩⲗⲟϭ ⲙ̄ ⲡⲉⲃⲓⲱ̄·
ⲁϥϫⲓϯⲡⲉ ⲙ̄ ⲡⲥⲓϣⲉ ϩⲁⲣⲟⲕ·

Ⲕⲁⲛ ⲉϣϫⲉ ⲁⲕⲣⲓⲙⲉ ⲛ̄ ⲟⲩⲥⲟⲡ ⲉϫⲛ̄ ⲛⲉⲕⲛⲟⲃⲉ· ⲁⲗⲗⲁ
ⲙ̄ⲡⲁⲧⲕ̄ ⲣ̄ ⲑⲉ ⲙ̄ ⲡⲁⲩⲗⲟⲥ ⲉϥⲣⲓⲙⲉ ⲉϫⲙ̄ ⲡⲟⲩϫⲁï ⲛ̄
Fol. 59 *b* col. 1 ϩⲉⲛⲕⲟⲟⲩⲉ | ⲙⲁⲣⲛ̄ ⲡⲁⲣⲁⲕⲁⲗⲉⲓ ϭⲉ ⲛ̄ ⲛⲉⲛⲉⲣⲏⲩ ϩⲛ̄
ⲛⲉï ϣⲁϫⲉ· ϣⲁⲁ ⲟⲩⲕⲟⲩï ⲛ̄ ⲟⲩⲟⲉⲓϣ ⲡⲉ ⲡϩⲓⲥⲉ·
ⲧⲁⲛⲁⲡⲁⲩⲥⲓⲥ ϩⲱⲱⲥ ⲟⲩϣⲁ ⲉⲛⲉϩ ⲧⲉ·

Ϫⲣⲟ̄ ⲉ ⲡϩⲓⲥⲉ ϩⲓⲧⲛ̄ ⲑⲉⲗⲡⲓⲥ· ⲡⲉϫⲁϥ ⲅⲁⲣ ϫⲉ
ⲧⲉⲑⲗⲓⲯⲓⲥ ⲉⲥⲣ̄ ϩⲱⲃ ⲉⲩϩⲩⲡⲟⲙⲟⲛⲏ· ⲑⲩⲡⲟⲙⲟⲛⲏ ⲇⲉ
ⲉⲩϩⲉⲗⲡⲓⲥ· ⲑⲉⲗⲡⲓⲥ ⲇⲉ ⲙⲉⲥ ϫⲓϣⲓⲡⲉ· ⲙⲉⲉⲩⲉ ⲉ ⲃⲟⲗ
ϫⲉ ⲑⲏⲇⲟⲛⲏ ⲙⲉⲛ ⲟⲩ ⲡⲣⲟⲥ ⲟⲩⲁ ⲡⲣⲏⲧⲉ ⲧⲉ· ⲧⲕⲟⲗⲁⲥⲓⲥ
Fol. 59 *b* col. 2 ⲇⲉ | ϩⲱⲱⲥ ⲟⲩϣⲁ ⲉⲛ̄ⲉϩ ⲧⲉ· ⲡⲁⲣⲉⲧⲉⲓ ⲙ̄ ⲡⲉϩⲗⲟϭ
ⲛ̄ ⲑⲏⲇⲟⲛⲏ· ⲉⲧⲃⲉ ⲡⲉ ⲙ ⲕⲁϩ ⲛ̄ ϩⲏⲧ̄ ⲛ ⲧ̄ⲕⲟⲗⲁⲥⲓⲥ·
ⲙ̄ⲡⲣ̄ ⲧⲣⲉ ⲡⲇⲓⲁⲃⲟⲗⲟⲥ ⲭⲣⲱ̄ ⲛ ⲛ̄ⲉⲛⲙⲉⲗⲟⲥ ⲛ̄ ⲑⲉ ⲛ̄
ϩⲉⲛⲥⲟⲟⲧⲉ· ϩⲁⲣⲉϩ ⲉ ⲣⲟⲕ ⲙ̄ⲡⲣ̄ ⲧⲣⲉ ϥϫⲟⲧⲕ̄ ϩⲓⲧⲙ̄
ⲡⲥⲟⲧⲉ ⲙ̄ ⲡⲗⲓⲃⲉ ⲛ̄ ⲑⲏ:

Ⲕⲥⲟⲟⲩⲛ ⲅⲁⲣ ϫⲉ ⲙⲛ̄ⲛ̄ⲥⲁ ⲧⲣⲉ ⲡⲗⲁⲟⲥ ϫⲓⲟⲟⲣ ⲛ̄
ⲑⲁⲗⲁⲥⲥⲁ ⲙ̄ ⲡⲟⲩⲱⲙⲥ̄· ⲁⲩⲱ ⲙⲥ̄ ⲇⲉ ϩⲱⲱϥ ϥϩⲓ |
Fol. 60 *a* col. 1 ⲥ̅ⲣ̅ⲓ̅ⲅ̅ ϫⲙ̄· ⲡⲕⲁϩ ϩⲓⲧⲙ̄ ⲡⲗⲓⲃⲉ ⲛ ⲑⲏ· ϭⲱϣⲧ̄ ⲉ ⲡϩⲓⲥⲉ ⲛ̄
ⲛⲉⲧ ⲙ̄ⲙⲁⲩ ⲛⲅ̄ ⲡⲱⲧ̄ ⲉ ⲃⲟⲗ ⲛ̄ ⲧⲉⲩϭⲓⲛϩⲉ̄· ⲉϣϫⲉ ⲙ̄ⲡⲉ
ⲡⲛⲟⲩⲧⲉ ϯⲥⲟ̄ ⲉ ⲛⲉⲕⲗⲁⲟⲥ (*sic*) ⲉⲧⲉ ⲛⲉⲧ ⲙ̄ⲙⲁⲩ ⲛⲉ·
ϥⲛⲁϯⲥⲟ̄ ϩⲱⲱⲕ ⲁⲛ ⲉ ⲣⲟⲕ ⲉⲕϣⲁⲛⲣ̄ ⲁⲙⲉⲗⲏⲥ·

Ⲉⲕϣⲁⲛ ⲁⲅⲱⲛⲓⲍⲉ ϭⲉ ϩⲙ̄ ⲡⲉⲕϩⲏⲧ ⲧⲏⲣϥ̄· ϩⲛ̄

ⲟⲩⲡⲓⲥⲧⲓⲥ ⲉⲥⲟⲩⲟϫ · | ⲕⲛⲁⲉⲩⲫⲣⲁⲛⲉ ϩⲙ̅ ⲡⲣⲁϣⲉ ⲙⲡ̅ Fol. 60 *a* col. 2
ⲡⲧⲉⲗⲏⲗ ⲡ̅ ϣⲁ ⲉⲛⲉϩ ·

Ⲡⲣⲟⲥⲉⲭⲉ ϭⲉ ⲟⲩⲛ ⲡ̅ ⲛⲁⲩ ⲛⲓⲙ ⲉ ⲛⲉï ⲥⲃⲟⲟⲩⲉ ⲉⲧ
ⲙⲏϩ ⲛ ⲟⲩϫⲁï ⲛⲧ̅ ϩⲁⲣⲉϩ ⲉ ⲣⲟⲟⲩ · ⲛⲧ̅ ϫⲟⲕⲟⲩ ⲉ ⲃⲟⲗ
ϫⲉ ⲕⲁⲥ ⲉⲣⲉ ⲧⲉⲧⲣⲓⲁⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ϫⲓⲉⲟⲟⲩ ϩⲣⲁï ⲡ̅ ϩⲏⲧⲕ̅
ⲡⲓⲱⲧ̅ ⲙⲡ̅ ⲡϣⲏⲣⲉ ⲙⲡ̅ ⲡⲉⲡⲛⲁ̅ ⲉⲧ ⲟⲩⲁⲁⲃ ϫⲓⲛ ⲡ̅
ⲧⲉⲛⲟⲩ ⲁⲩⲱ | ⲡ̅ ⲟⲩⲟⲉⲓϣ ⲛⲓⲙ ϣⲁⲁ ⲛ ⲁⲓⲱⲛ ⲧⲏⲣⲟⲩ Fol. 60 *b* col. 1
ⲛ ⲁⲓⲱⲛ ϩⲁⲙⲏⲛ :

✣ ✣ ✣ ✣ ✣ ✣ ✣ ✣

ⲁⲡⲁ ïⲱⲁⲛⲛⲟⲩ ⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲩ ·

LIKEWISE THE EXPLANATION OF APA JOHN, ARCHBISHOP OF CONSTANTINOPLE, CONCERNING SUSANNA.

ϨⲞⲘⲞⲒⲰⲤ ⲞⲨⲈⲜⲎⲄⲎⲤⲒⲤ Ⲛ̄ⲦⲈ ⲀⲠⲀ Ⲓ̈ⲰϨⲀⲚⲚⲎⲤ ⲠⲀⲢⲬⲎⲈⲠⲒⲤⲔⲞⲠⲞⲤ Ⲛ̄ ⲔⲰⲤⲦⲀⲚⲦⲒⲚⲞⲨⲠⲞⲖⲒⲤ ⲈⲦⲂⲈ ⲤⲞⲨⲤⲀⲚⲚⲀ ⲦⲠⲀⲄⲀⲢⲒ[ⲦⲎⲤ].

Ⲁⲛⲉⲓ̈ ⲟⲛ ϣⲁⲁ ⲣⲱⲧⲛ̄ ϩⲛ̄ ⲟⲩⲛⲟϭ ⲛ ⲉⲩⲕⲛⲱⲙⲱⲛ·
Fol. 60 *b* col. 2 ⲁⲛⲟⲛ ⲛⲉⲧ ⲭⲣⲩⲱⲥⲧⲉⲓ | ⲛⲏⲧⲛ̄ ⲙ̄ ⲡϣⲁϫⲉ· ⲧⲁⲣⲛ̄ ⲙⲉϩ
ⲡⲉⲧ ⲁⲣⲟⲛ ⲁⲛ· ⲕⲁⲧⲁ ⲑⲉ ⲉⲧ ⲉϣϣⲉ· ⲁⲗⲗⲁ ⲧⲁⲣⲛ̄ϯ
ⲙ̄ ⲡⲉⲧ ⲁⲣⲟⲛ ⲕⲁⲧⲁ ⲑⲉ ⲉⲧ ⲉⲩⲛ̄ⲧⲁⲛ ϥ̄ⲧⲟⲟⲧϥ̄ ⲙⲉⲛ
ⲙ̄ ⲡⲉⲛⲟⲩⲣⲟⲧ̄ ⲟⲩⲏⲛ̄· ⲁⲩⲱ ϥ̄ⲟⲩⲟϣⲥ̄ ⲉ ⲃⲟⲗ ⲉϯ ϩⲟⲩⲉ
ⲉ ⲡⲉⲧ ⲁⲣⲟⲛ· ⲧⲙⲛ̄ⲧϩⲏⲕⲉ ⲇⲉ ⲛ̄ ⲛⲉⲛϣⲁϫⲉ ϩⲉϫϩⲱϫ·
Fol. 61 *a* col. 1 ⲉⲧⲃⲉ ⲡⲁⲓ̈ ⲉⲁⲛ ⲛ̄ ϩⲉⲛⲛⲟϭ | ⲧⲛ̄ⲛⲁⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙ̄ⲙⲱⲧⲛ̄
ⲥ̄ⲣ̄ⲓ̄ⲉ̄ ⲉ ⲧⲣⲉ ⲧⲉⲧⲛ̄ϫⲓ ⲛ̄ ϩⲉⲛⲕⲟⲩⲓ̈· ⲉϣⲱⲡⲉ ⲇⲉ ⲉⲣϣⲁⲛ ⲟⲩⲁ̄
ϫⲓ ⲛ̄ ϩⲉⲛⲕⲟⲩⲓ̈· ⲛϥ̄ⲟⲩⲱϣⲥ̄ ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲟⲩⲣⲟⲧ̄ ⲙ̄
ⲡⲉϥϩⲏⲧ· ⲉⲓ̈ⲉ ⲧⲛ̄ⲛⲁϣⲱⲡⲉ ⲁⲛ ⲉⲛϣⲁⲁⲧ̄· ⲉⲣⲉ ⲡⲉⲧⲛ̄
ⲟⲩⲣⲟⲧ̄ ϫⲱⲕ ⲉ ⲃⲟⲗ· ⲙ̄ ⲡⲙⲉⲣⲟⲥ ⲉⲧ ⲛ̄ϣⲁⲁⲧ̄ ⲙ̄ⲙⲟϥ·

Fol. 61 *a* col. 2 Ⲕⲁⲓ ⲅⲁⲣ ⲛⲉ ⲡⲣⲟⲥⲫⲟⲣⲁ ⲉⲧ ϭⲟϫϥ̄ ⲙ̄ | ⲡϩⲏⲕⲉ ⲙⲛ̄
ⲛⲉⲧ ⲟⲩⲟϣⲥ̄ ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲣⲙ̄ⲙ̄ⲁⲟ̄· ⲉⲣϣⲁⲛ ⲡⲛⲟⲩⲧⲉ
ⲛⲁⲩ ⲉ ⲣⲟⲟⲩ ϣⲁϥϣⲟⲡⲟⲩ ⲉ ⲣⲟϥ ϩⲛ̄ ⲟⲩⲧⲁⲓ̈ⲟ̄ ⲉϥϣⲏϣ·
ⲛ̄ ⲙⲉϣⲁⲕ ϥⲛⲁⲧⲁⲓ̈ ⲉ ⲛⲁ ⲛϩⲏⲕⲉ ⲛ̄ ϩⲟⲩⲟ̄· ⲉ ⲃⲟⲗ ϫⲉ
ⲉϥϭⲱϣⲧ̄ ⲉ ⲡⲟⲩⲣⲟⲧ̄ ⲙ̄ ⲡϩⲏⲧ̄· ⲁⲩⲱ ⲉ ⲡⲁϣⲁⲓ ⲁⲛ ⲛ̄
ⲡⲉⲭⲣⲏⲙⲁ·

Ⲧⲁⲡⲟⲇⲏⲝⲓⲥ ϭⲉ ⲛ̄ ⲛⲁⲓ̈ ⲙⲁⲣⲉⲥϣⲱⲡⲉ ⲛⲏⲧⲛ̄ ⲉ ⲃⲟⲗ
Fol. 61 *b* col. 1 ϩⲓⲧⲙ̄ ⲡϣⲁϫⲉ | ⲛ̄ ⲧⲉⲭⲏⲣⲁ ⲛ̄ ϩⲏⲕⲉ· ⲧⲁⲓ̈ ⲉⲛⲧ
ⲁⲥⲛⲟⲩϫⲉ ⲙ̄ ⲡⲗⲉⲡⲧⲟⲛ ⲥⲛⲁⲩ ⲉ ⲡⲕⲁⲍⲟⲫⲩⲗⲁⲕⲓⲟⲛ·

Ⲁ ⲡⲧⲁⲓ̈ⲟ̄ ⲅⲁⲣ ⲛ̄ⲧⲉ ⲡⲣⲟⲥⲫⲟⲣⲁ ⲛ̄ⲧⲁⲓ̈ ⲁⲓ̈ⲁⲓ̈ ϩⲁⲧⲙ̄

ⲡϫⲟⲉⲓⲥ· ⲛ̄ ϩⲟⲩⲉ ⲉ ⲡⲛⲟⲩⲃ ⲉⲛⲧⲁ ⲛ̄ ⲣⲙⲙⲁⲟ̄ ⲛ̄ⲧⲉϥ ⲉ
ϩⲟⲩⲛ· ϫⲉ ⲉⲛ ⲉⲣⲉ ⲡⲛⲟⲩⲧⲉ ⲣ̄ ⲭⲣⲓⲁ ⲁⲛ ⲙ̄ ⲡⲛⲟⲩⲃ·
ⲁⲗⲗⲁ ⲛ ⲟⲩϩⲏⲧ̄ ⲉϥⲟⲩⲁⲁⲃ· ⲙⲛ̄ ⲟⲩⲡⲣⲟϩⲁⲓⲣⲉⲥⲓⲥ
ⲉⲥⲥⲟⲩⲧⲱⲛ ϩⲙ̄ ⲡ̄ ⲡⲉ | ⲧ ⲛⲁⲛⲟⲩ· ⲁⲩⲉⲓⲥ ϭⲉ ⲧⲉⲛⲟⲩ Fol. 61 *b* col. 2
ϩⲱⲱⲛ ⲧⲛ̄ⲟⲩⲉϣⲥ̄ ⲡⲉⲛϩⲏⲧ̄ ⲉ ⲃⲟⲗ ϩⲙ̄ ⲡⲧⲃ̄ⲃⲟ̄· ⲁⲩⲱ
ⲛ̄ⲧⲛ̄ ⲉⲓ̈ⲛⲉ ⲉ ϩⲟⲩⲛ ⲙ̄ ⲡϣⲁϫⲉ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲛ̄ⲧⲛ̄ⲕⲁⲁϥ
ⲛⲁⲛ· ⲛ̄ⲧⲛ̄ⲛⲟϫϥ̄ ⲉ ⲡⲉⲥⲏⲧ̄ ⲉ ϩⲉⲛⲕⲁⲍⲟⲫⲩⲗⲁⲕⲓⲟⲛ·
ⲙ̄ ⲯⲩⲭⲓⲕⲟⲛ· ⲉ ⲧⲣⲉ ⲛϯ ⲛⲏⲧⲛ̄ ⲙ̄ ⲡⲉⲧ ⲁⲣⲟⲛ·

Ϯⲉⲓ̈ⲣⲉ ⲅⲁⲣ ⲙ̄ ⲡⲙⲉⲉⲩⲉ ϫⲉ ⲁⲓ̈ⲉⲣⲏⲧ ⲛⲏⲧⲛ̄ ⲛ̄ ⲥⲁϥ·|
ⲉⲕⲩⲣⲩⲥⲥⲉ ⲛ ⲧ̄ⲙⲛⲧ̄ϫⲱⲱⲣⲉ ⲛ ⲧ̄ⲥⲟⲫⲣⲟⲥⲩⲛⲏ ⲛ̄ Fol. 62 *a* col. 1 ⲥⲡ̄ⲓ̄ⲍ̄
ⲥⲟⲩⲥⲁⲛⲛⲁ· ⲧⲁⲣⲉ ⲛⲁⲓ̈ ϣⲱⲡⲉ ⲛ̄ ϩⲏⲩ ⲛ̄ ϩⲁϩ· ⲛ̄ ⲑⲉ
ⲛ̄ⲧⲁ ⲡⲁⲅⲱⲛ ⲛ ⲓ̈ⲱⲥⲏⲫ ϩⲛ̄ ⲧⲉϥⲙⲛ̄ⲧϩⲁⲕ ⲙⲛ̄ ⲧⲉϥ-
ϭⲓⲛⲙⲓϣⲉ ⲱ̄ⲫⲉⲗⲉⲓ ⲛ̄ ϩⲁϩ·

Ⲛⲁⲣⲉⲥ ⲁⲅⲱⲛⲓⲍⲉ ϭⲉ ⲧⲉⲛⲟⲩ ⲛ̄ϭⲓ ⲥⲟⲩⲥⲁⲛⲛⲁ̄ ϩⲱⲱⲥ
ϩⲙ̄ ⲡⲉⲑⲉⲁⲧⲣⲟⲛ ⲉⲧ ⲙⲉϩ ⲙ̄ ⲙⲏⲏϣⲉ· ⲙⲁⲣⲉⲥ ⲁⲅⲱ|-
ⲛⲓⲍⲉ ϩⲙ̄ ⲡⲙⲁ̄ ⲉⲧ ⲉⲣⲉ ⲡⲛⲟⲩⲧⲉ ⲙⲛ̄ ⲛ̄ ⲁⲅⲅⲉⲗⲟⲥ ⲁⲩⲱ Fol. 62 *a* col. 2
ⲛ̄ ϩⲟⲟⲩⲧ ⲙⲛ̄ ⲛⲉ ϩⲓⲟⲙⲉ ⲛⲁⲩ ⲉ ⲣⲟⲥ ⲛ̄ ϩⲏⲧϥ̄· ⲧⲁⲣⲉ
ⲥⲧⲥⲁⲃⲉ ⲛ̄ ϣⲉⲉⲣⲉ ϣⲏⲙ ⲉ ⲕⲁⲧⲁⲫⲣⲟⲛⲉⲓ ⲙ̄ ⲡⲙⲟⲩ
ⲉⲧⲃⲉ ⲧⲙⲛ̄ⲧϩⲁⲕ̄·

Ⲥⲟⲩⲥⲁⲛⲛⲁ ⲧⲉⲓ ⲙⲁⲅⲁⲣⲓⲧⲏⲥ ⲉⲛ ⲉⲩⲉⲩⲅⲉⲛⲏⲥ ⲧⲉ ϩⲙ̄
ⲡⲉⲥⲅⲉⲛⲟⲥ· ⲉⲛⲉⲥⲉ ϩⲣⲁⲥ ϩⲙ̄ ⲡⲉⲥϩⲟ̄· ⲉⲥⲟⲧⲡ̄ ⲉ ϩⲟⲩⲛ
ⲉ ⲡⲉⲥ | ⲕⲟⲓⲧⲱⲛ ϫⲓⲛ ⲛ̄ ⲧⲉⲥⲙⲛ̄ⲧⲕⲟⲩⲓ̈· ⲉ ⲁⲥⲁⲓ̈ⲁⲓ̈ ϩⲛ̄ Fol. 62 *b* col. 1
ⲟⲩⲃⲓⲟⲥ ⲛ̄ ⲥⲩⲙⲛⲟⲥ· ⲛ̄ⲧ ⲉⲣⲉ ϥϯ ϩⲧⲏϥ ϫⲉ ⲛ̄ϭⲓ ⲡⲥⲁⲧⲁ-
ⲛⲁⲥ ⲉ ⲧⲉⲥⲙⲛ̄ⲧⲃⲣ̄ⲣⲉ· ⲁⲥⲧⲁⲁⲥ ⲉ ⲡϩⲱⲧⲣ̄ ⲙ̄ ⲡⲕⲁⲙⲙⲟⲥ
ⲕⲁⲧⲁ ⲡⲛⲟⲙⲟⲥ·

Ⲁⲩⲱ ⲛⲉⲥϩⲁⲣⲉϩ ⲉ ⲡⲙⲁ̄ ⲛ ⲛ̄ⲕⲟⲧⲕ̄ ⲙ̄ ⲡⲉⲥϩⲁⲓ̈ ⲙⲛ̄
ⲡⲇⲓⲕⲁⲓⲱⲙⲁ ⲙ̄ ⲡⲉⲥⲅⲁⲙⲙⲟⲥ ⲁϫⲛ̄ ⲧⲁⲕⲟϥ· ⲙ̄ⲡⲉ
ⲛⲉⲥⲃⲁⲗ ϣⲱⲡⲉ ϩⲛ̄ ⲟⲩϫⲏⲣ ⲉⲛⲉϩ· ⲉ ⲧⲣⲉ ⲥⲙⲉϣⲧ ⲡⲥⲁ
ⲛ ⲟⲩ | ϣⲏⲣⲉ ϣⲏⲙ ⲛ̄ ϣⲙ̄ⲙⲟ· ⲟⲩⲇⲉ ⲙ̄ⲡ ⲥⲕⲁ ⲛⲉⲥ- Fol. 62 *b* col. 2
ⲙⲁⲁϫⲉ ⲉⲛⲉϩ ⲉ ⲥⲱⲧⲙ̄ ⲉ ⲧⲟⲩⲗⲗⲉ ⲛ ⲛ ϫⲱ̄ ⲉⲧ ⲥⲟⲟϥ·
ⲟⲩⲇⲉ ⲙ̄ⲡ ⲥ̄ⲕⲁ ⲛⲉⲥϭⲃ̄ϣⲁ ⲉ ϩⲩⲇⲁⲛⲉ ⲛ̄ⲥⲁ ⲛⲉⲥϯ-
ⲛⲟⲩϥⲉ ⲛ ⲛ̄ ϩⲟⲓ̈ⲧⲉ ⲉⲧⲟⲩⲕⲁⲡⲛⲓⲍⲉ ⲙ̄ⲙⲟⲟⲩ·

Ϩⲁⲡⲗⲱⲥ ⲛⲉⲙ ⲉⲥⲥⲩⲛⲭⲱⲣⲉⲓ ⲛ̄ ⲗⲁⲁⲩ ⲛ̄ ⲛⲉⲥⲁⲓⲥ-
ⲑⲏⲥⲓⲥ ⲉ ⲧⲣⲉ ⲩⲃⲱϣ ϫⲉ ⲕⲁⲥ ⲉⲛⲉ ⲧⲙⲛ̄ⲧϩⲁⲕ | ⲉⲧⲟⲩ- Fol. 63 *a* col. 1 ⲥⲡ̄ⲓ̄ⲑ̄

ϩⲁⲣⲉⲥ ⲉ ⲣⲟⲥ ϩⲙ̄ ⲡⲉⲥϩⲏⲧ ⲧⲁⲕⲟ̄ ⲛ̄ ⲧⲉⲥⲯⲩⲭⲏ
ⲛⲥ̄ⲥⲗⲁⲁⲧⲉ ⲉ ⲡⲉⲥⲏⲧ̄ ⲉⲩϩⲩⲇⲟⲛⲏ ⲛ̄ ϣⲗⲟϥ ϩⲓⲧⲛ̄ ⲙ̄
ⲙⲟⲟⲗⲉ ⲛ̄ ⲧⲁⲡⲁⲧⲏ·

Ⲕⲁⲓ ⲅⲁⲣ ⲡⲉϩⲟⲩⲟ̄ ⲛ ⲛ̄ ⲛⲟⲃⲉ ϣⲁⲩϣⲱⲡⲉ ⲛ̄ ⲧⲉⲯⲩⲭⲏ
ⲉ ⲃⲟⲗ ϩⲓⲧⲛ̄ ⲛ ⲁⲓ[ⲥ]ⲑⲏⲥⲓⲥ· ⲉⲡⲉⲓ ⲇⲏ̄ ⲉⲣⲉ
ⲧⲉⲯⲩⲭⲏ ϣⲟⲟⲡ ϩⲙ̄ ⲡϩⲏⲧ̄ ⲛ̄ ⲑⲉ ⲛ̄ ⲟⲩⲡⲁⲣⲑⲉⲛⲟⲥ
Fol. 63 *a* col. 2 ⲉⲥϭⲣⲁϩⲧ̄ ϩⲙ̄ ⲡⲉⲥⲕⲟⲓⲧⲱⲛ· ⲉⲣⲉ ⲧϯⲉ ⲛ ⲁⲓ̈ | ⲥⲑⲏⲥⲓⲥ
ⲟ̄ ⲛⲁⲥ ⲛ̄ ϩⲙ̄ϩⲁⲗ· ⲛ ⲁⲓⲥⲑⲏⲥⲓⲥ ⲇⲉ ⲛⲉ ⲡⲃⲁⲗ ⲉⲧⲉ ⲡⲛⲁⲩ
ⲉ ⲃⲟⲗ ⲡⲉ· ⲙⲛ̄ ⲡⲥⲱⲧⲙ̄ ⲙⲛ̄ ⲡϣⲱⲗⲙ̄ ⲙⲛ̄ ⲡϫⲓϯⲡⲉ·
ⲙⲛ̄ ⲡϭⲙ̄ϭⲟⲙ ⲉⲣϣⲁⲛ ⲧⲙ̄ ⲗⲁⲁⲩ ϭⲉ ⲛ ⲁⲓⲥⲑⲏⲥⲓⲥ
ⲡⲗⲁⲛⲁ· ⲏ̄ ⲛ̄ⲥⲉⲧⲁⲕⲟ̄· ϣⲁⲣⲉ ⲧⲉⲯⲩⲭⲏ ϭⲱ̄ ϩⲁⲣⲓϩⲁⲣⲟⲥ
ⲉⲥⲟⲩⲟϫ ⲉϯ ⲟⲥⲉ·

Ⲉⲥϣⲁⲛϣⲱⲡⲉ ⲇⲉ ⲉ ⲧⲣⲉ ⲡⲃⲁⲗ ⲣⲓⲕⲉ ⲛ̄ⲥⲁ ⲡⲥⲁ ⲛ̄
Fol. 63 *b* col. 1 ⲟⲩϣⲏⲣⲉ ϣⲏⲙ ⲁⲩⲱ ⲛϥ̄ⲃⲉⲉ | ⲃⲉⲉ ⲧⲡⲉ̄ ⲛ̄ϭⲓ ⲡϩⲟⲉⲓⲙ ⲛ̄
ⲧⲉⲡⲏⲑⲩⲙⲓⲁ· ϣⲁⲣⲉ ⲑⲁⲧⲏⲩ ⲛ̄ ⲑⲏⲇⲟⲛⲏ ⲣⲁϩⲧⲥ̄ ⲛ̄
ⲧⲉⲩⲛⲟⲩ· ⲁⲩⲱ ϣⲁⲥⲡⲱϣⲥ̄ ⲉ ⲃⲟⲗ ⲛ ⲧ̄ⲙⲛⲧ̄ϩⲁⲕ· ⲛⲥ̄ⲃⲱⲕ
ⲛ̄ ⲧⲙ̄ⲧⲱ̄ ϩⲙ̄ ⲡⲛⲟⲃⲉ· ⲁⲩⲱ ϣⲁⲥⲃⲱⲕ ϩⲙ̄ ⲡϩⲁⲥⲉⲓ̈ⲉ
ⲉⲛⲧⲁ ⲇⲁⲩⲉⲓⲇ ⲃⲱⲕ ⲛ̄ ϩⲏⲧϥ̄· ⲡⲁⲓ̈ ⲗⲟⲓⲡⲟⲛ ⲉⲛⲧ ⲁϥⲱϣ
ⲉ ⲃⲟⲗ ⲉⲧⲃⲏⲏⲧϥ̄ ϫⲉ ⲁⲓ̈ⲉⲓ̈ ⲉ ⲛⲉⲧ ϣⲏⲕ ⲛ̄ ⲑⲁⲗⲁⲥⲥⲁ
Fol. 63 *b* col. 2 ⲟⲩϩⲁⲧⲏⲩ ⲧⲉ ⲛⲧⲁⲥⲟⲙⲥⲧ̄· ϩⲟⲙⲟⲓⲱⲥ | ⲟⲛ ⲉⲣϣⲁⲛ
ⲡⲥⲱⲧⲙ̄ ϣⲱⲡ̄ ⲉⲣⲟϥ ⲛ̄ ⲧⲉⲥⲙⲏ ⲉⲧ ⲛⲟⲧⲙ̄ ⲙⲛ̄ ⲧⲁⲡⲁⲧⲏ̄
ⲛ ⲛ̄ ϫⲱ̄ ⲉⲧ ⲥⲟⲟϥ ⲉⲧ ⲙ̄ⲙⲁⲩ· ⲛ̄ⲧⲉ ⲡϩⲏⲧ̄ ⲣⲓⲕⲉ
ⲛ̄ⲥⲱⲟⲩ· ϣⲁⲩⲥⲱⲕ ⲙ̄ⲙⲟϥ ⲉ ⲡⲉⲥⲏⲧ̄ ⲉⲡⲉⲩⲧⲁⲕⲟ̄·

Ⲡⲁⲗⲓⲛ ⲟⲛ ⲉⲣϣⲁⲛ ⲡϫⲓϯⲡⲉ ⲧⲁⲁϥ ⲉ ⲩⲁϣⲏ̄ ⲛ̄ϭⲓⲛⲟⲩⲱⲙ·
ⲙⲛ̄ ⲟⲩⲏⲣⲡ̄ ⲉϥⲟϣ ϣⲁϥⲥⲉⲕ ⲧⲉⲯⲩⲭⲏ ⲉ
Fol. 64 *a* col. 1 ⲡⲉⲥⲏⲧ̄ | ⲉⲩϩⲧⲟⲙⲧⲙ̄ ⲙⲛ̄ ⲟⲩϯϩⲉ· ⲁⲗⲗⲁ ⲡϣⲱⲗⲙ̄ ⲟⲛ
ⲥ̄ⲣ̄ⲕ̄ⲁ̄ ⲉϥϣⲁⲛϩⲩⲇⲁⲁⲛⲉ ⲛ̄ⲥⲁ ⲡⲉⲥⲧⲟⲓ̈ ⲉⲧ ⲛⲁⲛⲟⲩϥ ⲛ ⲛ̄ ⲥⲟϭⲛ
ⲙⲛ̄ ⲛ̄· ϣⲟⲩϩⲏⲛⲉ ϣⲁϥϣⲱⲡⲉ ϩⲛ̄ ⲟⲩⲁⲡⲁⲧⲏ̄· Ⲁⲩⲱ
ϣⲁϥⲙⲉⲣ ⲧⲉⲯⲩⲭⲏ ⲉ ϩⲟⲩⲛ ⲉ ⲧⲁⲡⲁⲧⲏ̄ ⲉⲧ ⲙ̄ⲙⲁⲩ
ⲛ̄ⲙ̄ⲙⲁϥ·

Ⲉⲣϣⲁⲛ ⲧⲉⲯⲩⲭⲏ ϭⲉ ⲛ̄ ϩⲁⲕ ϣⲱⲡⲉ ϩⲛ̄ ⲛⲁⲓ̈ ϣⲁⲥⲣ̄
Fol. 64 *a* col. 2 ⲑⲉ ⲛ̄ ⲟⲩⲡⲁⲣⲑⲉⲛⲟⲥ ⲉ ⲁⲩⲡⲁⲣⲁⲇⲓⲇⲟⲩ ⲙ̄ | ⲙⲟⲥ ⲉ ⲃⲟⲗ
ϩⲓ ⲧⲟⲟⲧⲟⲩ ⲛ̄ ⲛⲉⲥϩⲙ̄ϩⲁⲗ ⲁⲩⲱ ⲉ ⲁⲥⲥⲗⲁⲁⲧⲉ ⲉ ⲡⲉⲥⲏⲧ̄
ⲉ ⲡⲛⲟⲃⲉ ⲙⲛ̄ ⲧⲙⲛ̄ⲧ ⲁⲧ ⲁⲙⲁϩⲧⲉ·

Ⲕⲁⲓ ⲅⲁⲣ ⲉⲣϣⲁⲛ ⲧⲙⲛ̄ⲧ ⲁⲧ ⲁⲙⲁϩⲧⲉ ϩⲟϣⲥ̄ ⲉ ϩⲟⲩⲛ
ⲉ ⲧⲉⲯⲩⲭⲏ ϣⲁⲥⲣ̄ ⲡⲉⲥⲙⲟⲧ̄ ⲛ ⲟⲩⲣⲉϥϫⲓⲟⲩⲉ ⲁⲩⲱ
ϣⲁⲥⲃⲱⲕ ⲉ ϩⲟⲩⲛ ⲉⲛⲧⲁⲙⲓⲟⲛ ⲙ̄ ⲡϩⲏⲧ̄ ⲛ̄ⲥⲁⲁϥ ⲛ
ⲉⲣⲏⲙⲟⲥ· ⲁⲩⲱ ⲛ̄ⲥ̄ⲕⲁⲁϥ ⲕⲁ ϩⲏⲩ ⲛ ⲧ̄ⲙⲛⲧϩⲁⲕ· ⲛⲉⲣⲉ
ⲧⲉⲓ ⲙⲁⲅⲁ|ⲣⲓⲁ ϭⲉ ⲛ̄ ⲥϩⲓⲙⲉ ⲉⲧⲉ ⲥⲟⲩⲥⲁⲛⲛⲁ ⲧⲉ· ⲉ Fol. 64 *b* col. 1
ⲁⲥⲁⲥⲫⲁⲗⲓⲍⲉ ⲛ̄ ⲛⲉⲥⲃⲁⲗ ⲙⲛ̄ ⲛⲉⲥϭⲓϫ ⲙⲛ̄ ⲛⲉⲥⲟⲩⲉ- ⲥⲣⲕ̄ⲃ̄
ⲣⲏⲧⲉ· ⲙⲛ̄ ⲡⲉⲥⲗⲁⲥ ⲙⲛ̄ ⲛⲉⲥϭⲃ̄ϣⲁ̄· ⲙⲛ̄ ⲡⲉⲥⲭⲏⲙⲁ
ⲧⲏⲣϥ̄ ⲛ̄ ⲛⲉⲥⲁⲓⲥⲑⲏⲥⲓⲥ· ⲁⲩⲱ ⲛⲉⲥϣⲟⲟⲡ̄ ⲛⲁⲙⲉ
ⲕⲁⲧⲁ ⲡ̄ϣⲁϫⲉ ⲙ̄ ⲡⲥⲟⲫⲟⲥ ⲛ̄ ⲑⲉ ⲛ ⲟⲩⲕⲏⲡⲟⲥ ⲉϥϣⲟⲧⲙ̄
ⲙⲛ̄ ⲟⲩⲡⲏⲅⲏ ⲉⲥⲧⲟⲟⲃⲉ ϫⲉ ⲉⲛⲉ ⲗⲁⲁⲩ ⲥⲩⲗⲁ ⲙ̄ⲙⲟⲥ·
ⲁⲩⲱ|ⲉ ⲧⲁⲕⲉ ⲡⲙⲁ̄ ⲛ̄ ⲟⲩⲱϩ ⲛ ⲛ̄ ϣⲟⲩϩⲛⲏⲉ ⲙⲛ̄ Fol. 64 *b* col. 2
ⲧⲙⲛⲧ̄ϩⲁⲕ ⲁⲩⲱ ⲉⲥⲱϥⲧ̄ ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲙⲁ̄ ⲉⲧ ⲙ̄ⲙⲁⲩ
ⲙ̄ ⲡⲥⲁ ⲛ ⲧ̄ⲡⲏⲅⲏ ⲛ ⲧ̄ⲥⲟⲫⲣⲟⲥⲩⲛⲏ·

Ⲧⲁï ϭⲉ ⲁⲩⲉⲡⲏⲑⲩⲙⲉï ⲉ ⲣⲟⲥ ⲛ̄ϭⲓ ⲡⲉⲡⲣⲉⲥⲃⲏⲧⲉⲣⲟⲥ
ⲥⲛⲁⲩ ⲛⲁï ⲉⲧⲟⲩⲙⲉⲉⲩⲉ ⲉ ⲣⲟⲟⲩ ϫⲉ ⲛ̄ⲧⲟⲟⲩ ⲉⲧϥ̄ϩⲙ̄ⲙⲉ
ⲙ̄ ⲡⲗⲁⲟⲥ· ⲁⲩⲱ ⲛⲁï ⲛⲉⲩϣⲟ|ⲟⲡ ϩⲙ̄ ⲡⲣⲱⲕϩ̄ ⲛ̄ Fol. 65 *a* col. 1
ⲧⲉⲩⲉⲡⲏⲑⲩⲙⲓⲁ̄ ⲁⲩϣⲓⲡⲉ ⲧⲁⲙⲉ ⲛⲉⲩⲉⲣⲏⲩ ⲉ ⲡⲣⲱⲕϩ̄ ⲥⲣⲕ̄ⲅ̄
ⲉⲧϫⲉⲣⲟ̄ ϩⲙ̄ ⲡⲉⲩϩⲏⲧ̄:

Ⲁⲥϣⲱⲡⲉ ⲛ ⲟⲩϩⲟⲟⲩ ⲉ ⲧⲣⲉ ⲡⲟⲩⲁ̄ ⲡⲟⲩⲁ̄ ⲙ̄ⲙⲟⲟⲩ
ⲃⲱⲕ ϩⲛ̄ ⲟⲩϩⲱⲡ̄ ⲛ̄ⲥⲉϯ ϩⲧⲏⲩ ⲉ ⲥⲟⲩⲥⲁⲛⲛⲁ̄· ⲁⲩⲱ
ⲁⲩϩⲉ ⲉ ⲛⲉⲩⲉⲣⲏⲩ· ⲛ̄ⲧ ⲉⲣ ⲟⲩϫⲛ ⲉ ⲛⲉⲩⲉⲣⲏⲩ ⲁⲩϩⲟ|
ⲙⲟⲗⲟⲅⲉⲓ ⲛ̄ ⲛⲉⲩⲉⲣⲏⲩ ⲙ̄ ⲡϩⲱⲃ· ⲧⲟⲧⲉ ⲁⲩⲥⲙⲛ̄ Fol. 65 *a* col. 2
ⲧⲟⲟⲧⲟⲩ ⲙⲛ̄ ⲛⲉⲩⲉⲣⲏⲩ ⲉ ϫⲱⲕ ⲉ ⲃⲟⲗ ⲛ ⲧⲡⲣⲁ-
ⲝⲓⲥ ⲙ̄ ⲡⲛⲟⲃⲉ· ⲁⲩⲱ ⲧⲕⲟⲓⲛⲱⲛⲓⲁ ⲛ ⲧ̄ⲕⲁⲕⲓⲁ·
ⲛⲉⲩⲡⲁⲣⲁⲧⲏⲣⲉⲓ ⲉⲩⲟⲩⲟⲉⲓϣ ϫⲉ ⲉⲩⲛⲁϩⲉ ⲉ ⲣⲟⲥ
ⲙⲁⲩⲁⲁⲥ·

Ⲁⲥϣⲱⲡⲉ ⲇⲉ ⲛ̄ ⲟⲩϩⲟⲟⲩ ⲉ ⲧⲣⲉ ⲥⲟⲩⲥⲁⲛⲛⲁ ⲃⲱⲕ|
ⲉ ϩⲟⲩⲛ ⲉ ⲡⲕⲏⲡⲟⲥ ⲙ̄ ⲡⲉⲥϩⲁï ⲉ ⲧⲣⲉ ⲥϫⲱⲕⲙ̄ ⲙ̄ⲙⲁⲩ Fol. 65 *b* col. 1
ⲕⲁⲧⲁ ⲧⲉⲥⲥⲩⲛⲏⲑⲓⲁ ⲙ̄ ⲡⲛⲁⲩ ⲙ̄ ⲡⲕⲁⲩⲙⲁ· ⲁⲩⲱ
ⲁⲥϫⲟⲟⲩ ⲉ ⲃⲟⲗ ⲛ̄ ⲛⲉⲥϩⲙ̄ϩⲁⲗ ⲉ ⲧⲣⲉ ⲩⲉïⲛⲉ ⲛⲁⲥ
ⲛⲟⲩϩⲟⲥⲙ̄ ⲙⲛ̄ ⲟⲩⲁⲛϫⲓⲣ·

Ⲁ ⲛⲉ ⲡⲣⲉⲥⲃⲏⲧⲉⲣⲟⲥ ⲡⲱⲧ̄ ⲉ ϩⲣⲁï ⲉ ϫⲱⲥ· ϩⲛ̄
ⲟⲩϣⲥ̄ⲛⲉ ⲛ̄ ⲑⲉ ⲛ̄ ϩⲉⲛⲟⲩⲱⲛϣ̄ ⲉϫⲛ̄ ⲟⲩϩⲓⲁⲓⲃⲉ ⲛ ⲉⲥⲟⲟⲩ·
ⲁⲩⲁⲙⲁϩⲧⲉ ⲙ̄ⲙⲟⲥ ⲉⲩ|ⲟⲩⲱϣ ⲉ ⲉïⲣⲉ ⲛ̄ⲙ̄ⲙⲁⲥ ⲙ̄ Fol. 65 *b* col. 2

ⲡϩⲱⲃ ⲉⲧ ⲥⲟⲟϥ ⲛ̅ ⲧⲉⲩⲉⲡⲏⲑⲩⲙⲓⲁ· ⲛⲉⲣⲉ ⲥⲟⲩⲥⲁⲛⲛⲁ̅
ⲇⲉ ϩⲛ̅ ⲧⲙⲏⲏⲧⲉ ⲙ̅ ⲡⲉⲡⲣⲉⲥⲃⲏⲧⲉⲣⲟⲥ ⲥⲛⲁⲩ· ⲛⲁⲓ ⲉⲧ
ϩⲟⲟⲩ ⲛ̅ ϩⲟⲩⲟ̅ ⲉ ⲛ ⲙⲟⲩⲓ̈ ⲉⲛⲧⲁ ⲇⲁⲛⲓⲏⲗ ϣⲱⲡⲉ ϩⲛ̅
ⲧⲉⲩⲙⲏⲏⲧⲉ·

Ⲛⲉ ⲙⲛ̅ ϩⲙ̅ϩⲁⲗ ⲇⲉ ϩⲁⲧⲏⲥ ⲟⲩⲇⲉ ⲣⲙ̅ ⲣⲁⲩⲏ̅·
Fol. 66 a col. 1 ⲥ̅ⲣ̅ⲕ̅ⲉ̅ ⲟⲩⲇⲉ ⲣⲙ̅ ⲛ̅ⲥⲟⲟⲩⲛ ⲟⲩⲇⲉ ϣⲉⲉ|ⲣⲉ ϣⲏⲙ· ⲛⲉⲙ ⲛ̅
ⲡⲉⲧ ⲛⲁⲃⲟⲏⲑⲉⲓ ⲉ ⲣⲟⲥ ⲉⲁ ⲗⲁⲁⲩ ⲛ̅ⲥⲁ· ⲉ ⲙⲏⲧⲧⲉⲓ ⲉ
ⲡⲛⲟⲩⲧⲉ ⲙⲁⲩⲁⲁϥ ⲡⲁⲓ̈ ⲉⲧ ϭⲱϣⲧ̅ ⲉ ϫⲱⲥ· ⲉ ⲃⲟⲗ
ϩⲛ̅ ⲧⲡⲉ·

Ⲉⲛⲉⲩⲛ̅ϣϭⲟⲙ ⲙⲉⲛ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲡⲉ ⲉⲕⲱⲗⲩ
ⲙ̅ⲙⲟⲟⲩ ⲡⲉ· ⲁⲗⲗⲁ ⲁϥⲥⲩⲛⲭⲱⲣⲉⲓ ⲛⲁⲩ ⲉ ⲧⲣⲉ
ⲡⲁⲅⲱⲛ ⲥⲩⲛϩⲓⲥⲧⲁ· ϫⲉ ⲕⲁⲥ ⲉⲩⲛⲁϭⲱⲗⲡ̅ ⲉ ⲃⲟⲗ|
Fol. 66 a col. 2 ⲛ̅ϭⲓ ⲛⲉⲩϣⲟϫⲛⲉ ⲉⲑ ⲏⲡ· ϫⲉ ⲉⲣⲉ ⲧⲙⲛ̅ⲧϩⲁⲕ ⲛ̅ ⲥⲟⲩ-
ⲥⲁⲛⲛⲁ ⲛⲁϭⲱⲗⲡ̅ ⲉ ⲃⲟⲗ ⲛ̅ ⲧⲙⲛ̅ⲧ ⲁⲧ ⲁⲙⲁϩⲧⲉ ⲛ̅
ⲛⲉ ⲡⲣⲉⲥⲃⲏⲧⲉⲣⲟⲥ ⲁⲩⲱ ⲛ̅ ⲧⲉⲓ̈ ϩⲉ̅ ⲛ̅ⲧⲉ ⲛⲉϩⲓⲟⲙⲉ ϩⲉ
ⲉⲩⲙⲁ̅ ⲛ̅ϫⲓ ⲥⲃⲱ̅ ⲉ ⲛⲁⲛⲟⲩϥ ⲉ ⲃⲟⲗ ϩⲓⲧⲛ̅ ⲧⲙⲛ̅ⲧ-
ϫⲱⲱⲣⲉ ⲛ̅ ⲥⲟⲩⲥⲁⲛⲛⲁ̅·

Ⲛⲉⲣⲉ ⲟⲩⲛⲟϭ ϭⲉ ⲙ̅ ⲙⲓϣⲉ ⲡⲟⲣϣ ⲉ ⲃⲟⲗ ⲙⲛ̅ ⲟⲩⲛⲟϭ|
Fol. 66 b col. 1 ⲛ ⲁⲅⲱⲛ· ⲁⲩⲱ ⲛⲉⲣⲉ ⲟⲩϩⲱⲃ ⲉϥϩⲟⲣϣ̅ ϩⲓϫⲛ̅ ⲥⲟⲩ-
ⲥⲁⲛⲛⲁ̅ ⲛ̅ ϩⲟⲩⲉ ⲉ ⲓ̈ⲱⲥⲏⲫ· ⲓ̈ⲱⲥⲏⲫ ⲙⲉⲛ ⲅⲁⲣ ⲟⲩ-
ϩⲟⲟⲩⲧ ⲡⲉ ⲉϥⲙⲓϣⲉ ⲙⲛ̅ ⲟⲩⲥϩⲓⲙⲉ ⲙⲁⲩⲁⲁⲥ·

Ⲧⲁⲓ̈ ⲇⲉ ⲟⲩⲥϩⲓⲙⲉ ⲧⲉ ⲉⲥⲙⲓϣⲉ ⲟⲩⲃⲉ ϩⲟⲟⲩⲧ̅ ⲥⲛⲁⲩ·
ⲉⲩϭⲙ̅ϭⲟⲙ ϩⲙ̅ ⲡⲉⲩϩⲱⲃ· ⲁⲩⲱ ⲧⲉϣⲡⲏⲣⲉ ⲧⲉ ϫⲉ ⲉ
ⲛⲉⲥⲙⲓϣⲉ ⲟⲩⲃⲉ ⲛⲁⲓ̈· ϩⲛ̅ ⲟⲩⲡⲁⲣⲁⲇⲓⲥⲟⲥ ⲡⲙⲁ̅ ⲉⲛⲧⲁ
Fol. 66 b col. 2 ⲡϩⲟϥ|ϭⲙ̅ϭⲟⲙ ⲉ ⲁⲡⲁⲧⲁ ⲛⲉⲩϩⲁ̅ ⲛ̅ϩⲏⲧϥ̅· ⲛⲉⲩⲛⲟϭ
ⲡⲉ ⲡⲉⲓ ⲑⲉⲁⲧⲣⲟⲛ ⲁⲩⲱ ⲛⲉϥⲛⲟⲧⲙ̅ ⲛⲉⲩⲛⲟϭ ⲙⲉⲛ ⲡⲉ
ⲉ ⲃⲟⲗ ϫⲉ ϩⲉⲛⲡⲣⲉⲥⲃⲏⲧⲉⲣⲟⲥ ⲛⲉ ⲉⲩϫⲱ ⲙ̅ⲙⲟⲥ ϫⲉ
ⲉⲩⲟ̅ ⲛ̅ ⲛⲟϭ ⲙ̅ ⲡⲗⲁⲟⲥ ⲛⲉⲧ ⲙⲓϣⲉ ϩⲙ̅ ⲡⲉⲓ ⲁⲕⲱⲛ·

Ⲛⲉϥⲛⲟⲧⲙ̅ ⲇⲉ ⲟⲛ ⲡⲉ ⲉⲧⲃⲉ ⲧⲙⲛ̅ⲧϩⲁⲕ ⲛ ⲟⲩⲥϩⲓ|
Fol. 67 a col. 1 ⲥ̅ⲣ̅ⲕ̅ⲍ̅ ⲙⲉ ⲛ̅ϭⲱⲃ· ⲉⲛⲧ ⲁⲥϭⲙ̅ϭⲟⲙ ⲉϯ ⲟⲩⲃⲉ ⲛⲉⲓ̈ ⲛⲟϭ· ⲛ̅ⲧ
ⲉⲣⲉ ⲛⲁⲓ̈ ϭⲉ ⲥⲃ̅ⲧⲱⲧⲟⲩ ⲉ ⲙⲓϣⲉ ϩⲓ ⲟⲩⲥⲟⲡ̅·

Ⲁ ⲙ ⲡⲏⲩⲉ ⲟⲩⲱⲛ̅ ⲁ ⲛ ⲥⲁⲗⲡⲓⲅ̅ⲝ̅ ⲱϣ ⲉⲃⲟⲗ· ⲁ
ⲡⲁⲅⲱⲛ ϣⲱⲡⲉ ⲉϥⲥⲃ̅ⲧⲱⲧ̅· ⲁⲩⲱ ⲁ ⲡⲁⲅⲱⲛⲟⲑⲉⲧⲏⲥ ⲙ̅
ⲙ̅ⲉ ϭⲱϣⲧ̅ ⲉ ⲃⲟⲗ ϩⲛ̅ ⲧⲡⲉ· ⲉⲛⲉⲩⲑⲉⲱⲣⲉⲓ ⲡⲉ ⲛϭⲓ

ⲡⲙⲏⲏ | ϣⲉ ⲛ ⲛ̄ ⲁⲅⲅⲉⲗⲟⲥ ⲉ ⲃⲟⲗ ϩⲙ̄ ⲡϫⲓⲥⲉ · ⲛⲉⲣⲉ Fol. 67 *a* col. 2
ⲡϩⲟϥ ⲉⲛⲉⲣⲅⲉⲓ ⲡⲉ ϩⲛ̄ ⲛⲉⲓ̈ ⲡⲁⲣⲁⲛⲟⲙⲟⲥ ⲙ̄ ⲡⲣⲉⲥⲃⲏ-
ⲧⲉⲣⲟⲥ ⲁⲩⲱ ⲉⲛⲉⲣⲉ ⲧⲡⲓⲥⲧⲓⲥ ϩⲱⲱⲥ ϭⲙ̄ϭⲟⲙ ϩⲛ̄ ⲧⲉⲓ̈
ⲥϩⲓⲙⲉ ⲛ̄ ϩⲁⲕ ·

ⲁⲩⲱ ⲛⲉⲣⲉ ⲟⲩⲛⲟϭ ⲛ̄ ⲣⲟⲟⲩϣ ⲡⲉ ϩⲓ ⲧⲉⲩⲙⲏⲧⲉ ϩⲓ
ⲟⲩⲥⲟⲡ · ⲛⲉ ⲡⲣⲉⲥⲃⲏⲧⲉⲣⲟⲥ ⲙⲉⲛ ϫⲉ ⲉⲛⲉ ⲟⲩⲥϩⲓⲙⲉ |
ϭⲟⲧⲡⲟⲩ · ⲥⲟⲩⲥⲁⲛⲛⲁ ⲇⲉ ϩⲱⲱⲥ ϫⲉ ⲉⲛ ⲉⲥϩⲉ ⲉ ⲃⲟⲗ ϩⲛ̄ Fol. 67 *b* col. 1
ⲧⲙⲛ̄ⲧϩⲁⲕ · ⲁⲩⲱ ⲛ̄ ⲇⲁⲓⲙⲱⲛ ⲛⲉⲩⲥⲟⲃⲧⲉ ⲛⲉⲩⲟⲯⲱⲛⲓⲟⲛ ⲛ̄ ⲛⲉⲓ̈ ⲡⲁⲣⲁⲛⲟⲙⲟⲥ · ⲛ ⲁⲅⲅⲉⲗⲟⲥ ⲇⲉ ϩⲱⲟⲩ
ⲛⲉⲩⲥⲟⲃⲧⲉ ⲛ̄ ⲛⲉⲩⲧⲁⲓ̈ⲟ̄ ⲛ̄ ⲥⲟⲩⲥⲁⲛⲛⲁ̄ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲧⲡⲉ̄ ·
ⲁⲩⲱ ⲛⲉⲓ̈ ⲡⲁⲣⲁⲛⲟⲙⲟⲥ ⲙⲉⲛ ⲁⲩⲁⲙⲁϩⲧⲉ ⲙ̄ⲙⲟⲥ
ⲁⲩⲙⲓϣⲉ ⲛⲙ̄ⲙⲁⲥ ϩⲙ̄ ⲡⲉⲩϣⲁϫⲉ ⲛ̄ ϣⲟⲣⲡ̄ ⲉⲩϫⲱ |
ⲙ̄ⲙⲟⲥ ϫⲉ ⲁⲛⲟⲛ ⲛⲉ ⲡⲣⲉⲥⲃⲏⲧⲉⲣⲟⲥ ⲙ̄ ⲡⲗⲁⲟⲥ · ⲁⲛⲟⲛ Fol. 67 *b* col. 2
ⲁⲩⲡⲓⲥⲧⲉⲩⲉ ⲛⲁⲛ ⲙ̄ ⲡⲛⲟⲙⲟⲥ ⲙⲛ̄ ⲧⲉⲝⲟⲩⲥⲓⲁ · ⲉ ⲃⲱⲗ
ⲁⲩⲱ ⲉ ⲙⲟⲩⲣ ⲛ̄ ϩⲱⲃ ⲛⲓⲙ · ⲙⲛ̄ ⲗⲁⲁⲩ ϭⲉ ⲙ̄ ⲡⲉⲓ̈
ⲙⲁ̄ ⲉϥⲛⲁⲩ ⲉ ⲣⲟⲛ ·

ⲡⲓⲑⲉ ϭⲉ ⲛⲁⲛ ⲛ̄ⲧⲉⲥϣⲱⲡⲉ ⲛⲙ̄ⲙⲁⲛ · ⲧⲛ̄ϣⲟⲟⲡ ⲅⲁⲣ
ϩⲛ̄ ⲧⲟⲩⲉⲡⲏⲑⲩⲙⲓⲁ · ⲉⲣϣⲁⲛ ⲧⲙ̄ ⲡⲓⲑⲉ ϭⲉ ⲛⲙ̄ | ⲙⲁⲛ Fol. 68 *a* col. 1 ⲥⲣⲕⲏ̄
ⲧⲛ̄ⲛⲁⲣ̄ ⲙⲛ̄ⲧⲣⲉ ⲛ̄ ⲛⲟⲩϫ ⲉⲣⲟ̄ · ϫⲉ ⲉⲛ ⲉⲣⲉ ⲟⲩϣⲏⲣⲉ
ϣⲏⲙ ϣⲟⲟⲡ ⲛⲙ̄ⲙⲉ · ⲁⲩⲱ ⲉⲧⲃⲉ ⲡⲁⲓ̈ ⲁⲣϫⲟⲟⲩ ⲉ ⲃⲟⲗ
ⲛ ⲟⲩϩⲙ̄ϩⲁⲗ ·

ⲁⲛⲁⲩ ϭⲉ ϫⲉ ⲁ ⲟⲩⲏⲣ̄ ϩⲱⲃ ⲉϥⲛⲁϣⲧ̄ ⲕⲱⲧⲉ ⲉ
ⲥⲟⲩⲥⲁⲛⲛⲁ̄ ⲧⲉⲓ̈ ⲥϩⲓⲙⲉ ⲙⲁⲩⲁⲁⲥ · ⲟⲩⲙⲛ̄ⲧⲣⲉϥϩⲓⲗⲁ̄ ·
ⲟⲩϩⲱⲃ ⲉϥⲥⲟⲟϥ · ⲟⲩⲁⲡⲓⲗⲏ̄ ⲉⲩⲁⲅⲓⲗⲉ ⲛⲁⲥ ⲙ̄ ⲡⲙⲟⲩ |
ⲟⲩⲕⲁⲧⲁⲕⲛⲱⲥⲏⲥ ⲉ ⲧⲣⲉ ⲡ̄ⲗⲁⲟⲥ ⲧⲏⲣϥ̄ ⲥⲱⲃⲉ ⲛ̄ⲥⲱⲥ · Fol. 68 *a* col. 2
ⲟⲩⲙⲟⲥⲧⲉ ⲉ ⲧⲣⲉ ⲛⲉⲥϩⲁⲓ̈ ⲙⲉⲥⲧⲱⲥ ⲙⲛ̄ ⲛⲉⲥⲥⲩⲅⲅⲉⲛⲏⲥ ·
ⲟⲩϩⲏⲃⲉ ⲛ̄ⲧⲉ ⲛⲉⲥⲣⲙ̄ ⲣⲁⲩⲏ̄ ⲙⲛ̄ ⲛⲉⲥⲣⲙ̄ ⲛⲏⲓ̈ ·

ϩⲁⲡⲁⲝ ϩⲁⲡⲗⲱⲥ ⲟⲩⲕⲁⲧⲏⲗⲩⲥⲓⲥ ⲙ̄ ⲡⲉⲥⲛⲓ̈ ⲧⲏⲣϥ̄ ·
ⲁⲗⲗⲁ ⲙ̄ⲡⲉ ⲗⲁⲁⲩ ϩⲛ̄ ⲛⲉⲓ ⲙⲟⲕⲙⲉⲕ ϭⲙ̄ϭⲟⲙ ⲉ ⲧⲉⲓ
ⲥϩⲓⲙⲉ ⲛ̄ ϩⲁⲕ̄ · ⲛⲉⲣⲉ ⲧⲉⲥϩⲉⲗⲡⲓⲥ | ⲅⲁⲣ ⲙⲛ̄ ⲡⲉⲥϩⲏⲧ̄ Fol. 68 *b* col. 1
ⲧⲁϫⲣⲏⲩ ⲉϫⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲛ ⲧⲡⲉ̄ ·

ⲁⲥⲁϣⲁϩⲟⲙ ⲇⲉ ⲛ̄ϭⲓ ⲥⲟⲩⲥⲁⲛⲛⲁ̄ · ⲁⲩⲱ ⲡⲉϫⲁⲥ ϫⲉ
ϯϩⲏϣ ⲥⲁ̄ ⲥⲁ̄ ⲛⲓⲙ · ⲉⲓ̈ϣⲁⲛⲣ̄ ⲡⲁⲓ̈ ⲅⲁⲣ ϯⲛⲁⲙⲟⲩ ·
ⲉⲓ̈ϣⲁⲛ ⲧⲙ̄ ⲁⲁϥ ⲇⲉ ϯⲛⲁⲣ̄ ⲃⲟⲗ ⲁⲛ ⲉ ⲛⲉⲧⲛ̄ϭⲓϫ ·

ⲡⲗⲏⲛ ⲥ̅ⲥⲟⲧⲡ̅ ⲛⲁⲓ̈ ⲉ ⲧⲙ̅ ⲉⲓ̈ⲣⲉ ⲙ̅ ⲡⲁⲓ̈ ⲉⲉⲓ̈ ⲉ ϩⲣⲁⲓ̈ ⲉ ⲛⲉⲧⲛ̅ϭⲓϫ
Fol. 68 *b* col. 2 ⲛ̅ ϩⲟⲩⲉ ⲉⲣ̅ ⲛⲟⲃⲉ ⲙ̅ⲡⲉ ⲙⲧⲟ̅ ⲉ ⲃⲟⲗ | ⲙ̅ ⲡϫⲟⲉⲓⲥ :
ⲟⲩⲟⲓ̈ ⲛⲁⲓ̈ ⲛⲁϣⲟⲟⲥ ⲉ ϯⲙⲉⲉⲩⲉ ⲉ ⲣⲟⲟⲩ ϫⲉ ⲥⲉⲙⲟⲟⲛⲉ
ⲙ̅ⲙⲟⲓ̈· ϯⲛⲁⲩ ⲉ ⲣⲟⲟⲩ ⲉⲩⲟ̅ ⲛ̅ ⲟⲩⲱ̅ⲛϣ̅ ⲙ̅ ⲡⲁⲕⲱⲧⲉ·

Ⲛ̅ ⲙⲁ ⲙ̅ ⲙⲟⲟⲛⲉ ⲉ ϯⲙⲉⲉⲩⲉ ⲉ ⲣⲟⲟⲩ ⲉ ⲙⲉⲛⲉ ⲡϫⲟⲓ̈
ⲛ̅ ⲧⲁ ⲯⲩⲭⲏ ⲉ ⲣⲟⲟⲩ· ⲛⲁⲓ̈ ⲁⲓ̈ϭⲛ̅ⲧⲟⲩ ⲉⲩⲱⲙⲥ̅ ⲙ̅ⲙⲟⲓ̈
Fol. 69 *a* col. 1 ⲛ̅ ϩⲟⲩⲉ ⲉⲩⲭⲓⲙⲱⲛ ⲉϥⲛⲁϣⲧ̅· ⲙ̅ⲡⲣ̅ ⲙⲉⲉⲩⲉ | ϭⲉ ϫⲉ
ⲥⲣⲗⲁ ϯⲛⲁⲣ̅ ϩⲟⲧⲉ ϩⲏⲧ ⲧⲏⲩⲧⲛ̅ ⲛ̅ⲧⲁⲡⲓⲑⲉ ⲙ̅ⲙⲱⲧⲛ̅· ⲛ̅ⲧⲁϫⲱϩⲙ̅
ⲛ̅ ⲧⲁ ⲙⲛ̅ⲧϩⲁⲕ· ϯⲛⲁϯ ϣⲓⲡⲉ ⲁⲛ ⲛ̅ ⲛⲁ ⲉⲓ̈ⲟⲧⲉ·

Ϯⲛⲁⲥⲱϣ[1] ⲁⲛ ⲛ̅ ⲧⲁⲙⲛ̅ⲧⲉⲩⲅⲉⲛⲏⲥ· ϯⲛⲁϯ ⲗⲩⲡⲏ
ⲁⲛ ⲙ̅ ⲡⲁϩⲁⲓ̈· ϯⲛⲁⲃⲱⲗ ⲉ ⲃⲟⲗ ⲁⲛ ⲛ̅ ⲧⲙⲣ̅ⲣⲉ ⲙ̅
Fol. 69 *a* col. 2 ⲡⲁϩⲱⲧⲣ̅· ⲉ ϯ ⲧⲏϭ (?) ⲉ ⲣⲟϥ ⲛ̅ ϩⲏⲧⲥ̅ | ϯⲛⲁⲥⲱⲧⲙ̅ ⲁⲛ
ⲛ̅ⲥⲁ ⲛⲉⲧⲛ̅ ϣⲁϫⲉ ⲛ ⲁⲧ ⲥⲃⲱ̅·

Ϯⲛⲁⲥⲟⲧⲡ̅ⲥ ⲛⲁⲓ̈ ⲉ ⲙⲟⲩ ϩⲛ̅ ⲟⲩⲙⲟⲩ ⲛ̅ ϫⲓⲛϭⲟⲛⲥ̅
ⲛ̅ ϩⲟⲩⲉ ⲉⲩⲙⲁ ⲛ ⲛ̅ⲕⲟⲧⲕ̅ ⲉϥⲥⲟⲟϥ· ⲡⲁϩⲁⲓ̈ ϩⲁⲧⲏⲓ̈
ⲕⲁⲛ ϩⲙ̅ ⲡⲥⲱⲙⲁ ⲁⲛ· ⲁⲗⲗⲁ ϩⲙ̅ ⲡⲟⲩⲱϣ ⲙ̅ ⲡⲁϩⲏⲧ·

Ⲁⲩⲱ ⲡϩⲟ̅ ⲛⲁ ⲉⲓ̈ⲟⲧⲉ ϩⲁⲧⲏⲓ̈ ⲛ̅ ⲛⲁⲩ ⲛⲓⲙ· Ⲁⲣⲓ
Fol. 69 *b* col. 1 ϩⲟⲧⲉ ϭⲉ ϩⲱⲧ ⲧⲏⲩⲧⲛ̅ | ϩⲏⲧϥ̅ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲉⲧ ⲛⲁⲩ ⲉ
ⲣⲟⲛ· ϣⲓⲡⲉ ϩⲏⲧⲟⲩ ⲛ ⲛ̅ ⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ϩⲁⲧⲏⲛ ⲛ̅
ⲧⲉⲩϣⲏ ⲙⲛ̅ ⲡⲉϩⲟⲟⲩ· ⲉⲓ̈ⲙⲉ ⲉⲣⲱⲧⲛ̅ ϫⲉ ⲛ̅ⲧⲉⲧⲛ̅ ⲛⲓⲙ·
ⲥⲟⲩⲛ̅ ⲡⲛⲟⲙⲟⲥ ⲧⲉⲧⲛ̅ⲱϣ ⲙ̅ⲙⲟϥ·

Ⲡⲛⲟⲙⲟⲥ ⲅⲁⲣ ⲱϣ ⲉ ⲃⲟⲗ ϫⲉ ⲉⲛⲉ ⲕⲉⲡⲛⲟⲩⲙⲉⲓ ⲉ ⲉⲓⲙⲉ
ⲙ̅ ⲡⲉⲧ ϩⲓⲧⲟⲩⲱⲕ· ⲁⲩⲱ ⲛ̅ⲧ ⲉⲣⲉ ⲥϫⲉ ⲛⲁⲓ̈ ⲁⲥⲱϣ ⲉ ⲃⲟⲗ·
Fol. 69 *b* col. 2 ⲉⲥⲟⲩⲱϣ ⲉ ⲧⲣⲉ | ϩⲉⲛⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲓ̈ ⲛ̅ⲥⲉⲣ̅ ⲙⲛ̅ⲧⲣⲉ ⲛ̅ ⲧⲉⲩⲁⲧⲁⲝⲓⲁ· ⲁⲩⲱϣ ⲉ ⲃⲟⲗ ϩⲱⲟⲩ ⲛ̅ϭⲓ ⲛⲉ ⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ·

Ⲁⲩⲱ ⲉⲓⲥ ⲛ̅ ϩⲙ̅ϩⲁⲗ ⲛ̅ ⲥⲟⲩⲥⲁⲛⲛⲁ̅ ⲙⲛ̅ ⲛⲉⲥϣⲉⲉⲣⲉ
ϣⲏⲙ ⲁⲩⲡⲱⲧ̅ ⲉ ϩⲟⲩⲛ̅ ⲁⲩⲛⲁⲩ ⲉ ⲛⲉ ⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ
ⲉⲩⲧⲟⲛϩ̅ ⲛ̅ⲙⲙⲁⲥ·

Fol. 70 *a* col. 1 Ⲁⲩⲱ ⲛ̅ⲧ ⲉⲣⲉ ⲛⲉ ⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ϫⲱ̅ ⲛ̅ | ⲛⲉⲩϣⲁϫⲉ·
ⲥⲣⲗⲅ ⲁⲩϫⲓ ϣⲓⲡⲉ ⲉⲙⲁⲧⲉ ⲛ̅ϭⲓ ⲛ̅ ϩⲙ̅ϩⲁⲗ ϫⲉ ⲙ̅ⲡ ⲟⲩⲥⲱⲧⲙ̅
ⲉ ϣⲁϫⲉ ⲛ̅ ⲧⲉⲓ̈ ⲙⲓⲛⲉ ⲉ ϩⲟⲩⲛ ⲉ ⲥⲟⲩⲥⲁⲛⲛⲁ̅ ⲉⲛⲉϩ·

Ⲁⲥϣⲱⲡⲉ ⲇⲉ ⲙ̅ ⲡⲉϥⲣⲁⲥⲧⲉ ⲁⲩⲛⲟϭ ⲙ̅ ⲙⲏⲏϣⲉ

---

[1] Here there is a small erasure, or one letter may be wanting after ϣ.

ⲥⲱⲟⲩϩ ⲉ ϩⲟⲩⲛ· ⲉⲧⲓ ⲅⲁⲣ ⲉⲣⲉ ⲡⲙⲏϣⲉ ϣⲟⲟⲡ̅ ϩⲁ
ⲡⲉϫⲣⲟ̅· ⲁⲩⲱ ⲉⲛⲉⲣⲉ ⲡϩⲁⲡ̅ ϣⲟⲟⲡ ϩⲁ ⲡⲉⲕⲗⲟⲙ· ⲁ
ⲡⲗⲁ|ⲟⲥ ⲧⲏⲣϥ̅ ⲥⲱⲟⲩϩ ⲉ ϩⲟⲩⲛ ⲛ̅ ϩⲟⲟⲩⲧ̅ ⲙⲛ̅ ⲛⲉ Fol. 70 *a* col. 2
ϩⲓⲟⲙⲉ ⲙⲛ̅ ⲛ̅ ϣⲏⲣⲉ ⲕⲟⲩⲓ̈· Ⲁ ⲡⲉⲑⲉⲁⲧⲣⲟⲛ ⲣ̅ ⲟⲩⲛⲟϭ
ⲉⲙⲁⲧⲉ·

Ⲛ̅ ⲣⲱⲙⲉ ⲉⲧ ⲙ̅ ⲡⲉⲥⲛⲧ̅ ⲉⲛⲉⲩⲥⲟⲟⲩⲛ ⲁⲛ ϫⲉ ⲉⲩⲛⲁⲩⲉⲟⲟⲩ·
ⲛⲉⲧ ⲛ̅ ⲧⲡⲉ̅ ⲇⲉ ⲛ̅ⲧⲟⲟⲩ ⲉⲛⲉⲩⲉⲓ̈ⲙⲉ ⲡⲉ ⲉ ϩⲱⲃ
ⲛⲓⲙ·

Ⲁ ⲛⲉ ⲡⲣⲉⲥⲃⲏⲧⲉⲣⲟⲥ ⲇⲉ ⲉⲓ̈ ⲉⲩⲙⲏϩ ⲙ̅ ⲡⲁⲣⲁⲛⲟⲙⲓⲁ·
ⲁⲩⲱ ⲁⲩⲙⲟⲩⲧⲉ ⲉ ⲥⲟⲩⲥⲁⲛⲛⲁ̅|ⲛ̅ ⲑⲉ ⲉⲛ ⲉⲣⲉ ⲛⲏ̅ Fol. 70 *b* col. 1
ⲙⲉⲉⲩⲉ ⲉ ⲣⲟⲥ· ⲛ̅ⲧ ⲁⲩⲙⲟⲩⲧⲉ ⲉ ⲣⲟⲥ ⲉⲩϣⲓⲡⲉ ⲙⲛ̅
ⲟⲩⲙⲟⲩ ⲛ̅ ⲑⲉ ⲉⲧϥ̅ⲙⲉⲉⲩⲉ ⲣⲟⲥ ⲛ̅ϭⲓ ⲡⲉⲕⲣⲓⲧⲏⲥ ⲙ̅ ⲙⲉ
ⲛ̅ⲧ ⲁⲩⲙⲟⲩⲧⲉ ⲉ ⲣⲟⲥ ⲉⲩⲱⲛϩ̅ ⲙⲛ̅ ⲟⲩⲉⲟⲟⲩ· ⲛ̅ ϣⲁ ⲉⲛⲉϩ·

Ⲡⲉϫⲁⲩ ϭⲉ ⲛ̅ ⲛⲁϩⲣⲙ̅ ⲡⲗⲁⲟⲥ ϫⲉ ϫⲟⲟⲩ ⲛ̅ⲥⲁ
ⲥⲟⲩⲥⲁⲛⲛⲁ̅ ⲧϣⲉⲉⲣⲉ ⲛ̅ ⲭⲉⲗⲕⲓⲁⲥ· ⲛ̅ⲧⲟ|ⲟⲩ ⲇⲉ ⲁⲩϫⲟⲟⲩ· Fol. 70 *b* col. 2
ⲁⲩⲱ ⲁⲥⲉⲓ̈ ⲛ̅ⲧⲟⲥ ⲙⲛ̅ ⲛⲉⲥⲉⲓ̈ⲟⲧⲉ ⲙⲛ̅ ⲛⲉⲥⲥⲩⲅⲅⲉⲛⲏⲥ
ⲧⲏⲣⲟⲩ ⲙⲛ̅ ⲛⲉⲥϣⲏⲣⲉ·

Ⲁⲥⲉⲓ̈ ⲇⲉ ⲛ̅ϭⲓ ⲥⲟⲩⲥⲁⲛⲛⲁ̅ ϩⲱⲥ ⲉⲥⲙ̅ϣⲁ̅ (*sic*) ⲙ̅ ⲡⲙⲟⲩ·
ⲉⲧⲃⲉ ⲧⲉⲥⲙⲛⲧ̅ϩⲁⲕ ⲉⲧ ⲟϣ· ⲁⲩⲱ ⲛⲉⲥⲁϣⲁϩⲟⲙ ⲉⲥϩⲏϣ
ⲉ ⲃⲟⲗ ⲁⲛ ϫⲉ ⲉⲥⲛⲁⲙⲟⲩ· Ⲁⲗⲗⲁ ϫⲉ ⲉⲥⲛⲁⲕⲱ̅ ⲛ
ⲟⲩⲣⲁⲛ ⲉϥϩⲟⲟⲩ|ⲛ̅ ⲛⲉⲥⲉⲓⲟⲧⲉ· ⲁⲩⲱ ⲟⲩⲛⲟϭⲛⲉϭ ⲙ̅ Fol. 71 *a* col. 1
ⲡⲉⲥⲅⲉⲛⲟⲥ ⲧⲏⲣϥ̅· ⲥ̅ⲣ̅ⲗ̅ⲇ̅

Ⲛⲉ ⲙⲛ̅ⲧⲁⲥ ⲙⲛⲧ̅ⲣⲉ ⲅⲁⲣ ⲙ̅ⲙⲁⲩ ϩⲁ ⲡϩⲱⲃ ⲉⲛⲧ
ⲁⲩⲧⲟϭϥ̅ ⲉ ⲣⲟⲥ ϩⲙ̅ ⲡ̅ⲡⲁⲣⲁⲇⲓⲥⲟⲥ· ⲛⲉⲣⲉ ϩⲁϩ ⲁϣⲁϩⲟⲙ
ϩⲁ ⲣⲟⲥ· ⲛⲉⲥⲉⲓ̈ⲟⲧⲉ ⲙⲛ̅ ⲛⲉⲥϣⲃⲉⲉⲣ̅ ⲙⲛ̅ ⲛⲉⲥⲥⲩⲅⲅⲉⲛⲏⲥ
ⲙⲛ̅ ⲛⲉⲥⲣⲙ̅ⲣⲁⲩⲏ̅· ⲁⲩⲱ ⲛⲉⲣⲉ ⲡⲉⲥϩⲁⲓ̈ ⲣ̅ ϩⲏⲃⲉ̅ ⲙⲛ̅|
ⲡⲉϥⲏⲓ̈ ⲧⲏⲣϥ̅ ⲉⲩⲛⲉϩⲡⲉ ⲧⲏⲣⲟⲩ· ⲛ̅ⲧⲟⲥ ⲇⲉ ϩⲱⲱⲥ ⲉⲛⲉⲥⲙⲟⲕϩ̅ ⲛ̅ ϩⲏⲧ̅ ⲉⲥⲟⲕⲙ̅· Fol. 71 *a* col. 2
ⲉⲥⲣⲓⲙⲉ ⲉⲥϩⲉϫϩⲱϫ· ⲉⲥϣⲟⲟⲡ̅
ϩⲛ̅ ⲟⲩⲛⲟϭ ⲛ̅ ⲑⲃⲃⲓⲟ̅· ⲁⲥⲉⲓ̈ ⲁⲥⲁϩⲉ ⲣⲁⲧⲥ̅ ϩⲛ̅ ⲧⲙⲏⲏⲧⲉ
ⲛ̅ ⲟⲩⲟⲛ ⲛⲓⲙ·

Ⲁⲩⲱ ⲛⲉⲣⲉ ⲡⲙⲏⲏϣⲉ ⲧⲏⲣϥ̅ ⲁϩⲉ ⲣⲁⲧϥ̅ ⲉⲩⲛⲁⲩ
ⲉ ⲣⲟⲥ· ⲡⲁ ⲛ̅ ⲁⲅⲅⲉⲗⲟⲥ ⲙⲛ̅ ⲡⲁ ⲛ̅ ⲣⲱⲙⲉ: ⲁⲩ|ⲁⲩⲧⲱⲟⲩⲛ Fol. 71 *b* col. 1
ⲛ̅ϭⲓ ⲡⲉⲡⲣⲉⲥⲃⲏⲧⲉⲣⲟⲥ ⲥⲛⲁⲩ ϩⲙ̅ ⲡⲉⲩⲥⲭⲏⲙⲁ̅
ⲛ̅ ϣⲱⲥⲉ ϩⲉⲛⲟⲩⲱⲛϣ̅ ⲛⲉ· ⲁⲩⲱ ⲉⲣⲉ ⲫⲟϥ ⲛ̅ ⲣⲉϥϯ

ϣⲧⲟⲩⲏⲧ̅· ϣⲁϫⲉ ϩⲣⲁï ⲛ̅ ϩⲏⲧⲟⲩ· ⲁⲩⲕⲱ ⲇⲉ ⲛ̅
ⲛⲉⲩϭⲓϫ ⲉ ϩⲣⲁï ⲉ ϫⲱⲥ· ⲁⲩⲱ ⲡⲉϫⲁⲩ ϫⲉ ⲉⲛⲙⲟⲟϣⲉ
ⲛ̅ⲥⲁϥ ϩⲛ̅ ⲧⲉϣⲏⲛ̅ ⲙⲁⲩⲁⲁⲛ·

Ⲁ ⲧⲁï ⲉï ⲉ ϩⲟⲩⲛ ⲙⲛ̅ ϩⲙ̅ϩⲁⲗ ⲥⲛ̅ⲧⲉ· ⲁⲩⲱ|
Fol. 71 *b* col. 2 ⲁⲥϫⲟⲟⲩ ⲉ ⲃⲟⲗ ⲛ ⲛ̅ ϩⲙ̅ϩⲁⲗ ⲁⲥϣⲧⲁⲙ ⲛ ⲛ̅ ⲣⲟ̅ ⲛ̅
ⲧⲉϣⲏⲛ· ⲁϥⲉï ⲉ ϩⲟⲩⲛ ϣⲁ ⲣⲟⲥ ⲛ̅ϭⲓ ⲟⲩϩⲣ̅ϣⲓⲣⲉ
ⲡⲁï ⲉ ⲛⲉϥⲕⲏⲡ̅ ⲁϥϣⲱⲡⲉ ⲛ̅ⲙ̅ⲙⲁⲥ·

Ⲛ̅ⲧ ⲉⲣⲉ ⲛⲛⲁⲩ ⲇⲉ ⲁⲛⲟⲛ ⲉ ⲧⲡⲁⲣⲁⲛⲟⲙⲓⲁ ⲉⲛϩⲏⲡ̅
ϩⲛ̅ ⲟⲩⲕⲗ̅ϫⲉ ϩⲙ̅ ⲡ̅ⲡⲁⲣⲁⲇⲓⲥⲟⲥ ⲁⲛⲡⲱⲧ̅ ⲉ ϩⲣⲁï ⲉ ϫⲱⲟⲩ·
Fol. 72 *a* col. 1 ⲁⲩⲱ ⲡⲏ ⲙⲉⲛ ⲙ̅ⲡ | ⲛ̅ ⲉϣⲁⲙⲁϩⲧⲉ ⲙ̅ⲙⲟϥ· ⲉ ⲃⲟⲗ
ⲥⲣⲗⲍ ϫⲉ ϥϭⲙ̅ϭⲟⲙ ⲛ̅ ϩⲟⲧⲉ ⲉ ⲣⲟⲛ· ⲁⲩⲱ ⲁϥⲟⲩⲱⲛ ⲛ ⲛ̅
ⲣⲟ̅ ⲁϥⲡⲱⲧ ⲉ ⲃⲟⲗ· ⲁⲛⲁⲙⲁϩⲧⲉ ⲇⲉ ⲛ̅ ⲧⲁï ⲁⲛϫⲛⲟⲩⲥ
ϫⲉ ⲛⲓⲙ ⲡⲉ ⲡⲉï ϩⲣ̅ϣⲓⲣⲉ ⲉⲧ ⲛ̅ ⲛⲉⲙⲉ̅·

Ⲛ̅ⲧⲟⲥ ⲇⲉ ⲙ̅ⲡ ⲥ̅ⲟⲩⲱϣ ⲉ ϫⲟⲟϥ ⲉ ⲣⲟⲛ· ⲁⲩⲱ ⲛⲁï
ⲛⲉⲧⲛ̅ ⲣ̅ ⲙⲛ̅ⲧⲣⲉ ⲙ̅ⲙⲟⲟⲩ· ⲉ ⲁⲛⲛⲁⲩ ⲉ ⲣⲟⲟⲩ· Ⲁⲩⲡⲓⲥⲧⲉⲩⲉ
ⲛⲁⲩ ⲛ̅ϭⲓ ⲧ̅ⲥⲩⲛⲁⲅⲱⲅⲏ ⲧⲏⲣⲥ̅ ϩⲱⲥ ⲡⲣⲉⲥⲃⲩⲧⲉ|ⲣⲟⲥ
Fol. 72 *a* col. 2 ϩⲓ ⲣⲉϥϯ ϩⲁⲡ̅ ⲁⲩⲱ ⲁⲩϭⲁïⲟ̅ ⲙ̅ⲙⲟⲥ ⲉ ⲧⲣⲉ ⲥⲙⲟⲩ·
ⲛⲉⲩϫⲓ ϭⲉ ⲛ̅ ⲥⲟⲩⲥⲁⲛⲛⲁ̅ ⲉ ⲃⲟⲗ ⲉ ⲧⲣⲉ ⲩⲙⲟⲟⲩⲧⲉ̅·
ⲁⲩⲱ ⲛⲉ ⲙⲛ̅ ⲗⲁⲁⲩ ⲉïⲣⲉ ⲙ̅ ⲡⲉⲕⲃⲁ̅ ⲛ̅ ⲧⲙⲉ ⲛ̅ⲥⲁ
ⲡⲛⲟⲩⲧⲉ ⲙⲁⲩⲁⲁϥ· ⲡⲁï ⲉⲛⲧⲁϥ ⲥⲩⲛⲭⲱⲣⲉⲓ ⲉ ⲧⲣⲉ
ⲛⲁï ϣⲱⲡⲉ· ϫⲉ ⲕⲁⲥ ⲉ ⲃⲟⲗ ϩⲓ ⲧⲟⲟⲧⲟⲩ ⲙ̅ ⲡⲉⲥⲛⲁⲩ
ⲉⲣⲉ ⲧⲉ ⲧⲉⲡⲣⲁⲝⲓⲥ ⲙ̅ ⲡⲟⲩⲁ̅ ⲡⲟⲩⲁ̅ ⲁⲩⲱⲛϩ̅ ⲉ ⲃⲟⲗ
Fol. 72 *b* col. 1 ⲉⲥϫⲏⲕ | ⲉ ⲃⲟⲗ· ⲧⲕⲁⲕⲓⲁ ⲙⲉⲛ ⲙⲛ̅ ⲧⲙⲛ̅ⲧ ⲁⲧ ⲁⲙⲁϩⲧⲉ
ⲥⲣⲗⲑ ⲙⲛ̅ ⲧⲙⲛ̅ⲧⲣⲉϥϩⲓⲗⲁ̅ ⲛⲙ̅ ⲡⲁⲣⲁⲛⲟⲙⲟⲥ· ⲡⲧⲱⲕ ⲇⲉ ⲉ
ϩⲟⲩⲛ ⲛ̅ ⲥⲟⲩⲥⲁⲛⲛⲁ̅ ϣⲁ ϩⲣⲁï ⲉ ⲡⲙⲟⲩ·

Ⲕⲛⲁⲩ ϫⲉ ⲡⲛⲟⲩⲧⲉ ⲱⲃϣ̅ ⲙ̅ⲙⲟϥ ⲉⲙ ⲡⲓⲥⲧⲟⲥ ⲛ ⲁϣ
ⲛ̅ ϩⲉ· ⲁⲩⲱ ϣⲁϥⲕⲁⲁⲩ ⲛ̅ⲥⲱϥ ⲉ ⲧⲣⲉ ϥⲇⲟⲕⲓⲙⲁⲍⲉ
ⲙ̅ⲙⲟⲟⲩ· ⲛ̅ ⲑⲉ ⲙ̅ ⲡⲛⲟⲩⲃ ϩⲛ̅ ⲟⲩⲙⲁ ⲛ ⲟⲩⲱⲧϩ̅·
Fol. 72 *b* col. 2 ⲉϥϩⲟⲧϩⲧ̅ ⲛ ⲛ̅ ⲇⲓⲕⲁⲓⲟⲥ ϩⲛ̅ | ϩⲉⲛⲡⲓⲣⲁⲥⲙⲟⲥ ⲥⲉⲩϣⲟⲃⲉ·

Ⲧⲁï ⲅⲁⲣ ⲧⲉ ⲑⲉ ⲛ̅ⲧⲁϥϣⲁⲁⲥ ⲛ ⲁⲃⲣⲁϩⲁⲙ· ⲁϥϫⲓ
ⲅⲁⲣ ⲛ̅ ïⲥⲁⲕ ⲉ ⲧⲣⲉ ϥⲧⲁⲗⲟϥ ⲉ ϩⲣⲁï ⲛ̅ ϭⲗⲓⲗ·
ⲁϥⲕⲱⲧ̅ ⲙ̅ ⲡⲉⲑⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ· ⲁⲩⲱ ⲛⲉⲣⲉ ⲡⲉⲥⲟⲟⲩ
ϣⲟⲟⲡ̅ ⲁⲛ ⲡⲉ· ⲁϥϩⲱⲣϭ̅ ⲛ ⲛ̅ ϣⲉ̅ ⲉϫⲱϥ· ⲁⲩⲱ ⲉⲛⲉ
ⲙⲛ̅ ⲟïⲗⲉ ⲙ̅ⲙⲁⲩ ⲡⲉ· ⲁϥϫⲓ ⲛ ⲧ̅ϭⲟⲣⲧⲉ ⲉ ⲛⲉϥϭⲓϫ·

ⲁⲩⲱ ⲁϥ | ϯ ⲙ̄ ⲡⲉϥ ⲛ̄ⲡⲟⲉⲓ̈ ⲉ ⲓ̄ⲥⲁⲕ ⲉⲕⲟⲟⲛⲥϥ̄ ⲁⲩⲱ ⲛ̄ Fol. 73 *a* col. 1
ⲧⲉⲩⲛⲟⲩ ⲁ ⲡⲛⲟⲩⲧⲉ ⲧⲣⲉ ϥⲥⲉⲕ ⲧⲟⲟⲧϥ̄ ⲉ ⲣⲟϥ ϩⲛ̄ ⲥ̄ⲣ̄ⲙ̄ⲁ̄
ⲟⲩⲥⲙⲏ·

Ⲏ̄ ⲧⲁⲓ̈ ϭⲉ ⲛⲁⲓ̈ ϫⲉ ⲕⲁⲥ ⲡⲟⲩⲁ̄ ⲡⲟⲩⲁ̄ ⲙ̄ⲙⲟⲛ ⲉⲩ-
ϣⲁⲛⲡⲓⲣⲁⲍⲉ ⲙ̄ⲙⲟϥ· ⲛϥ̄ϩⲱⲛ ⲉ ϩⲟⲩⲛ ⲉ ⲡⲙⲟⲩ ⲉⲛ
ⲉϥⲣ̄ ⲁⲧ ϩⲉⲗⲡⲓⲍⲉ ⲉ ⲧⲃⲟⲏⲑⲉⲓⲁ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲁⲗⲗⲁ ⲉ
ⲧⲣⲉ ϥϭⲱϣⲧ̄ ϩⲏⲧⲥ̄ ϣⲁⲛⲧⲉⲥⲉⲓ̈ ⲛⲁϥ· ⲉ ⲡϩⲁⲉ̄ | ⲛⲉⲩϫⲓ Fol. 73 *a* col. 2
ϭⲉ ⲛ̄ ⲥⲟⲩⲥⲁⲛⲛⲁ̄ ⲉ ⲃⲟⲗ ⲉ ⲧⲁⲕⲟⲥ· ⲁⲩⲱ ⲉⲛⲉ ⲙⲛ̄
ⲗⲁⲁⲩ ⲛ̄ ⲃⲟⲏⲑⲉⲓⲁ ⲙ̄ ⲡⲉⲥⲕⲱⲧⲉ·

Ⲛ̄ⲧ ⲉⲣⲉ ⲥⲛⲁⲩ ⲇⲉ ϫⲉ ⲙⲛ̄ ⲗⲁⲁⲩ ⲛ̄ ⲃⲟⲏⲑⲉⲓⲁ ϩⲛ̄
ⲛ̄ ⲣⲱⲙⲉ· ⲁⲥⲡⲱⲧ̄ ⲉ ⲣⲁⲧϥ̄ ⲙⲛ̄ ⲃⲟⲏⲑⲟⲥ ⲉⲧ ϩⲛ̄ ⲧⲡⲉ·
ⲡⲙⲛ̄ⲧⲣⲉ ⲉⲧ ⲛ̄ϩⲟⲧ̄· ⲡⲃⲁⲗ ⲛ ⲁⲧ ⲛ̄ⲕⲟⲧⲕ̄· ⲁⲩⲱ ⲡⲉϫⲁⲥ
ϫⲉ ⲡⲛⲟⲩⲧⲉ ⲡϣⲁ ⲉⲛⲉϩ ⲡⲉⲧ ⲉⲓ̈ⲙⲉ ⲉ ⲛⲉⲧ ϩⲏⲡ̄ ϩⲙ̄
ⲡϩⲏⲧ̄· | ⲡⲉⲧ ⲥⲟⲟⲩⲛ ⲛ̄ ϩⲱⲃ ⲛⲓⲙ ⲉⲙⲡⲁⲧ ⲟⲩϣⲱⲡⲉ· Fol. 73 *b* col. 1
ⲛ̄ⲧⲟⲕ ⲙⲁⲩⲁⲁⲕ ⲡⲉⲧ ⲥⲟⲟⲩⲛ ϫⲉ ⲛ̄ⲧⲁ ⲛⲁⲓ̈ ⲣ̄ ⲙⲛ̄ⲧⲣⲉ
ⲛ̄ ⲛⲟⲩϫ ⲉ ⲣⲟⲓ̈· ⲁⲩⲱ ⲉⲓⲥ ϩⲏⲏⲧⲉ ⲁⲛⲟⲕ ϯⲛⲁⲙⲟⲩ
ⲉⲙⲡ ⲉⲓ̈ⲣ̄ ⲗⲁⲁⲩ ⲛ̄ ⲛⲉⲧ ⲉⲣⲉ ⲛⲁⲓ̈ ⲣ̄ ⲙⲛ̄ⲧⲣⲉ ⲛ̄ ⲛⲟⲩϫ
ⲉ ⲣⲟⲓ̈ ⲉⲧⲃⲏⲏⲧⲟⲩ·

Ⲁⲩⲱ ⲁϥⲥⲱⲧⲙ̄ ⲉ ⲣⲟⲥ ⲛ̄ϭⲓ ⲡⲉ ⲛⲧⲁϥϫⲟⲟⲥ ϫⲉ ⲉⲧⲓ
ⲉⲕϣⲁϫⲉ ϯⲛⲁϫⲟⲟⲥ ϫⲉ ⲉⲓⲥ ϩⲏⲏⲧⲉ ϯ ⲙ̄ ⲡⲉⲓ̈ ⲙⲁ·
ⲉⲩϫⲓ ⲇⲉ ⲙ̄ⲙⲟⲥ ⲉ | ⲃⲟⲗ ⲉ ⲧⲁⲕⲟⲥ· ⲉⲓⲥ ϩⲏⲏⲧⲉ ⲁ ⲡⲛⲟⲩⲧⲉ Fol. 73 *b* col. 2
ⲧⲟⲩⲛⲉⲥ ⲡⲉ ⲡⲛⲁ̄ ⲉⲧ ⲟⲩⲁⲁⲃ ϩⲛ̄ ⲟⲩϣⲏⲣⲉ ϣⲏⲙ ⲉ
ⲡⲉϥⲣⲁⲛ ⲡⲉ ⲇⲁⲛⲓⲏⲗ· ⲁⲩⲱ ⲁϥⲱϣ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲟⲩⲛⲟϭ
ⲛ̄ ⲥⲙⲏ̄ ϫⲉ ϯ ⲟⲩⲁⲁⲃ Ⲁⲛⲟⲕ ⲉ ⲡⲉⲥⲛⲟϥ ⲛ̄ ⲧⲁⲓ̈·
ⲁϥⲕⲟⲧϥ̄ ⲇⲉ ϣⲁ ⲣⲟϥ ⲛ̄ϭⲓ ⲡⲗⲁⲟⲥ· ⲁⲩⲱ ⲡⲉϫⲁⲩ
ϫⲉ ⲟⲩ ⲡⲉ ⲡⲓϣⲁϫⲉ ⲉⲧ ⲕ̄ϫⲱ ⲙ̄ⲙⲟⲥϥ̄· ⲛ̄ⲧⲟⲕ· ⲛ̄ⲧⲟϥ
ⲇⲉ ⲁϥⲁϩⲉ ⲣⲁ | ⲧϥ̄ ϩⲛ̄ ⲧⲉⲩⲙⲏⲏⲧⲉ· Fol. 74 *a* col. 1

Ⲁⲩⲱ ⲡⲉϫⲁϥ ϫⲉ ⲙⲏ̄ ⲛ̄ⲧⲉⲧⲛ̄ ϩⲉⲛⲁⲑⲏⲧ ⲛ̄ ⲧⲉⲓ̈ ϩⲉ ⲥ̄ⲣ̄ⲙ̄ⲅ̄
ⲡⲏⲓ̈ ⲙ̄ ⲡⲓⲏ̄ⲗ̄ ⲕⲧⲉ ⲧⲏⲩⲧⲛ̄ ⲉ ⲡⲙⲁ̄ ⲛ̄ ϯϩⲁⲡ̄· ⲛ̄ⲧⲁ ⲛⲁⲓ̈
ⲅⲁⲣ ⲣ̄ ⲙⲛ̄ⲧⲣⲉ ⲛ̄ ⲛⲟⲩϫ ⲉ ⲣⲟⲥ· ⲁϥⲕⲧⲟϥ ⲛ̄ϭⲓ ⲡⲗⲁⲟⲥ
ⲧⲏⲣϥ̄ ϩⲛ̄ ⲟⲩϭⲉⲡⲏ·

Ⲁⲩⲱ ⲡⲉϫⲉ ⲇⲁⲛⲓⲏⲗ ⲛⲁⲩ ϫⲉ ⲡⲟⲣϫⲟⲩ ⲉ ⲃⲟⲗ ⲛ̄
ⲛⲉⲩⲉⲣⲏⲩ ⲛ̄ⲧⲁϫⲛⲟⲩⲟⲩ· ⲁⲩⲱ ⲡⲉϫⲁϥ ⲙ̄ | ⲡⲟⲩⲁ̄ ⲡⲟⲩⲁ̄ Fol. 74 *a* col. 2
ⲙ̄ⲙⲟⲟⲩ ϫⲉ ⲡⲉ ⲛⲧⲁϥⲱⲥⲕ̄ ϩⲛ̄ ⲛⲉϥϩⲟⲟⲩ ⲉⲑⲟⲟⲩ

ⲧⲉⲛⲟⲩ ⲁⲩⲉⲓ̈ ⲉ ϫⲱⲕ ⲛ̄ϭⲓ ⲛⲉⲕⲛⲟⲃⲉ ⲉ ⲛⲉⲕⲉⲓ̈ⲣⲉ ⲙ̄ⲙⲟⲟⲩ ϫⲓⲛ ⲛ̄ ϣⲟⲣⲡ̄ · ⲁϫⲓⲥ ⲉⲣⲟⲓ ϫⲉ ⲛ̄ⲧⲁⲕⲛⲁⲩ ⲉ ⲣⲟⲟⲩ ϩⲁ ⲟⲩⲁϣ ⲙ̄ ⲙⲓⲛⲉ ⲛ̄ ϣⲏⲛ ⲉⲩϣⲁϫⲉ ⲙⲛ̄ ⲛⲉⲩⲉⲣⲏⲩ · ⲛ̄ⲧⲟϥ ⲇⲉ ⲡⲉϫⲁϥ ϫⲉ ϩⲁ ⲟⲩⲥⲭⲓⲛⲟⲥ · ⲡⲉϫⲉ ⲇⲁⲛⲓⲏⲗ ⲛⲁϥ
Fol. 74 *b* col. 1 ϫⲉ ϩⲛ̄ ⲟⲩⲥⲟⲟⲩⲧⲛ̄ ⲁⲕϫⲓ | ϭⲟⲗ ⲉ ⲧⲉⲕ ⲁⲡⲉ · ϥ̄ⲁϩⲉ ⲅⲁⲣ ⲉ ⲣⲁⲧϥ̄ ⲧⲉⲛⲟⲩ ⲛ̄ϭⲓ ⲡⲁⲅⲅⲉⲗⲟⲥ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲉⲣⲉ ⲟⲩⲥⲏϥⲉ ⲛ̄ ⲧⲟⲟⲧϥ̄ ⲉϥⲛⲁⲡⲁϩⲕ̄ ⲉ ⲧⲉⲕⲙⲏⲏⲧⲉ · ⲁϥⲧⲣⲉⲩⲕⲁ ⲡⲁⲓ̈ ϭⲉ ⲛ̄ⲥⲁ ⲟⲩⲥⲁ̄ ·

Ⲁϥⲙⲟⲩⲧⲉ ϭⲉ ⲉ ⲡ ⲕⲉ ⲟⲩⲁ ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲡⲉⲥⲡⲉⲣⲙⲁ ⲛ̄ ⲭⲁⲛⲁⲁⲛ ⲁⲩⲱ ⲡⲁⲓ̈ⲟⲩⲇⲁ ⲁⲛ · ⲡⲥⲁ ⲁϥⲁⲡⲁⲧⲁ̄ ⲙ̄ⲙⲟⲕ · ⲁⲩⲱ ⲧⲉⲡⲓⲑⲩⲙⲓⲁ̄ ⲁⲥⲡⲱϣⲥ̄ ⲙ̄
Fol. 74 *b* col. 2 ⲛⲉⲕϩⲏⲧ̄ · ⲁϫⲓⲥ ⲉⲣⲟⲓ̈ ϫⲉ ⲛ̄ⲧⲁⲕⲛⲁⲩ | ⲉ ⲣⲟⲟⲩ ϩⲁ ⲟⲩⲁϣ ⲙ̄ ⲙⲓⲛⲉ ⲛ̄ ϣⲏⲛ ⲉⲩϣⲁϫⲉ ⲙⲛ̄ ⲛⲉⲩⲉⲣⲏⲩ · ⲛ̄ⲧⲟϥ ⲇⲉ ⲡⲉϫⲁϥ ϫⲉ ϩⲁ ⲟⲩⲡⲣⲓⲛⲟⲥ · ⲁⲩⲱ ⲡⲉϫⲉ ⲇⲁⲛⲓⲏⲗ ⲛⲁϥ ϫⲉ ⲛ̄ⲧⲟⲕ ϩⲱⲱⲕ ⲟⲛ ⲁⲕϫⲓ ϭⲟⲗ ⲉ ⲧⲉⲕⲁⲡⲉ ·

Ⲉⲓⲥ ⲡⲁⲅⲅⲉⲗⲟⲥ ⲅⲁⲣ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲁϩⲉ ⲣⲁⲧϥ̄ ⲉⲣⲉ ⲧⲉϥⲥⲏϥⲉ ⲛ̄ ⲧⲟⲟⲧϥ̄ ⲉ ⲧⲣⲉ ϥⲟⲩⲁⲥⲧⲕ̄ ϩⲓ ⲧⲉⲕⲙⲏⲏⲧⲉ :|

Fol. 75 *a* col. 1 ⲥ̄ⲣ̄ⲙ̄ⲉ̄ Ⲁⲩⲱ ⲁ ⲡⲗⲁⲟⲥ ⲧⲏⲣϥ̄ ϫⲓϣⲕⲁⲕ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲟⲩⲛⲟϭ ⲛ̄ ⲥⲙⲏ ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉ ϥⲥⲙⲁⲙⲁⲁⲧ̄ ⲛ̄ϭⲓ ⲡϫⲟⲉⲓⲥ ⲡⲛⲟⲩⲧⲉ ⲡⲁⲓ̈ ⲉⲧ ⲧⲟⲩϫⲟ̄ ⲛ̄ ⲟⲩⲟⲛ ⲛⲓⲙ ⲉⲧ ϩⲉⲗⲡⲓⲍⲉ ⲉⲣⲟϥ · ⲁⲩⲱ ⲁϥⲟⲩϫⲁⲓ̈ ⲙ̄ ⲡⲉϩⲟⲟⲩ ⲉⲧ ⲙ̄ⲙⲁⲩ ⲛ̄ϭⲓ ⲟⲩⲥⲛⲟϥ ⲛ ⲁⲧ ⲛⲟⲃⲉ ·

Ⲁⲩⲱ ⲁϥϫⲱⲕ ⲉ ⲃⲟⲗ ⲉϫⲛ̄ ⲥⲟⲩⲥⲁⲛⲛⲁ̄ · ⲛ̄ϭⲓ ⲡⲉ
Fol. 75 *a* col. 2 ⲛⲧⲁ ⲇⲁⲩⲉⲓⲇ ϫⲟⲟϥ · ϫⲉ ⲁ ⲧⲁ | ⲯⲩⲭⲏ ⲧⲟϭⲥ̄ ⲉ ⲣⲟⲕ · ⲁⲩⲱ ⲧⲉⲕⲟⲩⲛⲁⲙ ⲧⲉ ⲛⲧ ⲁⲥϣⲟⲡⲧ̄ ⲉⲣⲟⲥ ·

Ⲛⲉⲓ̈ ⲡⲁⲣⲁⲛⲟⲙⲟⲥ ⲇⲉ ⲙ̄ ⲡⲣⲉⲥⲃⲏⲧⲉⲣⲟⲥ ⲉⲛⲧ ⲁⲩϣⲓⲛⲉ ⲛ̄ⲥⲁ ⲧⲉⲯⲩⲭⲏ ⲛ̄ ⲥⲟⲩⲥⲁⲛⲛⲁ̄ · ⲥⲉⲛⲁⲃⲱⲕ ⲉ ϩⲟⲩⲛ ⲉ ⲡⲉⲥⲛⲧ̄ ⲉ ⲡⲕⲁϩ · ⲥⲉⲛⲁⲧⲁⲁⲩ ⲉ ⲧⲟⲟⲧⲥ̄ ⲛ ⲧⲥⲏϥⲉ · ⲉ ⲉⲛⲁϣⲱⲡⲉ ⲛ̄ⲧⲟ ⲛ ⲛ̄ ⲃⲁϣⲟⲣ̄ ⲉⲧⲉ ⲛ̄ ⲇⲁⲓⲙⲱⲛ ⲛⲉ ·
Fol. 75 *b* col. 1 ⲡⲣ̄ | ⲣⲟ̄ ⲇⲉ ⲛⲁ ⲉⲩⲫⲣⲁⲛⲉ ⲉϫⲙ̄ ⲡⲛⲟⲩⲧⲉ · ⲉⲧⲉ ⲧⲁⲓ̈ ⲧⲉ ⲥⲟⲩ[ⲥⲁⲛ]ⲛⲁ̄ · ⲁⲩⲱ ⲥⲉⲛⲁϫⲓ ⲧⲁⲓ̈ⲟ̄ ⲛ̄ϭⲓ ⲟⲩⲟⲛ ⲛⲓⲙ ⲉⲧ ⲱⲣⲕ̄ ⲙ̄ⲙⲟϥ · ⲉⲧⲉ ⲟⲩⲟⲛ ⲛⲓⲙ ⲛⲉ ⲉⲧ ⲡⲓⲥⲧⲉⲩⲉ ⲉⲣⲟϥ · ϫⲉ ⲁⲥⲧⲱⲙ ⲛ̄ϭⲓ ⲧⲧⲁⲡⲣⲟ̄ ⲛⲉⲧ ϣⲁϫⲉ ϩⲙ̄ ⲡϭⲓⲛϭⲟⲛⲥ̄ · ⲉⲧⲉ ⲛⲉⲓ ⲡⲁⲣⲁⲛⲟⲙⲟⲥ ⲙ̄ ⲡⲣⲉⲥⲃⲏⲧⲉⲣⲟⲥ ⲛⲉ ·

Ⲧⲟⲧⲉ ⲁ ⲡϩⲏⲃⲉ ⲛ ⲛ̄ ⲉⲓ̈ⲟⲧⲉ ⲛ̄ ⲥⲟⲩⲥⲁⲛⲛⲁ̄ ⲕⲧⲟϥ ⲛⲁⲩ ⲉⲩⲣⲁϣⲉ · ⲁⲩⲱ | ⲁ ⲡⲉⲥϩⲁⲓ̈ ⲧⲉⲗⲏⲗ · ⲁϥϯ ⲉⲟⲟⲩ Fol. 75*b* col. 2 ⲙ̄ ⲡⲛⲟⲩⲧⲉ · ⲁⲩⲱ ⲁ ⲛⲉⲥⲥⲩⲅⲅⲉⲛⲏⲥ ⲧⲏⲣⲟⲩ ⲣⲁϣⲉ · ⲁ ⲛⲉⲥⲣⲙ̄ⲣⲁⲩⲏ̄ ⲟⲩⲣⲟⲧ̄ ⲁ ⲡⲉⲥⲏⲓ̈ ⲧⲏⲣϥ̄ ⲉⲩⲫⲣⲁⲛⲉ ·

Ⲁⲩⲱ ϩⲁⲡⲁⲝ ϩⲁⲡⲗⲱⲥ ⲁⲩⲣⲁϣⲉ ϣⲱⲡⲉ ⲛⲁⲩ ⲙ̄ⲡⲉ ⲙⲧⲟ̄ ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲛⲟⲩⲧⲉ · ⲙⲛ̄ ⲛ̄ ⲁⲅⲅⲉⲗⲟⲥ ⲙⲛ̄ ⲛ̄ ⲣⲱⲙⲉ · ⲁⲕⲛⲁⲩ ⲉ ⲧⲙⲛ̄ⲧϫⲱⲱⲣⲉ ⲛ̄ ⲧⲉⲯⲩⲭⲏ̄ ⲛ̄ ⲥⲟⲩⲥⲁⲛⲛⲁ̄ · | ⲁⲕⲛⲁⲩ ⲉ ⲧⲙⲛ̄ⲧϩⲁⲕ ⲙ̄ ⲡⲉⲓ ⲥⲕⲉⲩⲟⲥ ⲛ̄ ϭⲱⲃ · Fol. 76*a* col. 1 ⲥ̄ⲣ̄ⲙ̄ⲍ̄ ⲧⲉⲯⲩⲭⲏ ⲛ̄ ⲥⲩⲙⲛⲏ ϣⲁⲥⲙⲟⲩⲛ ⲉ ⲃⲟⲗ ⲉⲥϫⲣⲁⲉⲓⲧ̄ ϩⲛ̄ ⲟⲩⲙⲛ̄ⲧ ⲁⲧ ⲙⲟⲩ · ϣⲁⲥⲙⲟⲩⲛ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲟⲩⲕⲁⲣⲡⲟⲥ ⲉϥⲣⲟⲟⲩⲧ̄ ⲉⲙ ⲉϥϩⲱϭⲃ̄ ·

Ϣⲁⲥⲙⲟⲩⲛ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲧⲙⲛ̄ⲧ̄ ⲁⲧ ϩⲉ̄ ⲛ ⲧⲁⲣⲉⲧⲏ̄ ⲉⲥϭⲟⲗϫ̄ ⲛ ⲧ̄ⲃⲟⲏⲑⲉⲓⲁ̄ ⲙ̄ ⲡⲛⲟⲩⲧⲉ · ⲁ | ⲧⲉⲓ̈ ⲥϩⲓⲙⲉ ϭⲉ Fol. 76*a* col. 2 ϫⲓ ⲉⲟⲟⲩ ϩⲁⲧⲛ̄ ⲛ̄ ⲣⲱⲙⲉ · ⲁⲥⲁⲓ̈ ϩⲓⲧⲛ̄ ⲛ̄ ⲁⲅⲅⲉⲗⲟⲥ ·

Ⲁⲥϣⲱⲡⲉ ϫⲉ ⲉⲥⲥⲧⲉⲫⲁⲛⲟⲩ ϩⲁⲧⲙ̄ ⲡⲛⲟⲩⲧⲉ · ⲧⲛ̄ ⲧⲏⲩⲧⲛ̄ ⲉ ⲧⲁⲓ̈ ⲱ̄ ⲛⲉϩⲓⲟⲙⲉ · ⲕⲱϩ ⲉ ⲡⲉⲥⲙⲟⲧ̄ ⲛ̄ ⲧⲁⲓ̈ · ϫⲉ ⲕⲁⲥ ⲉⲧⲉⲧⲛⲁⲙ̄ϣⲁ (*sic*) ϩⲱⲧ̄ ⲧⲏⲩⲧⲛ̄ ⲙ̄ⲙⲁⲧⲉ ⲙ̄ ⲡⲧⲁⲓ̈ⲟ̄ ⲛ̄ ⲧⲁⲓ̈ ϩⲓⲧⲙ̄ ⲡⲛⲟⲩⲧⲉ ϩⲙ̄ ⲡⲉⲭⲥ̄ ⲓⲥ̄ ⲡⲉⲛϫⲟⲉⲓⲥ · ⲡⲉⲟⲟⲩ ⲛⲁϥ ϣⲁ ⲉⲛⲉϩ | ϣⲁ ⲉ ⲛⲉⲓ̈ ⲉⲛⲉϩ ϩⲁⲙⲏⲛ · Fol. 76*b* col. 1

* * *

ⲁⲡⲁ ⲓ̈ⲱϩⲁⲛⲛⲏⲥ ⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲩ ·

THE DISCOURSE OF ATHANASIUS, ARCHBISHOP OF RAKOTE, ON MERCY AND JUDGEMENT.

ⲀⲐⲀⲚⲀⲤⲒⲞⲤ ⲠⲀⲢⲬⲎⲈⲠⲒⲤⲔⲞⲠⲞⲤ Ⲛ̄ ⲢⲀⲔⲞⲦⲈ ⲈϤϢⲀϪⲈ ⲈⲦⲂⲈ ⲠⲚⲀ̄ ⲘⲚ̄ ⲠϨⲀⲠ·

⁂

Ⲡⲕⲟⲥⲙⲟⲥ ⲉⲧ ⲣ̄ ⲡⲱⲃϣ̄ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲛⲉⲥⲛⲏⲩ· ⲥⲉⲁ-
ⲙⲁϩⲧⲉ ⲙ̄ⲙⲟϥ ϩⲙ̄ ⲡϫⲓⲛϭⲟⲛⲥ̄ ⲉⲧ ϫⲓ ⲉ ϩⲟⲩⲛ ⲉ ⲛⲉⲧ
ϩⲓⲧⲟⲩⲱⲟⲩ· ⲙⲛ̄ ⲧⲙⲛ̄ⲧⲁⲡⲁⲛⲑⲣⲟⲡⲟⲥ ⲉⲧ ϫⲓ ⲉ ϩⲟⲩⲛ
Fol. 76 b col. 2 ⲉⲛ ⲁⲧ ϭⲟⲙ· ⲛ̄ | ⲑⲉ ⲉⲧ ϥ̄ϫⲱ ⲙ̄ⲙⲟⲥ ⲛ̄ϭⲓ ⲡⲁⲡⲟ-
ⲥⲧⲟⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ϫⲉ ⲕⲁⲧⲁ ⲑⲉ ⲉⲧⲉ ⲙ̄ⲡⲟⲩ ⲇⲟⲕⲓ-
ⲙⲁⲍⲉ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲉ ⲕⲁⲁϥ ⲛⲁⲩ ϩⲛ̄ ⲟⲩⲥⲟⲟⲩⲧⲛ̄· ⲁ
ⲡⲛⲟⲩⲧⲉ ⲧⲁⲁⲩ ⲉ ϩⲣⲁⲓ̈ ⲉⲩϩⲏⲧ̄ ⲛ̄ ϫⲟⲟⲩⲧ̄ ⲉⲩⲉⲓ̈ⲣⲉ ⲛ̄
ⲛⲉⲧ ⲉⲙ ⲉϣϣⲉ·

Ⲉⲩϫⲏⲕ ⲉ ⲃⲟⲗ ⲛ̄ ϫⲓⲛϭⲟⲛⲥ̄ ⲛⲓⲙ· ϩⲓ ⲕⲁⲕⲓⲁ· ϩⲓ
Fol. 77 a col. 1 ⲡⲟⲛⲏⲣⲓⲁ ϩⲓ ⲙⲁⲓ̈ⲧⲟ̄ ⲛ̄ | ϩⲟⲩⲟ̄· ⲉⲩⲙⲉϩ ⲛ̄ ⲗⲁ̄ ϩⲓ ϩⲱⲧⲃ̄·
ⲁ̄ ϩⲓ ϯⲧⲱⲛ ϩⲓ ⲕⲣⲟϥ ⲛ̄ ϩⲏⲧ ⲉϥϩⲟⲟⲩ ⲛ̄ ⲣⲉϥⲕⲁⲥⲕⲥ̄ ⲛ̄
ⲣⲉϥⲕⲁⲧⲁⲗⲁⲗⲉⲓ· ⲙ̄ ⲙⲁⲥⲧ̄ ⲛⲟⲩⲧⲉ ⲛ̄ ⲣⲉϥϣⲱⲥ·

Ⲛ̄ ϫⲁⲥⲓ ϩⲏⲧ̄ ⲛ̄ ⲃⲁⲃⲉⲣⲱⲙⲉ ⲛ̄ ⲣⲉϥⲕⲱⲧⲉ ⲛ̄ⲥⲁ ⲡⲡⲉ-
ⲑⲟⲟⲩ· ⲉⲛ ⲥⲉⲥⲱⲧⲙ̄ ⲁⲛ ⲛ̄ⲥⲁ ⲛⲉⲩⲉⲓⲟⲧⲉ· ⲛ ⲁⲑⲏⲧ̄ ⲛ
Fol. 77 a col. 2 ⲁⲧ ⲛⲁϩⲧⲉ ⲛ̄ ⲟⲩⲁϩⲉⲓ̈ⲏⲧ̄ ⲛ̄ ⲁⲧ ⲛⲁ̄ϩⲧⲉ· ⲛ̄ | ⲟⲩⲁϩⲉⲓ̈ⲏⲧ ⲛ
ⲁⲧ ⲛⲁ̄· ⲛⲉⲧ ⲉⲣⲉ ⲡⲛⲟⲩⲧⲉ ⲕⲧⲟ̄ ⲙ̄ⲙⲟⲟⲩ ⲉ ϩⲟⲩⲛ
ⲉⲩⲙⲛ̄ⲧⲣⲉϥϣⲙ̄ϣⲉ ⲛⲟⲩⲧⲉ· ϣⲁϥⲧⲥⲁⲃⲟⲟⲩ ⲟⲛ ⲉ ⲧⲣⲉ
ⲩⲥⲁϩⲱⲟⲩ ⲉ ⲃⲟⲗ ⲛⲙ̄ ⲡⲉⲑⲟⲟⲩ· Ⲁⲩⲱ ⲉ ⲧⲣⲉ ⲩϥⲓ
ⲡⲣⲟⲟⲩϣ ⲙ̄ ⲡⲛⲁ̄ ⲉ ϩⲟⲩⲛ ⲉ ⲡⲉⲧϩⲓⲧ ϩⲓⲧⲟⲩⲱⲟⲩ·

Ⲕⲁⲧⲁ ⲑⲉ ⲉⲛⲧⲁ ⲏⲥⲁⲓ̈ⲁⲥ ϯⲥⲃⲱ ⲛⲁⲛ ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ
Fol. 77 b col. 1 ϩⲙ̄ ⲡⲉⲡⲣⲟⲥⲟⲡⲟⲛ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ϫⲉ | ⲁⲗⲱⲧⲛ̄ ϩⲛ̄ ⲛⲉⲧ ⲛ̄
ⲡⲟⲛⲏⲣⲓⲁ ϫⲓ ⲥⲃⲱ̄ ⲉ ⲣ̄ ⲡⲉⲧ ⲛⲁⲛⲟⲩϥ· ⲡⲛⲟⲙⲟⲥ ⲅⲁⲣ
ⲟⲩⲛ̄ⲧⲁϥ ϩⲉⲛⲟⲩⲉϩⲥⲁϩⲛⲉ ⲙ̄ⲙⲁⲩ ⲉⲛⲁϣⲱⲟⲩ· ⲉ ⲧⲙ̄

ⲡⲗⲁⲡⲧⲉⲓ ⲙ̅ ⲡⲉⲧ ϩⲓⲧⲟⲩⲱⲛ· ⲟⲩⲛ̅ⲧⲁϥ ⲇⲉ ⲟⲛ ⲙ̅ⲙⲁⲩ ⲛ ϩⲉⲛⲉⲛⲧⲟⲗⲏ ⲉⲧⲃⲉ ⲧⲙ̅ⲛ̅ⲧⲙⲁⲓ̈ⲣⲱⲙⲉ· ⲁⲩⲱ ⲉ ⲛⲁ̅ ⲛ̅ ⲛⲉⲛⲉⲣⲏⲩ·

Ⲉϣⲱⲡⲉ ⲅⲁⲣ ⲉⲣϣⲁⲛ ⲟⲩⲣⲱ | ⲙⲉ ⲕⲱ̅ ⲛ̅ⲥⲱϥ ⲛ̅ ⲟⲩⲁ̅ Fol. 77 *b* col. 2
ϩⲛ̅ ⲛⲁⲓ̈· ϥ̅ⲣⲟϣⲉ ⲁⲛ ⲛ̅ϭⲓ ⲡ ⲕⲉ ⲟⲩⲁ̅ ⲉ ⲧⲁϩⲉ ⲡⲣⲱⲙⲉ ⲉ ⲣⲁⲧϥ̅· ⲟⲩⲇⲉ ⲅⲁⲣ ϥ̅ϣⲏⲡ̅ ⲁⲛ ⲙ̅ⲡⲉ ⲙⲧⲟ̅ ⲉ ⲃⲟⲗ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲛ̅ϭⲓ ⲡⲉⲧ ⲣ̅ ⲡⲉⲧ ⲛⲁⲛⲟⲩϥ ⲛ̅ ⲛⲉⲧ ϣⲁⲁⲧ ⲉ ⲃⲟⲗ ϩⲛ̅ ϩⲉⲛϩⲏⲩ ⲛ̅ ϭⲓϫⲓⲛϭⲟⲛⲥ̅·

Ⲉϣⲱⲡⲉ ⲇⲉ ϥⲛⲁϯ ⲗⲁⲁⲩ ⲁⲛ ⲉ ⲃⲟⲗ ϩⲛ̅ ⲛⲉⲧ ϣⲟⲟⲡ
ⲛⲁϥ· | ⲉⲧⲃⲉ ⲛⲉⲧ ⲣ̅ ϫⲓⲛϭⲟⲛⲥ̅ ⲙⲉⲛ ⲅⲁⲣ ⲁⲩⲱ ⲉⲩⲉⲡⲓ- Fol. 78 *a* col 1 ⲋ̅
ⲭⲓⲣⲉ ⲉ ⲧⲁⲗⲉ ⲇⲱⲣⲟⲛ ⲉ ϩⲣⲁⲓ̈ ⲙ̅ ⲡⲛⲟⲩⲧⲉ·

Ϥⲥⲏϩ ⲅⲁⲣ ϫⲉ ⲟⲩϥⲟⲧⲉ ⲙ̅ ⲡϫⲟⲉⲓⲥ ⲧⲉ ⲧⲉⲑⲩⲥⲓⲁ ⲛ ⲛ̅ ⲁⲥⲉⲃⲏⲥ· ⲉⲧⲃⲉ ⲡⲉⲧⲟ̅ ϩⲱⲱϥ ⲛ̅ϣⲛⲁ ϣⲁϥϫⲟⲟⲥ ⲉⲧⲃⲏⲏⲧϥ̅ ϫⲉ ⲡⲉⲧ ϣⲧⲁⲙ ⲛ̅ ⲛⲉϥⲙⲁⲁϫⲉ ⲉ ⲧⲙ̅ ⲥⲱⲧⲙ̅ ⲉⲩϩⲏⲕⲉ ⲛ̅ⲧⲟϥ ϩⲱⲱϥ ϥⲛⲁⲉⲡⲓⲕⲁⲗⲉⲓ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲛϥ̅|
ⲧⲙ̅ ⲥⲱⲧⲙ̅ ⲉ ⲣⲟϥ· ⲉⲧⲃⲉ ⲡⲁⲓ̈ ⲙ̅ ⲡⲁⲣϩⲟⲓⲙⲓⲁ ⲥⲩⲛ- Fol. 78 *a* col. 2
ⲃⲟⲩⲗⲉⲩⲉ ⲛⲁⲛ ϫⲉ ⲙⲁ ⲧⲁⲓ̈ ⲉ ⲡⲛⲟⲩⲧⲉ ⲉ ⲃⲟⲗ ϩⲛ̅ ⲛⲉⲕϩⲓⲥⲉ ⲙ̅ⲙⲉ̅· ⲁⲩⲱ ⲛ̅ⲅ̅ ϯⲛⲁϥ ⲛ̅ ⲛ ⲁⲡⲁⲣⲭⲏ ⲉ ⲃⲟⲗ ϩⲛ̅ ⲛ̅ ⲕⲁⲣⲡⲟⲥ ⲛ̅ ⲧⲉⲕⲇⲓⲕⲁⲓⲟⲥⲩⲛⲏ·

Ⲉϣϫⲉ ⲕⲛⲁ ⲛ̅ ⲇⲱⲣⲟⲛ ⲅⲁⲣ ⲉ ϩⲟⲩⲛ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲉ
ⲃⲟⲗ ϩⲛ̅ ⲟⲩϫⲓⲛϭⲟⲛⲥ̅ ⲙⲛ̅ ⲟⲩⲧⲱⲣⲡ̅· ϥ̅ⲥⲟ | ⲧⲡ̅ ⲛ̅ ϩⲟⲩⲟ̅ Fol. 78 *b* col. 1
ⲟⲩⲇⲉ ⲉ ⲧⲙ̅ ⲧⲣⲉⲕϫⲡⲟ̅ ⲛⲁⲕ ⲛ̅ ⲧⲉⲓ̈ ⲕⲧⲏⲥⲓⲥ ⲛ̅ ⲧⲉⲓ̈ ⲙⲓⲛⲉ· ⲟⲩⲇⲉ ⲉ ⲧⲙ̅ ⲧⲁⲗⲉ ⲇⲱⲣⲟⲛ ⲉ ϩⲣⲁⲓ̈ ⲉ ⲃⲟⲗ ⲛ̅ ϩⲏⲧⲥ̅· ⲕⲛⲁⲉⲓ̈ⲛⲉ ⲅⲁⲣ ⲉ ϩⲟⲩⲛ ⲙ̅ ⲡⲉⲕⲉⲣⲏⲧ ⲛ ⲟⲩⲇⲱⲣⲟⲛ ⲉϥⲟⲩⲁⲁⲃ· ⲛ̅ ⲑⲉ ⲉⲧ ⲥⲏϩ ϫⲉ ⲛⲉⲣⲏⲧ̅ ⲛ̅ ⲛⲉⲧ ⲥⲟⲩⲧⲱⲛ ϣⲏⲡ ⲛⲁϩⲣⲁϥ·

Ⲡⲁⲗⲓⲛ ⲟⲛ ⲉϣϫⲉ ⲉⲕϫⲡⲟ̅ ⲉ ⲃⲟⲗ ϩⲛ̅ ϩⲉⲛϩⲓⲥⲉ | ⲛ̅ Fol. 78 *b* col. 2
ⲇⲓⲕⲁⲓⲟⲛ ⲛ̅ⲅ̅ ⲧⲙ̅ ⲉⲓ̈ⲛⲉ ⲉ ϩⲟⲩⲛ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲛ̅ ϩⲉⲛⲡⲣⲟⲥⲫⲟⲣⲁ· ⲛⲁⲓ̈ ⲉϣⲁⲣⲉ ⲛ̅ ϩⲏⲕⲉ ⲥⲁⲛϣ̅ ⲉ ⲃⲟⲗ ⲛ̅ ϩⲏⲧⲟⲩ· ⲥⲉⲛⲁⲟⲡⲟⲩ ⲉ ⲣⲟⲕ ⲉⲩⲧⲱⲣⲡ̅·

Ⲕⲁⲧⲁ ⲑⲉ ⲉⲧ ϥ̅ϫⲱ̅ ⲙ̅ⲙⲟⲥ ϩⲓⲧⲙ̅ ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ ⲙⲁⲗⲁⲭⲓⲁⲥ· ϫⲉ ⲛ ⲁⲡⲁⲣⲭⲏ ⲁⲩⲱ ⲛ̅ ⲣⲉ ⲙⲏⲧ̅ ⲥⲉⲁ-
ⲣⲱⲧⲛ̅· ⲁⲩⲱ ⲡⲧⲱⲣⲡ̅ ⲛⲁϣⲱⲡⲉ | ϩⲛ̅ ⲛⲉⲧⲛ̅ ⲏⲓ̈: Fol. 79 *a* col. 1 ⲉ̅

Ϣϣⲉ ⲅⲁⲣ ⲉ ⲣⲟⲛ ⲧⲉⲛⲟⲩ ⲉ ⲧⲣⲉ ⲛⲕⲉⲣⲁ̅ ⲙ̅ ⲡⲛⲁ̅ ⲙⲛ̅

ⲡϩⲁⲡ̅: ⲉ ⲧⲣⲉ ⲛϫⲡⲟ̅ ⲙⲉⲛ ⲙ̅ ⲡϩⲁⲡ̅ ⲉ ⲧⲣⲉ ⲛϫⲟ̅ ⲇⲉ
ⲉ ⲃⲟⲗ ϩⲙ̅ ⲡⲛ̅ⲁ̅ ⲕⲁⲧⲁ ⲡⲉⲧⲥⲏϩ· ϫⲉ ϩⲁⲣⲉϩ ⲉ ⲡⲛ̅ⲁ̅
ⲙⲛ̅ ⲡϩⲁⲡ̅· ⲁⲩⲱ ⲛⲅ̅ ϩⲛ̅ⲧⲕ̅ ⲉ ϩⲟⲩⲛ ⲉ ⲡⲉⲕ ⲛⲟⲩⲧⲉ ⲛ̅
ⲟⲩⲟⲉⲓϣ ⲛⲓⲙ· ⲉⲣⲉ ⲡⲛⲟⲩⲧⲉ ⲅⲁⲣ ⲙⲉ̅ ⲙ̅ ⲡⲛ̅ⲁ̅ ⲙⲛ̅
Fol. 79*a* col. 2 ⲡϩⲁⲡ̅· ⲉ ⲧⲣⲉ ϥⲑⲟⲛⲟϥ | ⲉ ϩⲟⲩⲛ ⲉ ⲡϫⲟⲉⲓⲥ ⲛ̅ϭⲓ ⲡⲉⲧ ϥⲓ
ⲙ̅ ⲡⲣⲟⲟⲩϣ ⲙ̅ ⲡⲛ̅ⲁ̅· ⲗⲟⲓⲡⲟⲛ ϩⲙ̅ ⲡⲉï ⲙⲁ· ⲧⲉⲛⲟⲩ
ⲙⲁⲣⲉ ⲡⲟⲩⲁ̅ ⲡⲟⲩⲁ̅ ⲉⲝⲉⲧⲁⲍⲉ ⲙ̅ⲙⲟϥ·

Ⲡⲁⲣⲉϥ ϯ ϩⲧⲏϥ ⲉ ⲛⲉⲧ ϥ̅ϫⲡⲟ̅ ⲙ̅ⲙⲟⲟⲩ ⲛ̅ϭⲓ ⲡⲣⲙ̅-
ⲙⲁⲟ̅: ⲛⲁï ⲉⲧ ϥ̅ⲙⲉⲉⲩⲉ ⲉ ⲛ̅ ⲇⲱⲣⲟⲛ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲉ
ⲃⲟⲗ ⲛ̅ϩⲏⲧⲟⲩ· ϫⲉ ⲙⲛⲧⲧⲉï ⲁϥϫⲓ ⲡϩⲏⲕⲉ ⲛ ϭⲟⲛⲥ̅·
Fol. 79*b* col. 1 ⲙⲛⲧⲧⲉï ⲁϥⲥⲓⲁⲍⲉ ⲙ̅ ⲡϭⲱⲃ | ⲉ ⲣⲟϥ· ⲙⲛⲧⲧⲉï ⲁϥ-
ⲡⲗⲉⲟⲛⲉⲕⲧⲉï ⲙ̅ ⲡⲉⲧ ϩⲁ ⲣⲁⲧϥ̅· ⲉϥⲭⲣⲱ̅ ⲛ ⲟⲩⲉⲝⲟⲩ-
ⲥⲓⲁ· ⲉ ⲡⲙ̅ⲁ̅ ⲛ ⲟⲩⲇⲓⲕⲁⲓⲟⲥⲩⲛⲏ·

Ⲥⲉⲟⲩⲉϩⲥⲁϩⲛⲉ ⲅⲁⲣ ⲛⲁⲛ ⲉ ⲧⲣⲉ ⲛϩⲁⲣⲉϩ ⲉ ⲡⲇⲓ-
ⲕⲁⲓⲟⲛ· ⲁⲩⲱ ⲡϣⲱϣ ⲉ ϩⲟⲩⲛ ⲉ ⲛⲉⲛ ⲕⲉ ϩⲙ̅ϩⲁⲗ·
ⲉ ⲃⲟⲗ ⲅⲁⲣ ϫⲉ ⲕⲁⲙⲁϩⲧⲉ ⲙ̅ⲡⲣ̅ ⲣ̅ ϫⲓⲛϭⲟⲛⲥ̅· ⲟⲩⲇⲉ
ⲉ ⲃⲟⲗ ϫⲉ ⲟⲩⲛϣϭⲟⲙ ⲙ̅ⲙⲟⲕ ⲙ̅ⲡⲣ̅ ⲡⲗⲉⲟⲛⲉⲕⲧⲉï·
Fol. 79*b* col. 2 ⲁⲗⲗⲁ ⲉ ⲃⲟⲗ ϫⲉ ⲥⲉϣⲟⲟⲡ ⲛⲁⲕ | ⲛ̅ϭⲓ ⲛⲉϩⲃⲏⲩⲉ ⲛ̅
ⲧⲉⲝⲟⲩⲥⲓⲁ ⲟⲩⲱⲛϩ̅ ⲉ ⲃⲟⲗ ⲛ̅ ⲛⲉϩⲃⲏⲩⲉ ⲛ ⲧ̅ⲇⲓⲕⲁⲓⲟⲥⲩⲛⲏ·
ⲟⲩ ⲅⲁⲣ ⲡⲉⲧⲉ ⲙⲛ̅ ϣϭⲟⲙ ⲙ̅ⲙⲟⲕ ⲉ ⲁⲁϥ·

Ⲉⲕⲛⲁϯ ⲛ̅ ⲧⲁⲡⲟⲇⲓⲝⲓⲥ ⲛ ⲧ̅ⲙⲛⲧ̅ⲥⲧ̅ⲙⲛⲧ̅ ⲙⲛ̅ ⲑⲟⲧⲉ
ⲉⲧ ϣⲟⲟⲡ ⲛⲁⲕ ⲉ ϩⲟⲩⲛ ⲉ ⲡⲛⲟⲩⲧⲉ· ⲁⲗⲗⲁ ϩⲙ̅ ⲡⲉⲧ
ⲉⲩⲛ̅ϣϭⲟⲙ ⲙ̅ⲙⲟⲕ ⲉ ⲡⲁⲣⲁⲃⲁ̅ ⲛ̅ ϩⲏⲧϥ̅ ⲛⲅ̅ ⲧⲙ̅ ⲡⲁ-
Fol. 80*a* col. 1 ⲣⲁⲃⲁ̅· ⲉϣϫⲉ ⲕⲛⲁ | ϥⲓ ⲇⲉ ⲛ̅ ⲛⲉϩⲛⲁⲁⲩ ⲛ ⲛ̅ ϩⲏⲕⲉ
ⲍ̅ ⲛⲅ̅ ⲧⲁⲁⲩ ⲛ ϩⲉⲛ ⲕⲉ ϩⲏⲕⲉ· ⲕⲥⲟⲧⲡ̅ ⲛ̅ ϩⲟⲩⲟ̅ ⲉⲙ
ⲡⲕ̅ϩⲁⲣⲡⲁⲍⲉ ⲟⲩⲇⲉ ⲉⲙ ⲡⲕ̅ϯ·

Ⲉⲧⲃⲉ ⲟⲩ ⲉⲕⲧⲱⲗⲙ̅ ⲛ̅ ⲧⲉⲕⲙⲛ̅ⲧⲣⲙ̅ⲙⲁⲟ̅ ⲉⲕⲉïⲛⲉ ⲉ
ϫⲱⲥ ⲛ̅ ⲛⲉϩⲃⲏⲩⲉ ⲉⲧⲉ ϩⲉⲛⲇⲓⲕⲁⲓⲟⲛ ⲁⲛ ⲛⲉ: ⲉⲧⲃⲉ ⲟⲩ
ⲉⲕⲉïⲣⲉ ⲛ̅ ⲧⲉⲕ ⲡⲣⲟⲥⲫⲟⲣⲁ ⲛ̅ ⲃⲟⲧⲉ· ⲉⲕⲉⲡⲓ̅ⲭⲓⲣⲉ ⲉ
Fol. 80*a* col. 2 ⲧⲁⲗⲟ̅ ⲉ ϩⲣⲁï ϩⲛ̅ ⲟⲩϫⲓⲛϭⲟ | ⲛⲥ̅· ϩⲙ̅ ⲡⲉⲧ ⲕ̅ⲙⲉⲉⲩⲉ
ⲉⲛⲁ̅ ⲛ̅ ⲕⲉ ϩⲏⲕⲉ ⲛ̅ ϩⲏⲧϥ̅· ⲛⲁ̅ ⲙ̅ ⲡⲏ̅ ⲉⲧ ⲙ̅ⲙⲁⲩ
ⲉⲧⲕ̅ϫⲓ ⲙ̅ⲙⲟϥ ⲛ̅ ϭⲟⲛⲥ̅· ⲭⲣⲱ̅ ⲛ̅ ⲧⲙⲛ̅ⲧ̅ⲙⲁïⲣⲱⲙⲉ ⲉ
ϩⲟⲩⲛ ⲉ ⲡⲏ̅ ⲁⲩⲱ ⲛⲅ̅ ⲭⲁⲣⲓⲍⲉ ⲙ̅ ⲡⲁï· ⲕⲛⲁϫⲱⲕ ⲉ ⲃⲟⲗ
ⲡⲉ̅ ⲛ ⲟⲩⲛ̅ⲁ̅ ⲙⲛ̅ ⲟⲩϩⲁⲡ̅·

Ⲙ ⲁⲣⲉ ⲡⲛⲟⲩⲧⲉ ⲅⲁⲣ ⲕⲟⲓⲛⲱⲛⲉⲓ̈ ⲙⲛ̅ ⲡⲗⲉⲟⲛⲉⲍⲓⲁ·
ⲟⲩⲇⲉ ⲡⲛⲟⲩⲧⲉ ⲡⲕⲟⲓⲛⲱⲛⲟⲥ ⲁⲛ ⲡⲉ ⲛ ⲛ̅ ⲥⲟⲟⲛⲉ | ⲛ̅ Fol. 80 *b* col. 1
ⲛ̅ ⲣⲉϥⲧⲱⲣⲡ̅· ⲟⲩⲇⲉ ϩⲱⲥ ⲉⲙⲛ̅ ϣϭⲟⲙ ⲙ̅ⲙⲟϥ ⲁⲛ ⲉ
ⲥⲁⲛϣ̅ ⲛ ⲛ̅ ϩⲏⲕⲉ ⲉ ⲁϥⲕⲁⲁⲩ ⲛⲁⲛ· ⲁⲗⲗⲁ ⲉϥϣⲓⲛⲉ
ⲛ̅ⲥⲁ ⲟⲩⲙⲛⲧ̅ⲣⲉϥϯ ⲕⲁⲣⲡⲟⲥ ⲛ̅ ⲇⲓⲕⲁⲓⲟⲛ· ⲁⲩⲱ ⲙ̅
ⲙⲁⲓ̈ⲣⲱⲙⲉ ⲉ ⲃⲟⲗ ϩⲓ ⲧⲟⲟⲧⲛ̅ ⲉⲧⲉⲛⲛⲟⲃⲣⲉ· ⲁⲩⲱ ⲉⲩ
ⲡⲉⲧ ⲛⲁⲛⲟⲩϥ ⲛⲁⲛ· ⲙ ⲁⲣⲉ ⲡⲛⲁ̅ ϣⲱⲡⲉ ⲉ ⲃⲟⲗ ϩⲛ̅
ϫⲓⲛϭⲟⲛⲥ̅· ⲟⲩⲇⲉ ⲙ ⲁⲣⲉ ⲥⲙⲟⲩ ϣⲱⲡⲉ | ⲉ ⲃⲟⲗ ϩⲛ̅ Fol. 80 *b* col. 2
ⲥⲁϩⲟⲩ· ⲟⲩⲇⲉ ⲙ ⲁⲣⲉ ⲙⲛⲧ̅ⲣⲉϥⲣ̅ ⲡⲉⲧ ⲛⲁⲛⲟⲩϥ ϣⲱⲡⲉ
ⲉ ⲃⲟⲗ ϩⲛ̅ ϩⲉⲛⲣⲙ̅ⲙⲉⲓ̈ⲟⲟⲩⲉ·

Ⲡⲛⲟⲩⲧⲉ ⲅⲁⲣ ϫⲱ ⲙ̅ⲙⲟⲥ ⲉⲣⲉ ⲛ̅ ⲣⲙ̅ⲙⲉⲓ̈ⲟⲟⲩⲉ ⲕⲓⲙ ⲉ
ⲣⲟϥ ⲛⲉⲧ ⲟⲩϫⲓ ⲙ̅ⲙⲟⲟⲩ ⲛ̅ ϭⲟⲛⲥ̅ ϫⲉ ⲛⲁⲓ̈ ⲛⲉ ϯⲙⲟⲥⲧⲉ
ⲙ̅ⲙⲟⲟⲩ ⲉⲧⲉⲧⲛ̅ⲉⲓ̈ⲣⲉ ⲙ̅ⲙⲟⲟⲩ ⲡⲉ ⲛⲉ· ⲧⲉⲧⲛ̅ϩⲱⲃⲥ̅ ⲙ̅
ⲡⲁ ⲑⲩⲥⲓⲁⲥⲧⲏ | ⲣⲓⲟⲛ· ⲉⲛ̅ ϩⲉⲛⲣⲙ̅ⲙⲉⲓ̈ⲟⲟⲩⲉ ⲙⲛ̅ ⲟⲩⲣⲓⲙⲉ· Fol. 81 *a* col. 1 ⲑ̅
ⲙⲛ̅ ⲟⲩⲁϣⲁϩⲟⲙ ⲉ ⲃⲟⲗ ϩⲛ̅ ϩⲉⲛϩⲓⲥⲉ· ϩⲉⲛⲙⲛⲧ̅ϣⲟⲩϣⲉ̅
ⲛⲉ ⲛⲉⲓ̈ ϩⲃⲏⲩⲉ ⲛ̅ ⲧⲉⲓ̈ ⲙⲓⲛⲉ· ϩⲉⲛⲕⲉⲛⲟⲇⲟⲍⲓⲁ ⲛⲉ·

Ⲁⲩⲱ ⲉⲩϣⲟⲟⲡ ⲉⲧⲃⲉ ⲡⲧⲁⲓ̈ⲟ ⲛ ⲛ̅ ⲣⲱⲙⲉ· ⲉⲩϣⲟⲟⲡ
ⲁⲛ ⲉⲧⲃⲉ ⲡⲧⲁⲓ̈ⲟ ⲡⲉ ⲉ ⲃⲟⲗ ϩⲓⲧⲙ̅ ⲡⲛⲟⲩⲧⲉ· ⲉⲧⲃⲉ | ⲡⲁⲓ Fol. 81 *a* col. 2
ⲕⲁⲗⲱⲥ ⲁϥϫⲟⲟⲥ ⲛ̅ϭⲉ ⲡϫⲟⲉⲓⲥ ϫⲉ ⲙ̅ⲡⲣ̅ ⲉⲓ̈ⲣⲉ ϫⲉ ⲕⲁⲥ
ⲉⲣⲉ ⲛ̅ ⲣⲱⲙⲉ ⲛⲁⲩ ⲉ ⲣⲱⲧⲛ̅·

Ⲉϣⲱⲡⲉ ⲇⲉ ⲉⲕⲛⲁⲉⲓ̈ⲣⲉ ⲛ̅ ⲧⲉⲕⲙⲛ̅ⲧⲛⲁ̅ ϩⲱⲥ ⲉ ⲡⲛⲟⲩⲧⲉ
ⲡⲉⲧ ⲉⲓ̈ⲙⲉ ⲉ ⲣⲟⲥ ⲕⲛⲁϩⲁⲣⲉϩ ⲉ ⲣⲟⲕ ⲉ ⲧⲙ̅ ⲁⲁⲥ ⲉ ⲃⲟⲗ
ϩⲛ̅ ⲟⲩⲙⲛ̅ⲧⲙⲁⲓⲧⲟ̅ ⲛ̅ ϩⲟⲩⲟ· ⲉⲕⲥⲟⲟⲩⲛ ϫⲉ ⲕⲉⲩⲫⲣⲁⲛⲉ |
ⲁⲛ ⲙ̅ ⲡⲛⲟⲩⲧⲉ· ⲛ̅ ⲧⲉⲓ ϩⲉ· ⲡⲁⲓ̈ ⲉⲧϭⲱϣⲧ̅ ⲉ ϫⲱⲛ Fol. 81 *b* col. 1
ⲙⲁⲣⲛ̅ ⲉⲓ̈ⲣⲉ ⲛ ⲟⲩⲙⲛⲧ̅ⲛⲁ̅ ⲛ̅ ⲧⲉⲓ̈ ϩⲉ ϫⲉ ⲕⲁⲥ ⲉⲛⲁϫⲓ ⲉ
ⲃⲟⲗ ϩⲓⲧⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲙ̅ ⲡⲉⲥⲧⲟⲩⲉⲓ̈ⲟ̅·

Ⲉϣⲁⲣⲉ ⲡⲛⲟⲩⲧⲉ ⲇⲉ ϯ ⲛ̅ ⲛⲁⲓ̈ ⲉⲧ ⲙ̅ⲙⲁⲩ ⲉⲧ ϥ̅ⲧⲁⲓ̈ⲟ̅
ⲙ̅ⲙⲟⲟⲩ ⲛ̅ ⲛⲉϥⲁⲅⲁⲑⲟⲛ· ⲙⲉϥⲧⲁⲓ̈ⲉ ⲗⲁⲁⲩ ⲇⲉ ⲙ̅
ⲡⲗⲉⲟⲛⲉⲕⲧⲏⲥ· ⲥⲧⲟ̅ ⲛⲁⲕ ⲁⲛ ⲉ ⲧⲁⲗⲉ ⲇⲱⲣⲟⲛ ⲉ ϩⲣⲁⲓ̈
ⲙ̅ ⲡⲛⲟⲩⲧⲉ· ⲉⲕϣⲁⲛ | ⲗⲩⲡⲉⲓ̈ ⲙ̅ ⲡⲉⲕⲥⲟⲛ· ⲡⲉϫⲁϥ ϫⲉ Fol. 81 *b* col. 2
ⲉⲕϣⲁⲛⲉⲓ̈ ⲉ ⲧⲁⲗⲉ ⲇⲱⲣⲟⲛ ⲉϫⲙ̅ ⲡⲉⲑⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ ⲛⲅ̅
ⲣ̅ ⲡⲙⲉⲉⲩⲉ ⲙ̅ ⲡⲙⲁ̅ ⲉⲧ ⲙ̅ⲙⲁⲩ ϫⲉ ⲟⲩⲛⲧⲉ ⲡⲉⲕⲥⲟⲛ
ⲟⲩϩⲱⲃ ⲉ ⲣⲟⲕ·

Ⲃⲱⲕ ⲛ̅ ϣⲟⲣⲡ̅ ⲛⲅ̅ ϩⲱⲧⲡ̅ ⲙⲛ̅ ⲡⲉⲕⲥⲟⲛ ⲧⲟⲧⲉ ⲛⲅ̅ⲉⲓ̈

ⲛⲅ̅ ⲧⲁⲗⲟ ⲉ ϩⲣⲁⲓ̈ ⲙ̅ ⲡⲉⲕⲇⲱⲣⲟⲛ · ⲁⲣⲓ ⲡⲙⲉⲉⲩⲉ ⲟⲩⲛ
Fol. 82 *a* col. 1 ⲓⲁ̅ ⲛ̅ ⲍⲁⲭⲁⲓⲟⲥ | ⲡⲧⲉⲗⲱⲛⲏⲥ ⲡⲁⲓ̈ ⲉⲛⲧ ⲁϥⲧⲟⲩϣϥ ⲉϯ ⲙ̅ ⲡⲉ
ⲛⲧⲁϥ ϩⲟⲩⲗⲁ̅ ⲉ ⲣⲟϥ ⲛϥⲧⲟⲩⲕⲱⲃ · ⲛ ⲧⲉⲓ̈ ϩⲉ ⲁϥⲡⲱϣ
ⲉϫⲛ̅ ⲛ̅ ϩⲏⲕⲉ ⲛ̅ ⲛⲉϥ ϩⲩⲡⲁⲣⲭⲟⲛⲧⲁ ·

Ⲛⲉϥⲥⲟⲟⲩⲛ ⲅⲁⲣ ϫⲉ ϥⲟⲩⲱϣ ⲉϣⲱⲡ ⲉ ⲣⲟϥ ⲙ̅ ⲡⲉⲭ̅ⲥ̅ ·
ⲁⲩⲱ ⲙ ⲁⲣⲉ ⲡⲉⲭ̅ⲥ̅ ϣⲱⲡ ⲉ ⲣⲟϥ ⲛ̅ ⲕⲉ ϩⲉ̅ ⲛ̅ ⲛⲉⲧ ϯ
ⲁⲛ ⲉⲧ ⲣⲟⲟⲩⲧ̅ ⲉ ϩⲟⲩⲛ ⲉⲛϩⲏⲕⲉ · ⲉ ⲙⲛⲧⲧⲉⲓ̈ ⲛ̅ ⲥⲉⲃⲱⲗ |
Fol. 82 *a* col. 2 ⲉ ⲃⲟⲗ ⲛ̅ ⲧⲙⲛ̅ⲧⲙⲁⲓ̈ⲧⲟ̅ ⲛ̅ ϩⲟⲩⲟ · ⲛⲉ ⲛⲧⲁⲩϫⲓⲧⲟⲩ
ⲛ̅ϭⲟⲛⲥ̅ · ⲁⲩⲱ ⲛ̅ ⲧⲉⲓ̈ ϩⲉ ⲁ ⲡϫⲟⲉⲓⲥ ϣⲱⲡ ⲉ ⲣⲟϥ · ⲙ̅
ⲡⲥⲟⲟⲩⲧⲛ̅ ⲛ̅ ⲍⲁⲭⲁⲓⲟⲥ ·

Ⲁⲩⲱ ⲁϥϫⲟⲟⲥ ϫⲉ ⲁⲩⲟⲩϫⲁⲓ̈ ϣⲱⲡⲉ ϩⲙ̅ ⲡⲉⲓ̈ ⲏⲓ̈ ⲙ̅
ⲡⲟⲟⲩ · ⲁⲩⲱ ⲛⲁⲓ̈ ⲁⲛϫⲟⲟⲩ ⲛⲁϩⲣⲛ̅ ⲛⲉⲧ ⲣ̅ ⲙⲛⲧ̅ⲛⲁ̅ ·
ⲉⲩϥⲓ ⲇⲉ ⲁⲛ ⲙ̅ ⲡⲣⲟⲟⲩϣ ⲛ̅ ⲟⲩϣⲱϣ ⲙⲛ̅ ⲟⲩⲇⲓⲕⲁⲓⲟⲛ :
Fol. 82 *b* col. 1 ⲧⲛ̅ ⲛⲁ | ⲧⲛ̅ⲛⲁϣⲁϫⲉ ⲇⲉ ⲟⲛ ⲛ̅ ⲛⲁϩⲣⲙ̅ ⲡⲉⲧⲣⲟⲉⲓⲥ ⲙⲉⲛ
ⲉ ⲣⲟϥ ⲉⲣϫⲓⲛϭⲟⲛⲥ̅ · ⲉϥⲁⲙⲉⲗⲉⲓ ⲇⲉ ⲉⲛⲁ̅ · ϫⲉ ⲟⲩϣⲏⲛ
ⲛ ⲁⲧ ⲕⲁⲣⲡⲟⲥ ϣⲁⲩϣⲁⲁⲧϥ ⲛ̅ⲥⲉⲛⲟϫϥ ⲉ ⲡⲕⲱϩⲧ̅ ·

Ⲁⲩⲱ ⲙ ⲁⲣⲉ ⲡⲉⲓ̈ ϣⲏⲛ ⲛ̅ ⲧⲉⲓ̈ ⲙⲓⲛⲉ ⲣ̅ ⲁⲛⲁϥ ⲉⲛⲉϩ
ⲙ̅ ⲡⲟⲩⲟⲉⲓ̈ⲉ ⲉⲧ ⲛⲡ̅ ⲉ ⲧⲡⲉ̅ · ⲡⲁⲓ̈ ⲉⲧ ϫⲱ ⲙ̅ⲙⲟⲥ ϫⲉ
ⲁⲓ̈ⲉⲓ̈ ⲉⲓ̈ϣⲓⲛⲉ ⲛ̅ⲥⲁ ⲕⲁⲣⲡⲟⲥ ⲛ̅ ⲧⲉⲓ̈ ⲃⲱ̅ ⲛ̅ ⲕⲛ̅ⲧⲉ · ⲁⲩⲱ
Fol. 82 *b* col. 2 ⲙ̅ⲡ ⲉⲓ̈ | ϩⲉ ⲉ ⲟⲩⲟⲛ · ⲁϥⲟⲩⲉϩⲥⲁϩⲛⲉ ⲉ ϣⲁⲁⲧⲥ̅ ϫⲉ ⲕⲁⲥ
ⲉⲛⲉ ⲥⲟⲩⲱⲥϥ ⲙ̅ ⲡ ⲕⲉ ⲕⲁϩ ·

Ϣⲁⲩϭⲛ̅ⲡⲁⲣⲓⲕⲉ ⲇⲉ ⲟⲛ ⲉ ⲡⲉⲧⲉ ⲙ̅ⲡ ϥ̅ϯ ⲧⲉⲟⲩⲱ̅ ⲛ ⲛ̅
ϩⲏⲕⲉ ⲛⲁⲩ · ⲁⲩⲱ ϣⲁⲣⲉ ⲟⲩⲁⲡⲓⲗⲏ ϣⲱⲡⲉ ⲉⲧⲃⲉ ⲡⲁⲓ̈ ⲛ̅
ϯⲙⲓⲛⲉ · ⲡⲉϫⲁϥ ϫⲉ ⲡⲉⲧ ⲱⲃϣ̅ ⲙ̅ⲙⲟϥ ⲉ ⲧⲙ̅ ϯ ⲧⲉⲟⲩⲱ̅ ⲙ̅
Fol. 83 *a* col. 1 ⲓⲅ̅ ⲡϩⲏⲕⲉ ⲛⲁⲏ ⲡⲁⲓ̈ ϥⲛⲁⲱϣ ⲉ | ϩⲣⲁⲓ̈ ⲉ ⲡⲛⲟⲩⲧⲉ ⲛϥ̅ ⲧⲙ̅ ⲥⲱ-
ⲧⲙ̅ ⲉ ⲣⲟϥ · ⲡⲉϫⲁϥ ⲛ̅ϭⲓ ⲡⲛⲟⲩⲧⲉ ϫⲉ ⲁⲛⲅ̅ ⲟⲩⲛⲁⲏⲧ̅ ⲅⲁⲣ ·

Ⲟⲩϩⲟⲧⲉ ⲅⲁⲣ ⲁⲩⲱ ⲟⲩϩⲱⲃ ⲡⲉ ⲡⲁⲣⲁ ⲡⲛⲟⲙⲟⲥ ⲡⲉ
ⲉ ⲧⲣⲉ ⲕⲕⲟⲧⲕ̅ ⲉⲥⲣⲓⲧ̅ ⲙ̅ ⲡⲉⲕⲱϩⲥ̅ · ⲁⲩⲱ ⲡⲉⲕⲙⲁ̅ ⲛ
ⲉⲗⲟⲟⲗⲉ ⲉ ⲧⲣⲉ ⲕⲕⲟⲧⲕ̅ ⲉ ϫⲟⲟⲗⲉϥ ⲛ̅ ⲕⲉ ⲥⲟⲡ · ⲁⲩⲱ
Fol. 83 *a* col. 2 ⲡⲉⲕ ⲙⲁ̅ ⲛ̅ ϫⲟⲉⲓⲧ̅ ⲉⲥⲣⲁⲧϥ̅ ⲛ̅ ⲕⲉ | ⲥⲟⲡ · ⲉ ⲃⲟⲗ ϫⲉ ϣϣⲉ
ⲉ ⲕⲁ ⲛⲁⲓ̈ ⲛ ⲛ̅ ϩⲏⲕⲉ · ⲉϣϫⲉ ⲁⲩⲟⲩⲉϩⲥⲁϩⲛⲉ ⲇⲉ ⲛ̅ ⲛⲁⲓ̈ ·
ⲛ̅ ⲛⲉⲧ ϩⲙ̅ ⲡⲛⲟⲙⲟⲥ · ⲟⲩ ⲡⲉⲧ ⲛ̅ⲛⲁϫⲟⲟϥ ⲉⲧⲃⲉ ⲛⲉⲧ
ϩⲙ̅ ⲡⲉⲭ̅ⲥ̅ ·

Ⲛⲁⲓ̈ ⲉⲧ ⲉⲣⲉ ⲡϫⲟⲉⲓⲥ ϫⲱ ⲙ̅ⲙⲟⲥ ⲛⲁⲩ ϫⲉ ⲉⲥⲧⲙ̅ ⲣ̅

ϩⲟⲩⲟ̄ ⲛ̄ϭⲓ ⲧⲉⲧⲛ̄ ⲇⲓⲕⲁⲓⲟⲥⲩⲛⲏ ⲛ̄ ϩⲟⲩⲉ ⲉ ⲧⲁ ⲛⲉⲕⲣⲁⲙⲙⲁⲧⲉⲩⲥ
ⲙⲛ̄ ⲛⲉⲫⲁⲣⲓⲥⲥⲁⲓⲟⲥ· ⲛⲉⲧⲛ̄ | ⲃⲱⲕ ⲉ ϩⲟⲩⲛ ⲉ Fol. 83 b col. 1
ⲧⲙⲛⲧ̄ⲉⲣⲟ̄ ⲛ ⲙ̄ ⲡⲏⲩⲉ· ⲉⲧⲃⲉ ⲡⲁⲓ̈ ⲟⲩ ⲙⲟⲛⲟⲛ ⲉ ⲃⲟⲗ
ϩⲛ̄ ⲛ̄ ⲥⲱϣⲉ ⲙⲛ̄ ⲛⲉⲧ ⲛⲏⲩ ⲛⲁⲛ ⲉ ϩⲟⲩⲛ ⲉ ⲃⲟⲗ·
ⲁⲗⲗⲁ ⲉ ⲃⲟⲗ ϩⲙ̄ ⲡ ⲕⲉ ϩⲱⲃ ⲛ̄ ⲛⲉⲛϭⲓϫ·

ϥϯ ⲥⲃⲱ̄ ⲛⲁⲛ ⲛ̄ϭⲓ ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲉⲧⲣⲉⲛϯ ⲛ̄ ⲛⲉⲧ
ⲉⲙⲛ̄ⲧⲁⲩ· ⲡⲉϫⲁϥ ϫⲉ ⲉⲧⲉⲧⲛ̄ ϭⲓ ϫⲉ[1] ⲛⲁⲅⲁⲑⲟⲛ ϫⲉ
ⲕⲁⲥ ⲉⲧⲉⲧⲛⲁϩⲉ ⲉ ⲑⲉ ⲉϯ ⲙ̄ ⲡⲉⲧϣⲁⲁⲧ̄· ⲡⲉⲧ | ⲟⲩ ⲱϣ Fol. 83 b col. 2
ϫⲉ ⲉⲟⲩⲁϩϥ̄ ⲛ̄ⲥⲁ ⲡⲥⲱⲧⲏⲣ· ⲁ ⲡϫⲟⲉⲓⲥ ⲧⲟⲩⲛⲉⲓ̈ⲁⲧϥ̄ ⲉ
ⲃⲟⲗ· ⲉ ⲧⲣⲉ ϥϯ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲧⲉϥ ⲕⲉ ⲟⲩⲥⲓⲁ ⲧⲏⲣⲥ̄ ⲉⲩ ⲡⲉⲧ
ⲛⲁⲛⲟⲩϥ ⲛ ⲛ̄ ϩⲏⲕⲉ· ⲁⲩⲱ ⲛ̄ ⲧⲉⲓ̈ ϩⲉ ⲛϥ̄ⲟⲩⲁϩϥ̄ ⲛ̄ⲥⲱϥ·

Ⲛⲉ ⲛⲧⲁⲩⲟⲩⲁϩⲟⲩ ϫⲉ ⲛ̄ⲥⲱϥ ⲙⲛ̄ ⲛ̄ ⲧⲉⲗⲓⲟⲥ ⲉ ⲁⲩϫⲱⲕ
ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲟⲩⲣⲟⲧ̄ ⲉⲧ ⲛⲁϣⲱϥ· ⲁⲩⲱ ⲛ̄ ⲧⲉⲗⲓⲟⲥ | ⲛⲙ Fol. 84 a col. 1
ⲙⲛⲧ̄ⲛⲁ̄·

Ϥⲟⲩⲉϩⲥⲁϩⲛⲉ ⲛⲁⲩ ϫⲉ ⲕⲁⲥ ⲉⲩⲉϫⲱⲕ ⲉ ⲃⲟⲗ ⲛ ⲧ̄ⲗⲓⲧⲟⲩⲣⲅⲓⲁ
ⲧⲉ ⲉ ⲃⲟⲗ ϩⲓⲧⲛ̄ ⲛⲉⲭⲣⲏⲙⲁ̄ ⲉⲩⲉⲡⲱⲱⲛⲉ ⲉ
ϩⲟⲩⲛ ⲉ ⲧⲗⲓⲧⲟⲩⲣⲅⲓⲁ̄ ⲧⲉ ⲉ ⲃⲟⲗ ϩⲙ̄ ⲡⲗⲟⲅⲟⲥ ⲙⲛ̄
ⲡⲉⲡⲛⲁ̄ ⲡ ⲕⲉ ⲥⲉⲉⲡⲉ ϥ̄ⲟⲩⲉϩⲥⲁϩⲛⲉ ⲛⲁⲩ ⲉ ⲧⲣⲉ ⲩⲉⲓ̈ⲣⲉ
ⲛ̄ ϩⲉⲛⲙⲛⲧ̄ⲣⲉϥϯ ⲙⲛ̄ ϩⲉⲛ ⲕⲟⲓⲛⲱⲛⲓⲁ | ⲉⲩⲙⲏⲛ̄ ⲉ ⲃⲟⲗ Fol. 84 a col. 2
ϩⲛ̄ ⲛⲉⲧ ⲉⲩⲛ̄ⲧⲁⲩⲥⲟⲩ· ϫⲉ ⲕⲁⲥ ϩⲓⲧⲛ̄ ⲛⲁⲓ̈ ⲉⲩⲉϩⲉ ⲉ ⲣⲟⲟⲩ
ⲉⲩⲧⲟⲛⲧⲛ̄ ⲙ̄ⲙⲟⲟⲩ ⲉ ⲧⲙⲛⲧ̄ⲙⲁⲓ̈ⲣⲱⲙⲉ ⲙ̄ ⲡⲛⲟⲩⲧⲉ
ⲉⲩⲛⲁ̄· ⲁⲩⲱ ⲉⲩϯ· ⲁⲩⲱ ⲉⲩⲭⲁⲣⲓⲍⲉ· ⲡⲉϫⲁϥ ⲅⲁⲣ ϫⲉ
ϯ ⲧⲁⲣⲟⲩ ϯ ⲛⲏⲧⲛ̄· ϣⲱⲡⲉ ⲛ̄ ⲭⲣⲏⲥⲧⲟⲥ ⲧⲁⲣⲟⲩ ⲣ̄ ⲭⲣⲏⲥⲧⲟⲥ
ⲉ ⲣⲱⲧⲛ̄·

Ϩⲓⲧⲛ̄ ⲛⲁⲓ̈ ϫⲉ ⲟⲛ ⲛ̄ⲧⲁϥⲉⲣⲛⲧ̄ | ⲛⲁⲩ ⲛ ⲧ̄ⲕⲟⲓⲛⲱⲛⲓⲁ Fol. 84 b col. 1
ⲉⲧ ϣⲟⲟⲡ ϣⲁⲁ ⲣⲟϥ· ⲛⲁⲓ̈ ⲅⲁⲣ ⲛⲉⲧ ⲁϩⲉ ⲣⲁⲧⲟⲩ
ⲛ̄ⲥⲁ ⲟⲩⲛⲁⲙ ⲙ̄ ⲡϫⲟⲉⲓⲥ· ⲛⲁⲓ̈ ⲉⲛⲧ ϥϫⲟⲟⲥ ⲛⲁⲩ
ⲉϥϣⲁⲛⲉⲓ̈ ⲛ̄ϭⲓ ⲡⲣ̄ⲣⲟ̄ ϫⲉ ⲁⲙⲏⲉⲓⲛ ⲛⲉⲧ ⲥⲙⲁⲁⲧ̄ ⲛ̄ⲧⲉ
ⲡⲁ ⲉⲓ̈ⲱⲧ̄ ⲛ̄ⲧⲉⲧⲛ̄ⲕⲗⲏⲣⲟⲛⲟⲙⲉⲓ ⲛ̄ ⲧⲙⲛⲧ̄ⲉⲣⲟ̄ ⲉⲛⲧ ⲁⲩⲥⲃ̄ⲧⲱⲧⲥ̄
ⲛⲏⲧⲛ̄ ϫⲓⲛ ⲛ̄ ⲧ̄ⲕⲁⲧⲁⲃⲟⲗⲏ ⲙ̄ ⲡⲕⲟⲥⲙⲟⲥ· Ⲁⲓ̈ϩⲕⲟ̄
ⲅⲁⲣ ⲁⲧⲉ | ⲧⲛ̄ ⲧⲙⲟⲓ̈· Fol. 84 b col. 2

Ⲁⲓ̈ⲉⲓ̈ⲃⲉ ⲁⲧⲉⲧⲛ̄ ⲧⲥⲟⲓ̈· ⲉⲛⲉⲓ̈ⲟ̄ ⲛ̄ ϣⲙ̄ⲙⲟ̄· ⲁⲧⲉⲧⲛ̄ ϣⲟⲡⲧ̄·
ⲉ ⲣⲱⲧⲛ̄· ⲉⲓ̈ⲕⲏ ⲕⲁ ϩⲏⲩ ⲁⲧⲉⲧⲛ̄ ϯ ϩⲓⲱⲱⲧ̄·

---

[1] Above ϭⲓ ϫⲉ is written ⲣϩⲱⲃⲓⲧ, in a different hand.

Ⲉⲓϣⲱⲛⲉ ⲛⲉ ⲡⲉ ⲁⲧⲉⲧⲛ̅ ϭⲙ̅ⲡⲁϣⲓⲛⲉ· ⲛⲉⲓ̈ ϩⲙ̅ ⲡⲉϣⲧⲉⲕⲟ̅· ⲁⲧⲉⲧⲛ̅ ⲉⲓ̈ ϣⲁⲁ ⲣⲟⲓ̈:

Ⲛ̅ⲧⲉⲣⲟⲩ ⲣ̅ ϣⲡⲏⲣⲉ ⲇⲉ ⲛ̅ϭⲓ ⲛ̅ ⲇⲓⲕⲁⲓⲟⲥ· ⲁⲩⲱ
Fol. 85 a col. 1 ⲁⲩϫⲟ | ⲟⲥ ϫⲉ ⲡϫⲟⲉⲓⲥ ⲛ̅ⲧⲁⲛⲣ̅ ⲛⲁⲓ̈ ⲛⲁⲕ ⲛ ⲁϣ ⲛ
ⲓ̅ⲋ̅ ⲟⲩⲟⲉⲓϣ·

Ϥⲛⲁϫⲟⲟⲥ ⲛⲁⲩ ϫⲉ ϩⲁⲙⲏⲛ ϯϫⲱ ⲙ̅ⲙⲟⲥ ⲛⲏⲧⲛ̅ ϫⲉ
ⲉⲫ ⲟⲥⲟⲛ ⲁⲧⲉⲧⲛ̅ⲁⲁⲥ ⲛ̅ ⲟⲩⲁ̅ ⲛⲉⲓ̈ ⲕⲟⲩⲓ̈ ⲉⲧ ⲥⲟⲃⲕ̅·
ⲁⲛⲟⲕ ⲡⲉ ⲛⲧ ⲁⲧⲉⲧⲛ̅ⲁⲁⲥ ⲛⲁⲓ̈· ⲡⲟⲩⲣⲟⲧ ⲅⲁⲣ ⲉ ϩⲟⲩⲛ
ⲉ ⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲟⲩⲙⲛ̅ⲧⲉⲩⲥⲉⲃⲏⲥ ⲧⲉ ⲉ ϩⲟⲩⲛ ⲉ ⲡⲉⲭ̅ⲥ̅·
Fol. 85 a col. 2 ⲁⲩⲱ ⲡⲉⲓ̅ | ⲣⲟⲟⲩⲧ̅ ⲉ ϩⲟⲩⲛ ⲉ ⲛⲁ ⲡⲉ ⲭ̅ⲥ̅· ϣⲁⲩϩⲉ̅ ⲉ
ⲣⲟϥ ⲛ̅ ϩⲩⲡⲉⲣⲉⲧⲏⲥ ⲙ̅ ⲡⲉⲭ̅ⲥ̅·

Ⲟⲩ ⲙⲟⲛⲟⲛ ϫⲉ ⲟⲩⲛ̅ⲧϥ̅ ⲟⲩⲛⲟϭ ⲙ̅ⲙⲁⲩ· ⲁⲗⲗⲁ ⲉϣϫⲉ ⲟⲩⲕⲟⲩⲓ̈ ⲟⲛ ⲡⲉ ⲡⲉⲧ ⲉⲩⲛ̅ⲧⲁϥϥ̅· ⲡⲁⲓ̈ ⲛϥ̅ⲧⲁⲗⲟϥ ⲉ ϩⲣⲁⲓ̈·

Ⲁⲩⲱ ⲉϥϣⲁⲛⲧⲥⲟ̅ ⲛ ⲟⲩⲙⲁⲑⲏⲧⲏⲥ ⲛ̅ ⲟⲩϫⲱ̅ ⲙ̅ ⲙⲟⲩ
ⲛ ⲱⲣϣ̅ ⲙ̅ⲙⲁⲧⲉ ⲉ ⲡⲣⲁⲛ ⲛ ⲟⲩⲙⲁⲑⲏⲧⲏⲥ ϩⲁⲙⲏⲛ
Fol. 85 b col. 1 ϯϫⲱ | ⲙ̅ⲙⲟⲥ ⲛⲏⲧⲛ̅ ϫⲉ ⲛ ⲉϥⲥⲱⲣⲙ̅ ⲛ̅ϭⲓ ⲡⲉϥⲃⲉⲕⲉ·
ϥ̅ϯ ⲛⲁⲕ ⲱ ⲡⲣⲙ̅ⲙⲁⲟ ⲛ ⲟⲩⲡⲣⲟⲫⲁⲥⲓⲥ ⲙ̅ ⲙⲛ̅ⲧⲣⲙ̅ϩⲉ
ⲙ̅ ⲙⲉ·

Ⲉ ⲃⲟⲗ ⲅⲁⲣ ϩⲓⲧⲛ̅ ⲛⲁⲓ̈ ⲉⲩⲛⲁϩⲉ ⲉ ⲣⲟⲕ ⲛ̅ ϣⲃⲣ̅ ⲣ̅
ϩⲱⲃ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲉⲕⲥⲁⲛϣ̅ ⲛⲙ̅ ⲙⲁⲧⲟⲓ̈ ⲙ̅ ⲡⲉⲭ̅ⲥ̅: ⲁⲩⲱ
ⲉⲕⲥⲁⲛϣ̅ ⲙ̅ⲙⲟⲟⲩ ⲉϩⲛⲁⲕ ⲉⲩⲁⲛⲁⲅⲕⲁⲍⲉ ⲙ̅ⲙⲟⲕ ⲁⲛ·
Fol. 85 b col. 2 ⲡⲣ̅ⲣⲟ̅ ⲇⲉ ⲛ ⲧ̅ⲡⲉ ⲙⲉϥⲁⲛⲁⲅ | ⲕⲁⲍⲉ ⲟⲩⲇⲉ ⲙⲉϥϣⲉⲧ
ⲧⲉⲗⲟⲥ· ⲁⲗⲗⲁ ϣⲁϥϣⲱⲡ ⲉ ⲣⲟϥ ⲛ ⲛ̅ ⲣⲉϥϯ ⲉⲧⲣⲟⲟⲩⲧ̅
ϫⲉ ⲕⲁⲥ ⲉⲩϯ ⲉⲩⲉϫⲓ· ⲁⲩⲱ ⲉⲩⲧⲓⲙⲁ ϫⲉ ⲕⲁⲥ ⲉⲩⲉⲧⲓⲙⲁ
ⲙ̅ⲙⲟⲟⲩ·

Ⲁⲩⲱ ⲉⲩⲕⲟⲓⲛⲱⲛⲉⲓ ⲙⲛ̅ ⲛ̅ ϩⲏⲕⲉ ϩⲛ̅ ⲛⲉ ⲡⲣⲟⲥ
ⲟⲩⲟⲉⲓϣ ϫⲉ ⲉⲩⲉⲧⲁϩⲙⲟⲩ ⲉ ϩⲟⲩⲛ ⲉ ⲧⲕⲟⲓⲛⲱⲛⲓⲁ ⲛ ⲛ̅
Fol. 86 a col. 1 ϣⲁ ⲉⲛⲉϩ· ⲛⲁⲓ̈ | ⲙⲁⲣⲛ ⲣ̅ ⲡⲉⲩⲙⲉⲉⲩⲉ ⲛ̅ ϣⲁ ⲉⲛⲉϩ· ⲛ̅
ⲟⲩⲟⲉⲓϣ ⲛⲓⲙ·

Ⲁⲩⲱ ⲙⲁⲣⲟⲩϣⲱⲡⲉ ⲙ̅ⲡⲉ ⲙⲧⲟ̅ ⲉ ⲃⲟⲗ ⲛ̅ ⲛⲉⲛⲃⲁⲗ· ⲛⲥⲉϣⲱⲡⲉ ϩⲛ̅ ⲧⲉⲛⲯⲩⲭⲏ ϫⲉ ⲕⲁⲥ ⲉⲛϣⲁⲛϩⲉ ⲉ ⲡⲉⲟⲩⲟⲉⲓϣ· ⲉⲛ̅ ⲉⲛⲕⲁⲁϥ ⲛ̅ⲥⲱⲛ· ⲟⲩⲇⲉ ⲛ̅ⲧⲛ̅ ⲧⲙ̅ ⲟⲃϣ ⲛⲉ ⲡⲉⲧ ϣⲟⲟⲡ· ⲧⲉⲛⲟⲩ ⲛ̅ⲧⲛ̅ϭⲱϣⲧ̅ ⲉ ⲃⲟⲗ ϩⲏⲧϥ̅ ⲙ̅

ⲡⲉⲧ ⲛⲏⲩ | ⲙⲏ ⲡⲟⲧⲉ ϩⲙ̄ ⲡ ⲧⲣ ⲉⲛϭⲱϣⲧ ⲉ ⲃⲟⲗ· Fol. 86*a* col. 2
ⲁⲩⲱ ⲉⲛⲛⲟⲩϫⲉ ⲙ̄ ⲡϩⲱⲃ ⲉⲡⲁϩⲟⲩ· ⲛⲥ̄ⲧⲁϩⲟⲛ ⲛ̄ϭⲓ
ⲧⲉⲛϩⲁⲡ̄·

Ⲉⲣⲉ ⲡϫⲟⲉⲓⲥ ⲇⲉ ⲧⲁⲁⲥ ⲛⲁⲛ ⲉ ⲧⲣⲉ ⲩϩⲉ ⲉ ⲣⲟⲛ
ⲉⲛⲣⲟⲉⲓⲥ· ⲁⲩⲱ ⲉⲛϯ ⲕⲁⲣⲡⲟⲥ ⲉⲛⲉⲓ̈ⲣⲉ ⲙ̄ ⲡⲙⲉⲉⲩⲉ ⲛ̄
ⲛⲉϥⲉⲛⲧⲟⲗⲏ· ⲉⲛⲥⲃ̄ⲧⲱⲧ̄ ⲉ ⲧⲉϥⲁⲛⲁⲡⲁⲩⲥⲓⲥ ⲉⲧ ϩⲁⲉⲟⲟⲩ·
ⲁⲩⲱ ⲉⲙ ⲡ̄ ⲗⲁⲁⲩ ϯϫⲣⲟⲡ | ⲛⲁⲛ: ϩⲓⲧⲛ̄ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅ Fol. 86*b* col. 1
ⲡⲉⲛϫⲟⲉⲓⲥ ⲡⲁⲓ̈ ⲉ ⲃⲟⲗ ϩⲓ ⲧⲟⲟⲧϥ̄ ⲡⲉⲟⲟⲩ ⲙ̄ ⲡⲓⲱⲧ̄
ⲛ̄ⲙ̄ⲙⲁϥ ⲙⲛ̄ ⲡⲉⲡⲛ̅ⲁ̅ ⲉⲧ ⲟⲩⲁⲁⲃ· ϣⲁⲁ ⲛ ⲁⲓⲱⲛ ⲧⲏⲣⲟⲩ
ⲛ ⲁⲓⲱⲛ ϩⲁⲙⲏⲛ·

* * *

ⲁⲑⲁⲛⲁⲥⲓⲟⲥ ⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲩ·

* * *

THE DISCOURSE OF ARCHBISHOP THEOPHILUS ON REPENTANCE AND STRENGTH.

Fol. 86 *b* col. 2 ⲞⲨⲖⲞⲄⲞⲤ Ⲛ̄ⲦⲈ ⲠⲈⲚ ⲠⲈⲦ ⲞⲨⲀⲀⲂ Ⲛ ⲈⲒ̈ⲰⲦ̄ ⲀⲠⲀ ⲐⲈⲞⲪⲒⲖⲞⲤ ⲠⲀⲢⲬⲎⲈⲠⲒⲤⲔⲞⲠⲞⲤ Ⲉ ⲀϤⲦⲀⲨⲞϤ ⲈⲦⲂⲈ ⲦⲘⲈⲦⲀⲚⲀⲒ̈Ⲁ (*sic*) ⲘⲚ̄ ⲦⲈⲔⲢⲀⲦⲒⲀ· ⲀⲨⲰ ⲞⲚ Ⲉ ⲦⲘ ⲦⲢⲈ ⲠⲢⲰⲘⲈ ⲀⲘⲈⲖⲈⲒ Ⲉ ⲢⲞϤ· Ⲉ ⲘⲈⲦⲀⲚⲞⲒ̈ ⲈⲘⲠⲀⲦ ⲞⲨⲦⲀϨⲞϤ Ⲛ̄ϬⲒ ⲚⲈⲬⲢⲞⲚⲞⲤ Ⲛ ϨⲀⲈ·

* * *

Ⲡⲉϫⲁϥ ⲛ̄ϭⲓ ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ ϫⲉ ⲁ ⲛⲁ ⲣ̄ⲙ̄ⲉⲓ̈ⲟⲟⲩⲉ
Fol. 87 *a* col. 1 ϣⲱⲡⲉ ⲛⲁⲓ̈ | ⲛ ⲟⲉⲓⲕ ⲙ̄ ⲡ̄ ⲉϩⲟⲟⲩ ⲙⲛ̄ ⲧⲉⲩϣⲏ· ⲁⲩⲱ
ⲕ̄ⲁ̄ ⲟⲛ ϫⲉ ⲟⲩϩⲏⲧ ⲉϥⲟⲩⲟϣϥ̄ ⲉϥⲑⲃ̄ⲃⲓⲏⲩ ⲡⲛⲟⲩⲧⲉ ⲛ ⲁⲧ
ⲥⲧⲟϥ ⲉ ⲃⲟⲗ ⲁⲛ:

Ⲧⲉⲛⲟⲩ ϭⲉ ⲛⲉⲥⲛⲏⲩ ⲙⲁⲣⲛ̄ ⲑⲙ̄ⲕⲟ̄ ⲛ̄ ⲛⲉⲛⲯⲩⲭⲏ ϩⲛ̄
ϩⲉⲛⲛⲏⲥⲧⲓⲁ ⲉⲛϯ ⲛ ⲛⲉⲛⲥⲱⲙⲁ ⲉ ⲡⲙⲟⲩ ϩⲛ̄ ϩⲉⲛϩⲓⲥⲉ
ⲉⲛⲁϣⲱⲟⲩ· ϣⲁⲛⲧ ⲛ̄ⲣ̄ ϣⲃⲏⲣ ⲉ ⲡⲁⲅⲅⲉⲗⲟⲥ ⲛ ⲧ̄ⲙⲉⲧⲁ-
Fol. 87 *a* col. 2 ⲛⲟⲓⲁ | ϫⲉ ⲕⲁⲥ ⲉϥⲉⲕⲁ ⲧⲉϥϩⲓⲏ ϣⲁⲁ ⲣⲟⲛ· ⲛ̄ⲧⲁ ⲛⲉⲧ
ⲟⲩⲁⲁⲃ ϯ ⲛ ⲛⲉⲩⲥⲱⲙⲁ ⲉ ⲡⲙⲟⲩ ϣⲁⲛⲧⲟⲩϫⲣⲟ̄ ⲉ ⲡⲁⲛ-
ⲧⲓⲕⲓⲙⲉⲛⲟⲥ ⲕⲁⲧⲁ ⲡⲉⲧ ⲥⲏϩ ϫⲉ ⲉⲧⲃⲏⲏⲧⲕ̄ ⲥⲉⲙⲟⲩⲟⲩⲧ
ⲙ̄ⲙⲟⲛ ⲙ̄ ⲡⲉϩⲟⲟⲩ ⲧⲏⲣϥ̄· ⲁⲩⲟⲡⲛ̄ ⲛ ⲑⲉ ⲛⲉⲓ̈ ⲉⲥⲟⲟⲩ ⲉ
ⲕⲟⲟⲛⲥⲟⲩ·

Ⲁⲩⲱ ⲟⲛ ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ ϯⲥⲃⲱ̄ ⲛⲁⲛ ϫⲉ ⲙⲟⲩⲟⲩⲧⲛ |
Fol. 87 *b* col. 1 ⲛ̄ ⲛⲉⲧ ⲙ̄ ⲙⲉⲗⲟⲥ ⲉⲧ ϩⲓϫⲙ̄ ⲡⲕⲁϩ· ⲧⲡⲟⲣⲛⲓⲁ ⲧⲁⲕⲁ-
ⲑⲁⲣⲥⲓⲁ· ⲡ̄ⲡⲁⲑⲟⲥ ⲧⲉⲡⲏⲑⲩⲙⲓⲁ ⲉⲑⲟⲟⲩ·

Ϩⲟⲧⲁⲛ ⲇⲉ ⲉⲛϣⲁⲛⲧⲁⲁⲛ ⲉ ⲧⲙⲟⲕϩⲥ̄ ϩⲛ̄ ϩⲉⲛⲛⲏⲥⲧⲓⲁ
ⲙⲛ̄ ϩⲉⲛϣⲗⲏⲗ ⲙⲛ̄ ϩⲉⲛⲟⲩϣⲏ ⲛ̄ ⲣⲟⲉⲓⲥ· ⲛ̄ⲧⲛ̄ⲥϯⲟⲩ
ⲙ̄ ⲡⲉⲛⲥⲱⲙⲁ ⲙⲛ̄ ⲧⲉⲛⲯⲩⲭⲏ̄· ⲧⲛ̄ⲛⲁⲣ̄ ϣⲁ̄ ϩⲱⲱⲛ ⲛ̄
Fol. 87 *b* col. 2 ⲱϣ ⲉ ⲃⲟⲗ ⲙⲛ̄ ⲡⲣⲉϥⲯⲁⲗⲉⲓ̈ | ⲇⲁⲩⲉⲓⲇ ϫⲉ ⲁⲕⲡⲁⲥⲧ̄ ϩⲙ̄

ⲡⲉⲕϩⲉ ⲉ ϫⲓⲛϭⲟⲛⲥ̄ ⲛ̄ ϩⲏⲧ̄: ⲧⲟⲧⲉ ⲡⲁⲅⲅⲉⲗⲟⲥ ⲛ ⲧ̄ⲙⲉⲧⲁⲛⲟⲓⲁ ⲛ̄ⲛⲏⲩ ⲛϥ̄ⲡⲱⲣϫ̄ ⲛ̄ ⲛⲉⲛⲧⲏϭ ⲉⲑⲟⲟⲩ · ⲉⲛⲧⲁϥϫⲟⲟⲩ ϩⲣⲁï ⲛ̄ ϩⲏⲧⲛ̄ ⲛ̄ϭⲓ ⲡⲇⲓⲁⲃⲟⲗⲟⲥ ⲛϥ̄ⲧⲱϭⲉ ⲉ ⲡⲉⲩⲙⲁ̄ ⲛ ⲛ̄ ⲕⲁⲣⲡⲟⲥ ⲙ̄ ⲡⲉⲡⲛ̄ⲁ̄ ·

Ⲕⲁⲧⲁ ⲑⲉ ⲉⲛⲧ ⲁϥϫⲟⲟⲥ ⲛ̄ϭⲓ ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ ϫⲉ ⲡⲕⲁⲣ | ⲡⲟⲥ ⲙ̄ ⲡⲉⲡⲛⲁ̄ ⲡⲉ ⲧⲁⲅⲁⲡⲏ · ⲡⲣⲁϣⲉ · ϯⲣⲏⲛⲏ · Fol. 88 *a* col. 1 ⲕ̅ⲅ̅
ⲧⲙⲛ̄ⲧϩⲁⲣϣ̄ ϩⲏⲧ · ⲡⲧⲃ̄ⲃⲟ̄ ⲙⲛ̄ ⲛⲉⲧ ⲛⲏⲩ ⲙ̄ⲛ̄ⲛ̄ⲥⲁ ⲛⲁï:

Ⲧⲟⲧⲉ ⲥⲛⲏⲩ ⲛ̄ ⲧⲉⲩⲛⲟⲩ ⲛ̄ϭⲓ ⲧⲙⲉⲧⲁⲛⲟⲓⲁ ⲛ̄ⲥⲟⲩⲱϩ ϩⲣⲁï ⲛ̄ ϩⲏⲧⲛ̄ · ⲛ̄ⲥⲙⲟⲩϩ ⲛ̄ ⲛⲉⲛⲙⲉⲗⲟⲥ ⲧⲏⲣⲟⲩ · ⲛ̄ⲥⲕⲁⲑⲁⲣⲓⲍⲉ ⲛ̄ ⲛⲉⲛⲛⲟⲃⲉ ⲧⲏⲣⲟⲩ · ⲛ̄ⲥⲣⲱⲕϩ̄ ϩⲣⲁï ⲛ̄ ϩⲏⲧⲛ̄
ⲙ̄ | ⲙⲛ̄ⲧϫⲁⲥⲓ ϩⲏⲧ ⲛⲓⲙ · ⲙⲛ̄ ϭⲱⲛⲧ ⲛⲓⲙ · ⲙⲛ̄ ⲕⲁⲕⲓⲁ Fol. 88 *a* col. 2
ⲛⲓⲙ · ⲙⲛ̄ ϩⲱⲃ ⲛⲓⲙ ⲉⲑⲟⲟⲩ · ⲙⲛ̄ ⲙⲉⲉⲩⲉ ⲛⲓⲙ ⲙ̄ ⲡⲟⲛⲏⲣⲟⲛ · ⲛ̄ⲥⲁⲛⲁⲅⲕⲁⲍⲉ ⲛ ⲛ̄ ⲁⲣⲉⲧⲏ ⲉ ⲧⲣⲉ ⲩⲉⲓ ⲛ̄ ⲥⲉⲟⲩⲱϩ ϩⲛ̄ ⲧⲉⲛⲯⲩⲭⲏ · ⲛ̄ⲥⲧⲱϭⲉ ⲛ̄ ⲧⲟⲩⲉï ⲧⲟⲩⲉï ⲉ ⲡⲉⲥⲙⲁ̄ ·

Ⲛ ⲧⲉⲩⲛⲟⲩ ⲥⲛⲁⲡⲱⲣⲕ̄ ⲙ̄ ⲡϭⲱⲛⲧ ⲛ̄ⲥⲧⲱϭⲉ ⲉ ⲡⲉϥⲙⲁ
ⲛ ⲧ | ⲙⲛ̄ⲧϩⲁⲣϣ̄ ϩⲏⲧ · ⲥⲛⲁⲡⲱⲣⲕ̄ ⲛ ⲧ̄ⲙⲛ̄ⲧ ϫⲁⲥⲓϩⲏⲧ Fol. 88 *b* col. 1
ⲛ̄ⲥⲧⲱϭⲉ ⲙ̄ ⲡⲉⲑⲃ̄ⲃⲓⲟ̄ ⲉ ⲡⲉϥⲙⲁ̄ · ⲥⲛⲁⲡⲱⲣⲕ̄ ⲛ ⲧⲙⲛ̄ⲧϫⲁϫⲉ ⲛ̄ⲥⲧⲱϭⲉ ⲛ̄ ϯⲣⲏⲛⲏ̄ ⲉ ⲡⲉⲥⲙⲁ̄ ·

Ⲥⲛⲁⲡⲱⲧⲛ̄ ⲥⲁ ⲡⲕⲱϩ ⲙⲛ̄ ⲡⲙⲟⲥⲧⲉ ⲛ̄ⲥⲛⲟϫⲟⲩ ⲉ ⲃⲟⲗ ⲛ̄ ϩⲏⲧⲛ̄ · ⲛ̄ⲥ ⲧⲣⲉ ϯⲣⲏⲛⲏ ⲙⲛ̄ ⲧⲁⲅⲁⲡⲏ ⲣ̄ ⲟⲩⲕⲗⲟⲙ ⲉϫⲛ̄
ⲧⲉⲛⲁⲡⲉ̄ · ⲥⲛⲁϥⲓ̄ | ⲉ ⲃⲟⲗ ⲙ̄ⲙⲟⲛ ⲛ̄ ⲧⲁⲙⲉⲗⲓⲁ ⲙⲛ̄ Fol. 88 *b* col. 2 ⲕ̅ⲇ̅
ⲧⲙⲛ̄ⲧⲣⲉϥϫⲛⲁⲁⲩ · ⲛ̄ⲥⲛⲉϩⲥⲉ ⲙ̄ⲙⲟⲛ ⲉ ⲡⲉϣⲗⲏⲗ ⲙⲛ̄ ϩⲉⲛⲟⲩϣⲏ̄ ⲛ̄ ⲣⲟⲉⲓⲥ · ⲙⲛ̄ ϩⲉⲛⲙⲉⲗⲉⲧⲁ̄ ⲙⲛ̄ ϩⲉⲛⲯⲁⲗⲙⲟⲥ · ⲙⲛ̄ ϩⲉⲛϩⲱⲇⲏ ⲙ̄ ⲡⲛⲁ̄ⲧⲓⲕⲟⲛ ·

Ⲁⲛⲁⲩ ϭⲉ ⲱ̄ ⲛⲉⲥⲛⲏⲩ ⲉ ⲧⲙⲉⲧⲁⲛⲟⲓⲁ ϫⲉ ϣⲁⲥ ⲧⲣⲉ
ⲟⲩⲏⲣ ⲕⲁⲣⲡⲟⲥ ⲟⲩⲱϩ ϩⲙ̄ ⲡⲣⲱⲙⲉ | ⲉⲧ ⲛⲁⲙⲉⲧⲁⲛⲟï · Fol. 89 *a* col. 1 ⲕ̅ⲉ̅
ϣⲁⲥ ⲧⲣⲉ ⲙ̄ ⲙⲉⲗⲟⲥ ⲧⲏⲣⲟⲩ ⲛⲉϫ ϯ ⲟⲩⲱ̄ ⲉ ⲃⲟⲗ · ⲛ̄ ⲑⲉ ⲛ̄ ⲟⲩϣⲏⲛ̄ ⲉϥⲣⲟⲟⲩⲧ ϩⲓϫⲛ̄ ⲟⲩⲙⲟⲟⲩ ·

Ϣ ⲧⲙⲉⲧⲁⲛⲟⲓⲁ ϩⲉⲛⲛⲟϭ ⲛⲉ ⲛⲟⲩⲥⲟⲗⲥⲗ̄ · ⲟⲩⲣⲁϣⲉ ⲡⲉⲧ ϣⲟⲟⲡ ϩⲛ̄ ⲧⲟⲩⲗⲩⲡⲏ · ⲁⲩⲱ ⲟⲩⲉⲩⲫⲣⲟⲥⲩⲛⲏ ⲡⲉⲧ
ϣⲟⲟⲡ ϩⲛ̄ ⲛⲟⲩⲣⲙ̄ⲉⲓⲟⲟⲩⲉ · ⲛ̄ ⲕⲁⲣⲡⲟⲥ ⲛ ⲧ | ⲙⲉⲧⲁⲛⲟⲓⲁ Fol. 89 *a* col. 2
ⲉⲩⲙⲏϩ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲧϭⲟⲙ ⲙ̄ ⲡⲉⲡⲛ̄ⲁ̄ · ⲡⲣⲱⲙⲉ ⲅⲁⲣ ⲉⲧ ⲛⲁⲙⲉⲧⲁⲛⲟï · ⲕⲁⲛ ⲉϥⲕⲁⲣⲁⲉⲓⲧ · ⲛ̄ ⲕⲁⲣⲡⲟⲥ ⲛ ⲧ̄ⲙⲉⲧⲁⲛⲟⲓⲁ̄ ⲟⲩⲟⲛϩ̄ ⲉ ⲃⲟⲗ ϩⲓ ⲡⲉϥϩⲟ:

Ⲛⲉⲥⲱ · ⲱ̅ ⲧⲙⲉⲧⲁⲛⲟⲓⲁ̅ ϩⲛ̅ ⲧⲟⲩⲙⲛ̅ⲧⲣⲙ̅ⲣⲁϣ ⲉⲧ ϭⲏⲛ
ⲙⲛ̅ ⲟⲩϣⲁϫⲉ ⲉⲧ ϩⲟⲣⲕ̅ · ϩⲙ̅ ⲡⲟⲩⲥⲙⲟⲧ̅ ⲉⲣⲉ ⲟ̅ ⲛ̅ϫⲡⲓⲛⲧ̅
Fol. 89 *b* col. 1 ϩⲁⲧⲛ̅ ⲟⲩⲟⲛ ⲛⲓⲙ · ⲛ̅ⲧⲥ̅ | ⲛ̅ⲧⲟ̅ ⲅⲁⲣ ⲡⲉ ⲛⲧⲁ ⲣ ϫⲓ ⲙⲟⲉⲓⲧ
ϩⲏⲧⲟⲩ ⲛ̅ ⲛⲉⲧ ⲟⲩⲁⲁⲃ ⲧⲏⲣⲟⲩ ⲉ ϩⲟⲩⲛ ⲉ ⲡⲁⲅⲱⲛ ⲛ
ⲛ̅ ϩⲓⲥⲉ ·

Ⲧⲟⲩ ⲛ̅ⲧⲏⲩⲧⲛ̅ ϭⲉ ⲉ ϩⲣⲁï ⲱ ⲛⲁ ⲙⲉⲣⲁⲧⲉ ⲛ̅ⲧⲉⲧⲛ̅ⲕⲟⲥⲙⲉⲓ
ⲛ ⲧ̅ⲙⲉⲧⲁⲛⲟⲓⲁ ϩⲛ̅ ⲛ̅ ⲕⲟⲥⲙⲏⲥⲓⲥ ⲛ̅ ⲛⲉⲧⲛ̅ⲛⲏⲥⲧⲓⲁ · ⲛ̅ⲧⲉⲧⲛ̅ⲧⲱϩⲥ̅ ⲙ̅ⲙⲟⲥ ϩⲙ̅ ⲡⲉⲥϯ ⲛⲟⲩϥⲉ ⲛ̅
Fol. 89 *b* col. 2 ⲛⲉⲧⲛ̅ϣⲗⲏⲗ · ⲁⲩⲱ ⲛ̅ⲧⲉⲧⲛ̅ⲥⲧⲉⲫⲁⲛⲟⲩ ⲙ̅ⲙⲟⲥ | ϩⲙ̅
ⲡⲉⲑⲃ̅ⲃⲓⲟ̅ ⲛ̅ ⲛⲉⲧⲛ̅ⲣ̅ⲙ̅ⲉïⲟⲟⲩⲉ · ϫⲉ ⲕⲁⲥ ⲉⲣϣⲁⲛ ⲛ̅ ⲕⲉ
ⲁⲣⲉⲧⲏ ⲧⲏⲣⲟⲩ ⲛⲁⲩ ⲉ ⲡⲥⲁ̅ ⲛ ⲧ̅ⲕⲟⲥⲙⲏⲥⲓⲥ ⲉⲛⲧⲁ ⲧⲉⲧⲛ̅ⲕⲟⲥⲙⲉⲓ
ⲙ̅ⲙⲟⲥ ⲛ̅ ϩⲏⲧϥ̅ ·

Ⲧⲟⲧⲉ ⲥⲉⲛⲁⲥⲱⲟⲩϩ ϩⲓ ⲟⲩⲥⲟⲡ ⲛ̅ ⲥⲉⲉï ⲛ̅ⲥⲉⲭⲟⲣⲉⲩⲉ
ϩⲛ̅ ⲛⲉⲧ ⲙ̅ ⲯⲩⲭⲏ · ϩⲙ̅ ⲡⲧⲣⲉ ⲛⲁï ϭⲉ ⲟⲩⲱϩ ⲛ̅ ϩⲏⲧ
Fol. 90 *a* col. 1 ⲕ̅ⲍ̅ ⲧⲏⲩⲧⲛ̅ · ⲥⲉⲛⲁⲣ̅ ⲧⲏⲩⲧⲛ̅ | ⲛ ⲁⲧ ⲛⲟⲃⲉ · ⲉⲥⲧⲱⲛ ϭⲉ
ⲧⲉⲛⲟⲩ ⲧⲁⲙⲉⲗⲓⲁ ⲙⲛ̅ ⲡⲉϩⲣⲟϣ ⲙ̅ ⲡⲥⲱⲙⲁ · ⲉⲩⲧⲱⲛ
ⲛⲉ ϣⲧⲟⲣⲧⲣ̅ ⲛⲓⲙ̅ ⲡⲁⲑⲟⲥ · ⲙⲛ̅ ⲙ̅ ⲙⲉⲉⲩⲉ ⲉⲧ ϫⲁϩⲙ̅
ⲙⲛ̅ ϩⲱⲃ ⲛⲓⲙ ⲉⲑⲟⲟⲩ ·

Ⲉⲩⲧⲱⲛ ⲛ̅ ⲕⲱϩ ⲙⲛ̅ ⲙ̅ ⲙⲟⲥⲧⲉ ⲙⲛ̅ ⲛ̅ ϯ ⲧⲱⲛ ·
ⲉⲩⲧⲱⲛ ⲛ̅ ϭⲱⲛⲧ̅ ⲙⲛ̅ ⲙ̅ ⲡⲟⲛⲏⲣⲓⲁ · ⲉⲩⲧⲱⲛ ⲙ̅ ⲙⲛ̅ⲧϫⲁⲥⲓϩⲏⲧ̅
Fol. 90 *a* col. 2 · ⲙⲛ̅ ⲛ̅ϭⲓ ⲛ̅ ϣⲁ | ϫⲉ ⲉⲧ ⲛⲁϣⲧ̅ · ⲉⲩⲧⲱⲛ ⲙ̅
ⲡⲟⲣⲛⲓⲁ ⲙⲛ̅ ⲛ̅ ϫⲱϩⲙ̅ ⲙⲛ̅ ⲙ ⲙⲛ̅ⲧ̅ⲛⲟⲉⲓⲕ · ⲉⲩⲧⲱⲛ ⲛ
ⲉⲟⲟⲩ ⲉⲧ ϣⲟⲩⲉⲓⲧ̅ ⲙⲛ̅ ⲛ̅ ϩⲃ̅ⲥⲟⲟⲩⲉ ⲉⲧ ⲡⲣ̅ⲉⲓⲱⲟⲩ · ⲉⲩⲧⲱⲛ
ⲙ̅ ⲙⲛⲧ̅ϣⲛⲁ ⲙⲛ̅ ⲛ̅ ⲟⲩⲱⲙ ⲙⲛ̅ ⲛ̅ ⲥⲱ ⲙⲛ̅ ⲛ̅ ϯϩⲉ̅ ·

Ⲉⲩⲧⲱⲛ ⲙ̅ ⲙⲛ̅ⲧⲁⲣⲅⲟⲥ ⲙⲛ̅ ⲛ̅ ϫⲓϩⲣⲁϥ ϩⲛ̅ ⲟⲩⲡⲁⲧⲁⲗⲓⲁ
Fol. 90 *b* col. 1 · ⲛⲓⲙ ⲡⲉⲧⲉ ⲛϥ̅ⲛⲁⲟⲩⲱϣ ⲁⲛ ⲉ ⲣ̅ ϣⲃⲏⲣ | ⲉ ⲧⲙⲉⲧⲁⲛⲟⲓⲁ
ⲛϥ̅ ⲣ̅ ϣⲙ̅ⲙⲟ̅ ⲉ ⲛⲉï ⲡⲉⲑⲟⲟⲩ ⲧⲏⲣⲟⲩ · ⲛⲁï ⲉⲧ
ⲧⲱⲙ ⲛ ⲛ̅ ⲃⲁⲗ ⲙ̅ ⲡⲉⲛϩⲏⲧ̅ ϫⲉ ⲉⲛⲉⲩⲛⲁⲩ ⲉ ⲡⲟⲩⲟⲉⲓⲛ
ⲉⲧ ϩⲁ ϣⲡⲏⲣⲉ ·

Ⲧⲙⲉⲧⲁⲛⲟⲓⲁ ⲅⲁⲣ ϣⲁⲥⲧⲣⲉ ⲡⲣⲱⲙⲉ ⲣⲉⲧ ⲧⲛ̅ϩ ⲛ̅ ⲑⲉ
ⲛ̅ ⲟⲩⲁⲉⲧⲟⲥ · ⲁⲩⲱ ϣⲁⲥⲧⲣⲉϥϩⲱⲗ ⲉ ⲡϫⲓⲥⲉ ϩⲓⲧⲛ̅ ⲛⲉⲥⲁⲣⲉⲧⲏ
· ⲡⲉⲧ ⲙⲉⲧⲁⲛⲟï ⲅⲁⲣ ⲉⲧ ⲁⲥⲕⲉⲓ ϩⲛ̅ ⲟⲩⲙⲛ̅ⲧ̅ϫⲱⲱⲣⲉ
Fol. 90 *b* col. 2 | ϩⲛ̅ ⲟⲩϩⲕⲟ̅ ⲙⲛ̅ ⲟⲩⲉïⲃⲉ ⲉϥϭⲱϣⲧ̅ ⲙ̅ⲙⲁⲧⲉ
ⲉ ⲛⲁⲅⲁⲑⲟⲛ ⲛⲧ̅ⲡⲉ ⲛⲁï ⲉⲧ ⲛⲁⲙⲟⲩⲛ ⲉ ⲃⲟⲗ ⲛ̅ ϣⲁ ⲉⲛⲉϩ ·

Ⲉⲧⲃⲉ ⲡⲁⲓ̈ ϭⲉ ⲱ̅ ⲛⲁ ⲙⲉⲣⲁⲧⲉ ⲙⲁⲣⲛ̅ ⲱϥⲉ ⲙ̅ ⲡⲉⲛⲥⲱⲙⲁ
ϩⲛ̅ ϩⲉⲛⲛⲏⲥⲧⲓⲁ ⲙⲛ̅ ϩⲉⲛϣⲗⲏⲗ· ⲙⲛ̅ ϩⲉⲛⲟⲩϣⲏ̅
ⲛ̅ ⲣⲟⲉⲓⲥ· ϫⲉ ⲕⲁⲥ ⲉⲛⲁⲙⲉⲧⲉⲭⲉ̅ ⲉ ⲛⲉϥ | ⲉⲣⲏⲧ̅ Fol. 91 *a* col. 1
ⲉⲧ ϩⲛ̅ ⲙ̅ ⲡⲏⲩⲉ· ⲛ̅ⲑⲉ ⲉⲛⲧ ⲁϥϫⲟⲟⲥ ϫⲉ ⲛ̅ⲧⲱⲧⲛ̅ ⲛⲉ ⲕ̅ⲑ̅
ⲛⲧⲁⲩϩⲩⲡⲟⲙⲓⲛⲉ ⲛ̅ⲙ̅ⲙⲁⲓ̈ ϩⲛ̅ ⲛⲁ ⲡⲓⲣⲁⲥⲙⲟⲥ· ⲁⲛⲟⲕ
ϩⲱ ϯⲥⲙⲓⲛⲉ ⲙ̅ⲙⲟⲥ ⲛ̅ⲙ̅ⲙⲏⲧⲛ̅·

Ⲛ̅ ⲑⲉ ⲉⲛⲧⲁ ⲡⲁ ⲉⲓⲱⲧ ⲥⲙⲓⲛⲉ ⲛ̅ⲙ̅ⲙⲁⲓ̈ ⲛ ⲟⲩⲙⲛ̅ⲧⲉⲣⲟ̅·
ϫⲉ ⲧⲉⲧⲛⲁⲟⲩⲱⲙ ⲛ̅ⲧⲉⲧⲛ̅ⲥⲱ̅ ⲛ̅ⲙ̅ⲙⲁⲓ̈ ϩⲓ |
ϫⲛ̅ ⲧⲁ ⲧⲣⲁⲡⲉⲍⲁ̅ ϩⲛ̅ ⲧⲁ ⲙⲛ̅ⲧⲉⲣⲟ̅· Fol. 91 *a* col. 2

Ⲙⲁⲣⲛ̅ⲉⲓ̈ⲙⲉ ϭⲉ ⲱ̅ ⲛⲉⲥⲛⲏⲩ ⲉ ⲡⲧⲁⲓ̈ⲟ ⲛ ⲧ̅ⲙⲉⲧⲁⲛⲟⲓⲁ
ⲛ̅ⲧⲛ̅ ⲥⲟⲩⲛ̅ ⲛⲉϩⲙⲟⲧ̅ ⲉⲛⲧ ⲁⲥⲁⲁⲩ ⲛ̅ⲙ̅ⲙⲁⲛ· ⲱ̅ ⲧⲙⲉⲧⲁⲛⲟⲓⲁ
ⲧⲉⲛ̅ⲧⲁⲥϣⲱⲡⲉ ⲛ ⲧ̅ⲣⲟⲫⲏ ⲛ̅ ⲛⲉⲧϣⲟⲟⲡ̅ ϩⲁ
ⲡⲉϩⲕⲟ̅· ⲁⲩⲱ ⲁⲥϣⲱⲡⲉ ⲛ̅ ⲟⲩⲡⲏⲅⲏ ⲙ̅ ⲙⲟⲟⲩ ⲛ ⲱⲛϩ̅
ⲛ̅ ⲛⲉⲧ ϣⲟⲟⲡ̅ ϩⲛ̅ ⲟⲩⲉⲓ̈ⲃⲉ· ⲱ̅ ⲧⲙⲉ | ⲧⲁⲛⲁⲓⲁ̅ ⲧⲥⲟⲗⲥⲗ̅ Fol. 91 *b* col. 1
ⲛ̅ ⲛⲉⲧⲟ̅ ⲛ ⲟⲩϣⲏ ⲛ̅ ⲣⲟⲉⲓⲥ ⲉⲧ ⲥⲟⲗⲥⲗ̅ ⲙ̅ⲙⲟⲟⲩ ϩⲛ̅ ⲛ̅
ⲕⲁⲣⲡⲟⲥ ⲛ̅ ⲛⲉⲩϩⲓⲥⲉ·

Ⲱ̅ ⲧⲙⲉⲧⲁⲛⲟⲓⲁ ⲧⲉ ⲛ̅ⲧⲁ ⲛⲉⲥⲣ̅ⲙ̅ⲉⲓ̈ⲟⲟⲩⲉ ϣⲱⲡⲉ ⲛ
ⲟⲩϩⲏⲇⲟⲛⲏ̅ ⲛⲥ̅ϯ ⲛⲟⲩϥⲉ ⲛ ⲛ̅ ⲁⲅⲅⲉⲗⲟⲥ ⲙ̅ ⲡⲛⲟⲩⲧⲉ·
ⲱ̅ ⲧⲙⲉⲧⲁⲛⲟⲓⲁ̅ ⲧⲃⲟⲏⲑⲟⲥ ⲛ̅ ⲛⲉ ⲛⲧⲁⲩⲉⲓ̈ⲁ ⲧⲟⲟⲧⲟⲩ
ⲛ̅ⲥⲱⲟⲩ· ⲙⲁⲣⲛ̅ ⲛⲁⲩ ⲉ ⲧⲙⲛ̅ⲧ̅ϣⲃⲏⲣ̅ ⲉⲛⲧ ⲁⲥⲁⲁⲥ | ⲙⲛ̅ Fol. 91 *b* col. 2
ⲛ̅ ⲣⲱⲙⲉ ⲛ̅ ⲛⲓⲛⲉⲩⲏ·

Ϩⲙ̅ ⲡⲧⲣⲉⲥⲧⲱϩⲙ̅ ⲉ ⲣⲟⲟⲩ ϩⲛ̅ ⲧⲉⲥ ⲙⲛ̅ⲧ̅ⲙⲁⲓ̈ⲣⲱⲙⲉ·
ⲛ̅ ⲑⲉ ⲛ̅ⲧ ⲁⲩϭⲉⲡⲏ ⲁⲩⲟⲩⲱⲛ ⲛⲁⲥ ϩⲛ̅ ⲟⲩⲛⲟϭ ⲛ̅ ⲑⲑⲃ̅ⲓⲟ̅
ⲙⲛ̅ ϩⲉⲛⲣ̅ⲙ̅ⲉⲓ̈ⲟⲟⲩⲉ· ⲙⲛ̅ ⲟⲩϭⲟⲟⲩⲛⲉ· ⲟⲩ ⲙⲟⲛⲟⲛ ⲛ̅
ⲣⲱⲙⲉ ⲙ̅ⲙⲁⲧⲉ· ⲁⲗⲗⲁ ⲛ̅ ⲕⲉ ⲧⲃ̅ⲛⲟⲟⲩⲉ ⲟⲛ ⲉⲩϭⲟⲟⲗⲉ
ⲛ ⲛ̅ ϭⲟⲟⲩⲛⲉ· |

Ⲛ̅ⲧ ⲉⲣⲉ ⲡⲛⲟⲩⲧⲉ ⲇⲉ ⲡ̅ⲡⲁⲛⲧⲱⲕⲣⲁⲧⲱⲣ ⲡⲁⲕⲁⲑⲟⲥ ⲛ̅ Fol. 92 *a* col. 1
ϣⲁⲛⲁϩⲧⲏϥ ⲙ̅ ⲙⲁⲓ̈ⲣⲱⲙⲉ ⲛⲁⲩ ⲉ ⲛⲉⲓ ⲛⲟϭ ⲛ ⲕⲁⲣⲡⲟⲥ ⲗ̅ⲁ̅
ⲛ̅ ⲧⲉⲓ ⲙⲓⲛⲉ ϩⲛ̅ ⲛ̅ϭⲓϫ ⲛ ⲧ̅ⲙⲉⲧⲁⲛⲟⲓ̈ⲁ ⲉⲥⲡⲁϩⲧ̅ ⲙ̅ⲡⲉ
ⲙⲧⲟ̅ ⲉ ⲃⲟⲗ ⲙ̅ ⲡⲉⲑⲣⲟⲛⲟⲥ ⲙ̅ ⲡⲛⲁⲏⲧ̅· ⲟⲩ ⲙⲟⲛⲟⲛ ϫⲉ
ⲁϥⲕⲧⲟ̅ ⲉ ⲡⲁϩⲟⲩ ⲛ̅ ⲧⲉϥⲁⲡⲟⲫⲁⲥⲓⲥ· ⲁⲗⲗⲁ ⲁϥⲣ̅
ⲡϣⲁϫⲉ ⲟⲛ ⲙ̅ ⲡⲉⲡ | ⲣⲟⲫⲏⲧⲏⲥ ⲓ̈ⲱⲛⲁⲥ ⲛ̅ ϭⲟⲗ ⲙ̅ Fol. 92 *a* col. 2
ⲡϥ̅ⲧⲁⲕⲉ ⲧⲡⲟⲗⲓⲥ·

Ⲧⲉⲛⲟⲩ ϭⲉ ⲱ̅ ⲛⲁ ⲙⲉⲣⲁⲧⲉ ⲙ̅ⲡⲣ̅ ⲕⲁ ⲧⲙⲉⲧⲁⲛⲟⲓⲁ

ⲛ̅ⲥⲁ ⲧⲏⲩⲧⲛ̅· ⲉⲧⲉⲧⲛⲁϩⲉ ⲅⲁⲣ ⲉ ⲛⲓⲙ ⲉϥⲛ̅ⲁⲕⲟⲥⲙⲉⲓ
ⲙ̅ⲙⲱⲧⲛ̅ ϩⲛ̅ ⲛⲉⲧⲛ̅ ϩⲓⲥⲉ ⲛ̅ ⲑⲉ ⲛ ⲧ̅ⲙⲉⲧⲁⲛⲟⲓⲁ̅· ⲁⲗⲗⲁ
ⲙⲁⲣⲛ̅ϯ ⲛⲁⲥ ⲛ̅ ϩⲉⲛⲧⲁⲓ̈ⲟ̅ ⲉ ⲡⲙⲁ̅ ⲛ ⲛ̅ ⲁⲅⲁⲑⲟⲛ ⲉⲛⲧ-
Fol. 92 b col. 1 ⲁⲥⲛ̅ⲧⲟⲩ ⲛⲁⲛ ⲉ ⲃⲟⲗ | ϩⲙ̅ ⲡϫⲓⲥⲉ· ⲁϣ ⲛⲉ ⲛ ⲁⲅⲁⲑⲟⲛ
ⲛ̅ⲧⲁⲥⲛ̅ⲧⲟⲩ ⲛⲁⲛ ⲉ ⲃⲟⲗ ϩⲙ̅ ⲡϫⲓⲥⲉ·

Ⲁϣ ⲟⲛ ⲛⲉ ⲛ ⲁⲅⲁⲑⲟⲛ ⲉⲛⲁⲧⲁⲁⲩ ⲛⲁⲥ· ⲟⲩⲛⲏⲥⲧⲓⲁ
ⲟⲩϣⲗⲏⲗ ⲉϥⲟⲩⲁⲁⲃ· ⲉⲣⲉ ⲛⲉⲛϭⲓϫ ⲡⲟⲣϣ̅ ⲉ ⲃⲟⲗ· ⲉⲣⲉ
ⲛⲉⲛϩⲏⲧ ϩⲙ̅ ⲡϫⲓⲥⲉ· ϯ ⲛⲁⲥ ⲛ̅ ⲟⲩⲑⲃ̅ⲃⲓⲟ̅ ⲙⲛ̅ ϩⲉⲛⲁ-
ϣⲁϩⲟⲙ ⲛⲁⲓ̈ ⲉϣⲁⲣⲉ ⲛ ⲁⲅⲅⲉⲗⲟⲥ ⲣ̅ ϣⲃⲏⲣ ⲉ ⲡⲣⲱⲙⲉ
Fol. 92 b col. 2 ⲉⲧⲃⲏⲏⲧⲟⲩ· ϯ ⲛⲁⲥ ⲛ̅ ϩⲉⲛⲣⲙ̅ⲉⲓ̈ⲟ | ⲟⲩⲉ· ⲛⲁⲓ̈ ⲉ
ϣⲁⲩⲱϣⲙ̅ ⲛ ⲛ̅ⲁⲡⲓⲗⲏ ⲛ ⲧ̅ⲕⲉϩⲉⲛⲛⲁ̅· ϯ ⲛⲁⲥ ⲛ̅
ⲟⲩⲡⲓⲥⲧⲓⲥ ⲙⲛ̅ ⲟⲩϩⲉⲗⲡⲓⲥ· ⲛⲁⲓ̈ ⲉϣⲁⲩ ⲧⲣⲉ ⲡⲣⲱⲙⲉ ϩⲱⲛ
ⲉ ϩⲟⲩⲛ ⲉ ⲡⲛⲟⲩⲧⲉ·

Ϯ ⲛⲁⲥ ⲛ̅ ⲟⲩⲙⲛ̅ⲧϣⲁⲛⲁϩⲧⲏϥ ⲙⲛ̅ ⲟⲩⲁⲅⲁⲡⲏ̅ ⲉ ϩⲟⲩⲛ
ⲉ ⲛⲉⲛⲉⲣⲏⲩ· ⲁⲩⲱ ⲟⲩⲛⲁ̅ ⲛⲁⲓ̈ ⲉⲧⲉ ϣⲁⲩϩⲱⲃⲥ̅ ⲉ ⲃⲟⲗ
Fol. 93 a col. 1 ⲉϫⲛ̅ ⲟⲩⲙⲏⲏϣⲉ ⲛ̅ ⲛⲟⲃⲉ· ⲁⲩⲱ ⲟⲛ ϣⲁⲩϣⲟⲩ | ⲙ̅ⲙⲟⲟⲩ
ⲗ̅ⲅ̅ ⲉϫⲛ̅ ⲧⲉⲕⲣⲓⲥⲓⲥ· ⲙⲛ̅ⲛ̅ⲥⲁ ⲛⲉⲓ̈ ⲁⲅⲁⲑⲟⲛ ϭⲉ ⲧⲏⲣⲟⲩ ⲛ̅
ⲧⲉⲓ̈ ϭⲟⲧ̅ ⲙ̅ⲡⲣ̅ ⲧⲣⲉ ⲩⲁⲡⲁⲧⲁ̅ ⲛ̅ ⲟⲩⲁ̅ ⲙ̅ⲙⲟⲛ ⲛϥ̅ⲕⲧⲟϥ ⲉ
ⲡⲗⲱⲙⲥ̅ ⲙ̅ ⲡⲛⲟⲃⲉ ⲛ̅ ⲕⲉ ⲥⲟⲡ̅· ⲙⲛ̅ⲛ̅ⲥⲁ ⲧⲙⲉⲧⲁⲛⲟⲓⲁ· ⲛ̅
ⲑⲉ ⲙ̅ ⲡⲉⲩϩⲟⲣ̅ ⲉϣⲁϥⲕⲟⲧϥ̅ ⲉ ⲡⲉϥ ⲕⲁ ⲃⲟⲗ ⲛ̅ⲥⲉ ⲙⲉⲥⲧⲱϥ·

Ⲁⲗⲗⲁ ϯⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙ̅ⲙⲱⲧⲛ̅ ⲛⲁ ⲙⲉⲣⲁⲧⲉ· ϫⲉ
Fol. 93 a col. 2 ⲕⲁⲥ | ⲉⲧⲉⲧⲛⲁϩⲁⲣⲉϩ ⲙ̅ⲙⲁⲧⲉ ⲛ̅ⲧⲉⲧⲛ̅ ⲧⲙ̅ ⲕⲁ ⲗⲁⲁⲩ
ⲉⲧⲉⲣ ⲛ̅ⲗⲁⲁⲩ ϩⲛ̅ ⲛⲉⲧⲛ̅ⲁϩⲱⲣ· ⲥⲉϫⲓϣⲟϫⲛⲉ ⲅⲁⲣ ⲉ
ⲣⲟⲛ ⲛ̅ ⲛⲁⲩ ⲛⲓⲙ ⲛ̅ϭⲓ ⲛⲉⲛϫⲁϫⲉ· Ⲁⲩⲱ ϣⲁⲣⲉ
ⲛ̅ⲥⲟⲟⲛⲉ ⲉⲡⲓⲃⲟⲩⲗⲉⲩⲉ ⲛ̅ ⲛⲁⲩ ⲛⲓⲙ· ⲉ ⲡⲙⲁ̅ ⲉⲧ ⲉⲣⲉ
ⲡⲉⲭⲣⲏⲙⲁ ⲛ̅ ϩⲏⲧϥ̅·

Ⲉⲛ ϩⲟⲥⲟⲛ ⲇⲉ ⲱ̅ ⲛⲁ ⲙⲉⲣⲁⲧⲉ ⲉⲣⲉ ⲡⲁⲣⲁⲕⲗⲏⲧⲟⲥ
Fol. 93 b col. 1 ⲙⲛ̅ ⲡⲛⲁ̅ ϭⲱϣⲧ̅ | ⲉ ϫⲱⲛ ϩⲛ̅ ⲟⲩⲙⲛ̅ⲧϣⲁⲛⲁϩⲧⲏϥ·
ⲙⲁⲣⲛ̅ϯ ⲛ̅ ⲛⲉⲛⲣⲙ̅ⲉⲓ̈ⲟⲟⲩⲉ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲙ̅ ⲙⲏⲛⲉ·
ϫⲉ ⲕⲁⲥ ⲉⲩⲛⲁϣⲱⲡⲉ ⲛⲁⲛ ⲙ̅ ⲡⲣⲉⲥⲃⲉⲩⲧⲏⲥ ϩⲁ ⲧⲉⲛϩⲏ
ⲉⲙⲡⲁⲧ ⲛ̅ⲉⲓ̈ ⲉ ⲃⲟⲗ ϩⲛ̅ ⲥⲱⲙⲁ· ⲙⲁⲣⲛ̅ ⲙⲉⲧⲁⲛⲟⲓ̈
ϩⲟⲥⲟⲛ ⲧⲛ̅ⲕⲏ ⲉ ⲃⲟⲗ· ⲁⲩⲱ ⲉⲣⲉ ⲛⲉⲧ ⲟⲩⲁⲁⲃ ⲟ̅ ⲛ̅
ϣⲃⲏⲣ̅ ⲣ̅ ϩⲱⲃ ⲛ̅ⲙ̅ⲙⲁⲛ ϩⲙ̅ ⲡⲥⲟⲡⲥ̅· ⲙ̅ⲡⲣ̅ ⲧⲣⲉ ⲩⲟ-
Fol. 93 b col. 2 ⲧⲡⲛ̅ | ⲉ ϩⲟⲩⲛ· ⲛ̅ⲧⲛ̅ϣⲓⲛⲉ ⲛ̅ⲥⲁ ⲧⲙⲉⲧⲁⲛⲟⲓⲁ· ⲛ̅ⲧⲛ̅ ⲧⲙ̅

ϩⲉ̄ ⲉ ⲣⲟⲥ · ⲙ̄ⲡⲣ̄ ⲧⲣⲉ ⲛϩⲉ ⲉ ϩⲣⲁï ⲉ ⲡ̄ϩⲓⲥⲉ ⲛϥ̄ ⲧⲙ̄
ⲥⲱⲧⲙ̄ ⲉ ⲣⲟⲛ ϩⲙ̄ ⲡⲙⲁ ⲉⲧⲙ̄ⲙⲁⲩ ·

Ⲙ̄ⲡⲣ̄ ⲧⲣⲉⲛⲉïⲉ ⲧⲟⲟⲧⲟⲩ ⲛ̄ ϩⲉⲛⲁⲧⲛⲁ̄ ⲛ̄ⲧⲛ̄ϩⲓⲥⲉ
ⲉⲛϫⲓϣⲕⲁⲕ ⲉ ⲃⲟⲗ · ⲥⲉ ⲧⲙ̄ ⲥⲱⲧⲙ̄ ⲉ ⲣⲟⲛ · ⲙ̄ⲡⲣ̄ ⲧⲣⲉ
ⲩⲛⲟϫⲛ̄ ⲉ ⲧ | ⲕⲉϩⲉⲛⲛⲁ ⲛ̄ⲧⲛ̄ϣⲓⲛⲉ ⲛ̄ⲥⲁ ⲧⲙⲉⲧⲁⲛⲟⲓⲁ · Fol. 94 *a* col. 1
ⲙⲛ̄ ⲙⲉⲧⲁⲛⲟⲓⲁ ϩⲙ̄ ⲡⲙⲁ̄ ⲉⲧⲙ̄ⲙⲁⲩ · ⲥⲉⲛⲁⲟⲩⲱϣⲃ̄ ⲛ̄ ⲗ̄ⲉ̄
ⲥⲉϫⲟⲟⲥ ⲛⲁⲛ ⲛ̄ϭⲓ ⲛⲁⲅⲅⲉⲗⲟⲥ ⲛ̄ ⲣⲉϥⲧⲓⲙⲱⲣⲉⲓ ϩⲛ̄
ⲟⲩϭⲱⲛⲧ̄ ⲙⲛ̄ ⲟⲩⲁⲡⲓⲗⲏ̄ ϫⲉ ⲉⲧⲃⲉ ⲟⲩ ⲧⲉⲧⲛ̄ⲡⲱϣ ⲉ ⲃⲟⲗ
ⲉ ⲡϫⲓⲛϫⲏ ·

Ⲡⲙⲁ̄ ⲁⲛ ⲡⲉ ⲡⲁï ⲛ ⲱϣ ⲉ ⲃⲟⲗ · ⲁⲩϫⲟⲟⲩ
ⲉ ⲣⲱⲧⲛ̄ | ⲙ̄ ⲡⲉⲧ ⲛ̄ⲁⲁⲩ · ⲁⲩⲟϣⲟⲩ ⲉ ⲣⲱⲧⲛ̄ ⲙ̄ⲡⲉⲧ Fol. 94 *a* col. 2
ⲛ̄ⲥⲱⲧⲙ̄ ⲉ ⲣⲟⲟⲩ · ⲁ ⲛⲉⲧ ⲟⲩⲁⲁⲃ ⲉⲛⲕⲁϭⲉⲓ ⲉⲩⲥⲙ̄ⲙⲉ̄ ⲉ
ϩⲣⲁï ⲙ̄ ⲡⲛⲟⲩⲧⲉ ϩⲁ ⲣⲟⲛ ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉ ⲁⲛϩⲓⲥⲉ
ⲉⲛϫⲓϣⲕⲁⲕ ⲉ ⲃⲟⲗ ⲧⲉⲛϣⲟⲩⲱⲃⲉ ⲧⲉⲛⲧⲁⲥϩⲱⲱⲗⲉ ·

Ⲛ̄ ⲧⲉⲩⲛⲟⲩ ⲉⲧⲙ̄ⲙⲁⲩ ϣⲁⲣⲉ ⲛ̄ ⲁⲅⲅⲉⲗⲟⲥ ⲛ̄ ⲧⲟⲣⲅⲏ
ⲉⲧ ϩⲓϫⲛ̄ ⲛ̄ ⲕⲟ | ⲗⲁⲥⲓⲥ ϣⲁⲩⲥⲱⲛϩ̄ ⲛ̄ ⲛⲉⲯⲩⲭⲏ ⲛ ⲛ̄ Fol. 94 *b* col. 1
ⲣⲉϥⲣ̄ⲛⲟⲃⲉ ⲛ̄ ⲥⲉⲛⲟϫⲟⲩ ⲉⲛ ⲧⲁⲣⲧⲁⲣⲟⲥ ⲛ ⲁⲙⲛ̄ⲧⲉ ·
ⲛ̄ⲥⲉⲧⲁϣⲟ̄ ⲛ̄ ⲛⲉⲩⲃⲁⲥⲁⲛⲟⲥ ⲉ ⲡⲉϩⲟⲩⲟ · ⲁⲩⲱ ⲉⲛ
ϣⲁⲛϩⲓⲥⲉ ⲉⲛ ⲣⲓⲙⲉ ⲛⲓⲙ ⲡⲉⲧ ⲛⲁⲥⲱⲧⲙ̄ ⲉ ⲣⲟⲛ · ⲏ̄
ⲛⲓⲙ ⲡⲉⲧ ⲛⲁϣⲁⲛⲁϩⲧⲏϥ ϩⲁ ⲣⲟⲛ ⲙ̄ ⲡⲙⲁ̄ ⲉⲧⲙ̄ⲙⲁⲩ ·
ⲏ̄ ⲛⲓⲙ ⲡⲉⲧ ⲛⲁϫⲓ ⲛ̄ ⲛⲉⲛⲣ̄ⲙ̄ⲉⲓⲟⲟⲩⲉ ⲛ̄ ⲧⲟⲟⲧⲛ̄ ⲛϥ̄ϫⲓ-
ⲧⲟⲩ ⲉⲛ ⲧⲟⲡⲟⲥ ⲛ̄ | ⲧⲙⲛ̄ⲧ̄ϣⲁⲛⲁϩⲧⲏϥ · ⲏ̄ ⲛⲓⲙ ϩⲛ̄ Fol. 94 *b* col. 2
ⲛⲉⲧ ⲟⲩⲁⲁⲃ ⲡⲉⲧ ⲛⲁⲡⲁϩⲧϥ̄ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲉϫⲛ̄ ⲧⲉⲛ-
ⲑⲗⲓⲯⲓⲥ ⲙⲛ̄ ⲧⲉⲛⲁⲛⲁⲅⲕⲏ ⲉⲧⲛ̄ ⲛ̄ ϩⲏⲧⲥ̄ · ⲉϣⲱⲡⲉ ⲉⲛ-
ϣⲁⲛⲙⲟⲩ ⲉⲙⲛ ⲙ̄ⲙⲉⲧⲁⲛⲟï ⲉϫⲛ̄ ⲛⲉⲛⲛⲟⲃⲉ ·

Ⲛⲉⲧⲉ ⲙ̄ⲡ ⲛ̄ⲣ̄ ϩⲱⲃ ⲇⲉ ⲉ ⲣⲟⲟⲩ ⲙ̄ ⲡⲓ ⲙⲁ̄ ⲉⲛϣⲟⲟⲡ̄
ϩⲙ̄ ⲡⲥⲱⲙⲁ · ⲉⲛⲁ | ϩⲉ ⲉ ⲣⲟⲟⲩ ⲧⲱⲛ ⲉⲧⲣⲉⲩⲃⲟⲏⲑⲉⲓ Fol. 95 *a* col. 1
ⲉ ⲣⲟⲛ ϩⲙ̄ ⲡⲙⲁ̄ ⲉⲧⲙ̄ⲙⲁⲩ · ⲙⲛ̄ ϩⲁⲧ̄ ⲟⲩⲇⲉ ⲙⲛ̄ ⲗ̄ⲍ̄
ⲛⲟⲩⲃ, ⲙⲛ̄ ⲙⲁ̄ ⲛ ⲉⲗⲟⲟⲗⲉ ⲟⲩⲇⲉ ϭⲉ ⲕⲧⲏⲥⲓⲥ ⲛⲁϣ-
ⲃⲟⲏⲑⲉⲓ ⲉ ⲣⲟⲛ ⲙ̄ ⲡⲙⲁ̄ ⲉⲧⲙ̄ⲙⲁⲩ ·

Ⲟⲩⲇⲉ ⲙⲛ̄ ⲟⲩⲉïⲱⲧ̄ ⲛⲁϣⲓⲛⲉ ⲛ̄ⲥⲁ ϣⲏⲣⲉ ⲙ̄ ⲡⲙⲁ̄
ⲉⲧⲙ̄ⲙⲁⲩ · ⲟⲩⲇⲉ ⲙⲛ̄ ⲙⲁⲁⲩ ⲛⲁϣⲓⲛⲉ ⲛ̄ⲥⲁ ϣⲉⲉⲣⲉ |
ⲟⲩⲇⲉ ⲙⲛ̄ ϣⲏⲣⲉ ⲛⲁϣⲃⲟⲏⲑⲉï ⲉⲛⲉϥⲉïⲟⲧⲉ · ⲟⲩⲇⲉ ⲙⲛ̄ Fol. 95 *a* col. 2
ⲟⲩⲥⲟⲛ ⲛⲁϣⲃⲟⲏⲑⲉï ⲉ ⲡⲉϥⲥⲟⲛ · ⲙⲛ̄ ⲗⲁⲁⲩ ϩⲛ̄ ⲛⲁï

ⲛⲁϣⲱⲡⲉ ⲛ̅ ⲥⲱⲧⲉ ⲛ̅ ⲧⲉⲛⲯⲩⲭⲏ ⲛ̅ ⲉⲃⲓⲏⲛ· ⲁⲗⲗⲁ ⲉⲣⲉ
ⲡⲟⲩⲁ̅ ⲡⲟⲩⲁ̅ ⲛⲁϥⲓ ϩⲁ ⲧⲉϥ ⲉⲧⲡⲱ̅· ϩⲛ̅ ⲛ̅ ⲕⲟⲗⲁⲥⲓⲥ ⲉⲧ
ϥ̅ ⲛ̅ ϩⲏⲧⲟⲩ·

Ⲁⲩⲱ ⲟⲛ ⲁϥⲟⲩⲱ̅ ⲉϥϫⲱ ⲙ̅ⲙⲟⲥ ⲛ̅ϭⲓ ⲡⲥⲱⲧⲏⲣ ϫⲉ |
Fol. 95 *b* col. 1 ⲡⲉⲧ ⲙⲉ̅ ⲛ̅ ⲉⲓ̈ⲱⲧ̅ ϩⲓ ⲙⲁⲁⲩ ⲛ̅ ϩⲟⲩⲉ ⲉ ⲣⲟⲓ̈· ϥ̅ⲙ̅ϣ̅ⲁ̅
ⲙ̅ⲙⲟⲓ̈ ⲁⲛ· ⲁⲩⲱ ⲡⲉⲧ ⲛⲁⲕⲁ ϣⲏⲣ̅ⲉ ⲁⲛ ⲛ̅ⲥⲱϥ ϩⲓ
ϣⲉⲉⲣⲉ ⲛϥ̅ϥⲓ ⲙ̅ ⲡⲉϥⲥ̅ϯ̅ⲟ̅ⲥ̅ ⲛϥ̅ ⲟⲩⲁϩϥ̅ ⲛ̅ⲥⲱⲓ̈ ϥ̅ ⲙ̅ϣ̅ⲁ̅
ⲙ̅ⲙⲟⲓ̈ ⲁⲛ· ⲁⲩⲱ ϥⲛⲁⲕⲗⲏⲣⲟⲛⲟⲙⲉⲓ ⲁⲛ ⲛ̅ ⲧⲙⲛ̅ⲧⲉⲣⲟ̅
ⲛ ⲙ̅ ⲡⲏⲩⲉ:

Ϣ̅ ϫⲉ ⲟⲩϩⲟⲧⲉ ⲛ ⲁϣ ⲛ̅ ϭⲟⲧ̅ ⲡⲉ ϩⲉ̅ ⲉ ϩⲣⲁⲓ̈ ⲉⲛϭⲓϫ
ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲉⲧ ⲟⲛϩ̅· ⲙ̅ ⲡⲛⲁⲩ ⲙ̅ ⲡⲉⲛϭⲙ̅ ⲡϣⲓⲛⲉ· |
Fol. 95 *b* col. 2 Ϥ̅ϩⲉⲣⲙⲏⲛⲉⲩⲉ ⲛⲁⲛ ⲙ̅ ⲡϣⲁϫⲉ ⲛ̅ϭⲓ ⲡⲁⲡⲟ̅ⲥⲧⲟⲗⲟⲥ
ⲉⲧ ⲟⲩⲁⲁⲃ· ⲉϥϫⲱ ⲙ̅ⲙⲟⲥ ϫⲉ ⲡ ⲧⲁⲗⲁⲓⲡⲱⲣⲟⲥ ⲁⲛⲟⲕ
ⲡⲣⲱⲙⲉ ⲛⲓⲙ ⲡⲉⲧ ⲛⲁϣⲛⲁϩⲙⲉⲧ̅ ⲉ ⲃⲟⲗ ϩⲙ̅ ⲡⲥⲱⲙⲁ
ⲙ̅ ⲡⲉⲓ ⲙⲟⲩ· ⲱ̅ ⲧⲉⲓ̈ ⲛⲟϭ ⲛ̅ ϩⲟⲧⲉ ⲙⲛ̅ ⲧⲉⲓ̈ ⲛⲟϭ ⲛ̅
ⲑⲗⲓⲯⲓⲥ ⲉⲧ ⲛⲁϣⲱⲡⲉ ⲙ̅ ⲯⲩⲭⲏ ⲛⲓⲙ ⲙ̅ ⲡⲛⲁⲩ ⲉⲧ
Fol. 96 *a* col. 1 ⲟⲩⲛⲁⲉⲓⲛⲉ ⲙ̅ⲙⲟⲟⲩ ⲉ ϩⲣⲁⲓ̈ | ϩⲛ̅ ⲛⲉⲛⲙⲉⲗⲟⲥ·

ⲗ̅ⲑ̅ Ⲡ̅ ⲡⲛⲁⲩ ⲉⲣⲉ ⲡⲛⲟϭ ⲛ̅ ϩⲗⲟⲥⲧⲛ̅ ⲛ̅ ⲕⲁⲕⲉ ⲛⲁϩⲱⲃⲥ̅
ⲉ ⲃⲟⲗ ⲉ ϫⲱⲛ· ⲉϥⲟ̅ ⲛ̅ ⲕⲁⲕⲉ ϩⲓⲣⲛ̅ ⲛⲉⲛⲃⲁⲗ· ⲉϥⲡⲟⲣϣ̅
ⲉ ⲃⲟⲗ ⲉϫⲙ̅ ⲡⲟⲩⲟⲉⲓⲛ ⲧⲏⲣϥ̅· ⲙ̅ ⲡⲉⲛϩⲏⲧ̅ ⲡⲉ
ϣⲧⲟⲣⲧⲣ̅ ⲙ̅ⲙⲁⲧⲉ ⲛ̅ ⲛⲉ ⲛⲧⲁⲩⲉⲓ̈ ⲛ̅ⲥⲱⲛ ⲙⲛ̅ ⲑⲟⲧⲉ ⲛ̅
ⲧⲉⲩⲙⲟⲣⲫⲏ· ⲥⲉⲣⲱϣⲉ ⲉ ⲣⲟⲛ· ⲙⲛ̅ ⲡⲉⲕⲣⲟⲙⲣⲙ̅ ⲛ̅
Fol. 96 *a* col. 2 ⲧⲉⲩϩⲓⲕⲱⲛ· ⲁⲩⲱ | ⲡⲉϩⲣⲟϫⲣⲉϫ ⲛ̅ ⲛⲉⲩⲟⲃϩⲉ· ⲙⲛ̅
ⲡϭⲱⲛⲧ̅ ⲛ̅ ⲛⲉⲩⲃⲁⲗ· ⲙⲛ̅ ⲡⲛⲟⲉⲓⲛ ⲛ̅ ⲛⲉⲩⲙⲉⲗⲟⲥ· ⲙⲛ̅
ⲧϭⲓⲛⲙⲟⲟϣⲉ ⲛ̅ ⲛⲉⲩⲟⲩⲉⲣⲏⲧⲉ· ⲙⲛ̅ ⲡϩⲙ̅ϩⲙ̅ ⲛ̅ ⲛⲉⲩⲥⲡⲟⲧⲟⲩ·
ⲙⲛ̅ ⲑⲉ ⲧⲏⲣⲥ̅ ⲉⲧⲟⲩⲟ̅ ⲛ ⲟⲩⲁϩⲉⲓ̈ⲛⲧ̅ ⲉ ϩⲟⲩⲛ
ⲉ ⲣⲟⲛ· ⲉϩⲛⲁⲩ ⲉ ⲟⲙⲕⲛ̅·

Ⲉⲛϣⲁⲛⲛⲁⲩ ⲉ ⲛⲁⲓ̈ ⲧⲏⲣⲟⲩ ⲙ̅ⲡⲉⲛ ⲙ̅ⲧⲟ̅ ⲉ ⲃⲟⲗ· ⲟⲩ
Fol. 96 *b* col. 1 ⲡⲉ ⲧⲛ̅ⲛⲁϫⲟⲟϥ ⲏ̅ ⲟⲩ ⲡⲉ ⲧⲛ̅ | ⲛⲁⲧⲁⲩⲟϥ· ⲏ̅ ⲉⲣⲉ
ⲙ̅ⲁ̅ (*sic*) ⲧⲉⲛⲧⲁⲡⲣⲟ̅ ⲛⲁϣⲁϫⲉ ⲛ ⲁϣ ⲛ̅ϩⲉ· ⲉⲛⲁϣⲡⲱⲧ̅ ⲉ ⲧⲱⲛ·
ⲏ̅ ⲉⲛⲁϩⲟⲡⲛ̅ ⲛ ⲁϣ ⲙ̅ ⲙⲁ̅· ⲙⲛ̅ ⲑⲉ ⲅⲁⲣ ⲛ ⲣ̅ ⲃⲟⲗ ⲉ
ⲛⲉⲩϭⲓϫ· ⲟⲩⲇⲉ ⲙⲛ̅ ⲑⲉ ⲙ̅ ⲡⲱⲧ̅ ⲥⲁ ⲗⲁⲁⲩ· ⲛ̅ⲥⲁ̅
ⲛⲁϩⲣⲙ̅ ⲡϩⲟ̅ ⲙ̅ ⲡⲛⲟⲩⲧⲉ·

Ϥⲥⲏϩ ⲅⲁⲣ ϫⲉ ⲉⲓ̈ⲛⲁⲡⲱⲧ̅ ⲉ ⲧⲱⲛ ⲥⲁ ⲃⲟⲗ ⲙ̅

ⲡⲉⲕϩⲟ̄ · ⲛ̄ ⲉⲓ̈ⲛⲁⲡⲱⲧ̄ ⲉ ⲧⲱⲛ ⲥⲁ ⲃⲟⲗ ⲙ̄ ⲡⲉⲕⲡⲛⲁ̄ ·
ⲙⲁⲣⲛ̄ ⲉⲓ̈ⲙⲉ ϭⲉ ⲟⲩⲛ ϫⲉ ⲁϣ | ⲛⲉ ⲛⲡⲁϩⲣⲉ ⲉⲧ ⲛⲁⲑⲉⲣⲁⲡⲉⲩⲉ Fol. 96 *b* col. 2
ⲙ̄ ⲡⲉⲓ̈ ⲛⲟϭ ⲛ̄ ϣⲱⲛⲉ · ⲛ̄ ⲟⲩ ⲡⲉ ⲧⲛⲁϩⲱⲃⲥ̄
ⲉ ⲃⲟⲗ ⲉϫⲛ̄ ⲧⲉⲓ ⲛⲟϭ ⲙ̄ ⲡⲗⲏⲅⲏ ⲛ̄ ⲧⲉⲓ ⲙⲓⲛⲉ ·

Ⲙⲛ̄ ϩⲁⲧ̄ ⲟⲩⲇⲉ ⲙⲛ̄ ⲛⲟⲩⲃ · ⲙⲛ̄ ⲭⲣⲏⲙⲁ ⲙⲛ̄
ⲙⲛⲧⲣ̄ⲙ̄ⲙⲁⲟ̄ · ⲙⲛ̄ ⲗⲁⲁⲩ ⲅⲁⲣ ϩⲛ̄ ⲛⲁⲓ̈ ⲛⲁϣⲣ̄ ⲡⲁϩⲣⲉ
ⲉ ⲣⲟⲛ · ⲟⲩⲇⲉ ⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ̄ ⲙⲛ̄ ⲛⲉ | ⲧ ⲛ̄ ϩⲏⲧϥ̄ Fol. 97 *a* col. 1
ⲛⲁϣⲃⲟⲏⲑⲉⲓ ⲉ ⲣⲟⲛ ⲁⲛ · ⲧⲛ̄ⲛⲁϩⲉ ⲅⲁⲣ ⲁⲛ ⲉ ⲡⲁϩⲣⲉ ⲗ̄ⲓ̄ⲅ̄
ⲉⲑⲉⲣⲁⲡⲉⲩⲉ ⲙ̄ⲙⲟⲛ ⲉⲙⲏⲧⲧⲉⲓ ⲉ ⲡⲉϣⲗⲏⲗ ⲙⲛ̄ ⲧⲛⲏⲥⲧⲓⲁ
ⲙⲛ̄ ⲡⲧⲃ̄ⲃⲟ̄ · Ⲛⲁⲓ̈ ⲅⲁⲣ ⲛ̄ ⲧⲉⲓ̈ ⲙⲓⲛⲉ ⲛⲉⲧ ⲉⲩⲛ̄ϣϭⲟⲙ
ⲙ̄ⲙⲟⲟⲩ ⲉ ϩⲱⲃⲥ̄ ⲉ ⲃⲟⲗ ⲉ ϫⲱⲛ ⲙ̄ ⲡⲛⲁⲩ ⲛ̄
ⲧⲉⲛⲁⲛⲁⲅⲕⲏ ·

Ⲙⲁⲣⲛ̄ ⲣ̄ ⲡⲙⲉⲉⲩⲉ ⲙ̄ ⲡϫⲟⲉⲓⲥ ⲙ̄ ⲡⲧⲏⲣϥ̄ ⲓ̄ⲥ̄ ⲡϣⲏⲣⲉ
ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲉⲧ ⲟⲛϩ̄ · ⲡⲉⲛ | ⲧⲁϥⲡⲗⲁⲥⲥⲉ ⲛ̄ ⲛⲓϥⲉ Fol. 97 *a* col. 2
ⲛⲓⲙ · ⲁⲩⲱ ⲙ̄ ⲡⲏⲩⲉ ⲙⲛ̄ ⲡⲕⲁϩ · ⲑⲁⲗⲁⲥⲥⲁ̄ ⲙⲛ̄
ⲛⲓ̈ⲉⲣⲱⲟⲩ · ⲡϫⲟⲉⲓⲥ ⲛ̄ ⲛⲉⲧ ϩⲛ̄ ⲙ̄ ⲡⲏⲩⲉ ⲙⲛ̄ ⲛⲉⲧ
ϩⲓϫⲙ̄ ⲡⲕⲁϩ ⲡⲉⲧⲉ ⲧⲱϥ ⲧⲉ ⲧⲉⲝⲟⲩⲥⲓⲁ ⲙⲁⲩⲁⲁϥ ·
ⲉϥϣⲟⲟⲡ ϩⲙ̄ ⲡⲓⲱⲧ̄ · ⲉⲣⲉ ⲡⲓⲱⲧ̄ ϣⲟⲟⲡ ⲛ̄ ϩⲏⲧϥ̄ ·

Ⲉϥⲱϣ ⲉ ⲃⲟⲗ ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉ ⲡⲁ ⲉⲓ̈ⲱⲧ̄ ⲙⲁ ⲧⲟⲩϫⲟⲓ̈
ⲉ ⲃⲟⲗ ϩⲛ̄ ⲧⲉⲓ̈ ⲟⲩⲛⲟⲩ · ⲁⲩⲱ ⲟⲛ ϫⲉ ⲡⲁ ⲉⲓ̈ⲱⲧ̄
ⲉϣϫⲉ ⲟⲩⲛϣϫⲟⲙ ⲙⲁⲣⲉ | ⲡⲉⲓ̈ ⲁⲡⲟⲧ̄ ⲥⲁⲁⲧ̄ · ⲡⲗⲏⲛ Fol. 97 *b* col. 1
ⲙⲁⲣⲉ ⲡⲉⲕⲟⲩⲱϣ ϣⲱⲡⲉ ⲡⲱⲓ̈ ⲁⲛ · ⲉⲛⲉϥϣⲗⲏⲗ ⲇⲉ
ϣⲁⲁ ϣⲟⲙⲛ̄ⲧ̄ ⲛ̄ ⲥⲟⲡ ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉ ⲉϣϫⲉ ⲡⲉⲕⲟⲩⲱϣ
ⲡⲉ ⲡⲁⲓ̈ ⲙⲁⲣⲉϥϣⲱⲡⲉ ·

Ϭⲱϣⲧ̄ ⲛ̄ⲧⲉⲧⲛ̄ⲛⲁⲩ ⲉ ⲡⲉⲓ̈ ϣⲁϫⲉ ⲛ̄ ϩⲟⲧⲉ ⲛ̄ⲧⲁ
ⲡϫⲟⲉⲓⲥ ⲙ̄ ⲡⲧⲏⲣϥ̄ ϫⲟⲟϥ ⲉⲛ ⲉϥⲣ̄ ϩⲟⲧⲉ ⲁⲛ ϩⲏⲧϥ̄ ⲙ̄
ⲡⲙⲟⲩ · ⲛ̄ⲧⲟϥ ⲅⲁⲣ ⲡⲉⲧⲟ̄ ⲛ ⲉⲝⲟⲩⲥⲓⲁ ⲙ̄ ⲡⲙⲟⲩ ·
ⲁⲩⲱ ⲛ̄ⲧⲟϥ ⲡⲉⲧⲟ̄ ⲛ̄ ϫⲟⲉⲓⲥ ⲉ | ⲣⲟϥ · ⲁⲗⲗⲁ ⲉ ⲃⲟⲗ Fol. 97 *b* col. 2
ϫⲉ ⲟⲩⲛⲟⲩⲧⲉ ⲉϥϣⲟⲟⲡ ϩⲛ̄ ⲟⲩⲉⲟⲟⲩ ⲉϥϫⲟⲥⲉ · ⲉ ⲁϥϣⲱⲡⲉ
ϩⲛ̄ ⲟⲩⲥⲙⲟⲧ ⲛ̄ ⲑⲃ̄ⲃⲓⲟ̄ ⲛ̄ ⲣⲱⲙⲉ · ⲉ ⲧⲣⲉ ϥϫⲓ
ϯⲡⲉ ⲙ̄ ⲡⲙⲟⲩ ϩⲁ ⲡⲧⲏⲣϥ̄ · ⲛⲉⲥⲡⲣⲉⲡⲉⲓ ⲅⲁⲣ ⲛⲁϥ
ⲡⲉ · ⲁⲩⲱ ⲥⲉⲛⲁⲡⲁⲣⲁⲇⲓⲇⲟⲩ ⲙ̄ⲙⲟϥ ⲉⲛϭⲓϫ ⲛ ⲛ̄
ⲣⲉϥⲣ̄ⲛⲟⲃⲉ ·

Ⲉⲧⲃⲉ ⲡⲁⲓ̈ ⲁϥⲧⲁⲙⲉ ⲟⲩⲟⲛ | ⲛⲓⲙ ϫⲉ ⲟⲩⲛⲟϭ ⲧⲉ ⲧⲁ- Fol. 98 *a* col. 1
ⲙ̄ⲉ̄

ⲛⲁⲅⲕⲏ ⲙ̅ ⲡⲙⲟⲩ ⲉⲧ ⲛⲁⲉⲓ̈ ⲉ ϩⲣⲁⲓ̈ ⲉϫⲙ̅ ⲯⲩⲭⲏ ⲛⲓⲙ
ⲛ̅ ⲣⲱⲙⲉ ⲙ̅ ⲡⲛⲁⲩ ⲙ̅ ⲡⲉⲩϭⲙ̅ⲡϣⲓⲛⲉ· ⲡⲉϩⲟⲟⲩ ⲅⲁⲣ
ⲉⲧⲙ̅ⲙⲁⲩ ⲟⲩϩⲟⲟⲩ ⲡⲉ ⲛ̅ ⲑⲗⲓⲯⲓⲥ ϩⲓ ⲁⲛⲁⲅⲕⲏ ϩⲓ
ⲁϣⲁϩⲟⲙ ϣⲁⲛⲧ ⲛ̅ⲡⲁⲣⲁⲅⲉ ⲙ̅ ⲡⲉⲓ̈ ⲛⲟϭ ⲛ̅ ⲕⲓⲛⲇⲩⲛⲟⲥ
ⲉⲧ ⲙⲉϩ ⲛ̅ ϩⲟⲧⲉ·

Ⲉⲛⲉ ⲛⲧⲁⲛⲕⲁ ⲧⲙⲉⲧⲁⲛⲟⲓⲁ ⲅⲁⲣ ⲛⲁⲛ ⲡⲉ ⲛ̅ ϣⲃⲏⲣ
Fol. 98 *a* col. 2 ⲣ̅ ϩⲱⲃ ϣⲁⲁ ⲃⲟⲗ ⲛⲉⲛⲁ | ϩⲉ ⲉ ⲣⲟⲥ ⲡⲉ ⲛ̅ⲧⲉⲩⲛⲟⲩ
ⲛ̅ⲧⲛ̅ϫⲟⲟⲩⲥ ⲉ ⲣⲁⲧϥ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲡⲉⲓ̈ⲱⲧ ⲛ ⲧ̅ⲙⲛ̅ⲧⲁ-
ⲅⲁⲑⲟⲥ ⲛϥⲛⲁϩⲙⲛ̅ ϩⲛ̅ ⲛⲉⲓ̈ ⲁⲛⲁⲅⲕⲏ ⲧⲏⲣⲟⲩ ⲙⲛ̅ ⲛⲉⲓ̈
ⲑⲗⲓⲯⲓⲥ ⲉⲧ ϩⲓ ϫⲱⲛ· ⲛ̅ϥϥⲓⲧⲛ̅ ⲛ̅ ⲧⲟⲟⲧⲟⲩ ⲛⲉⲓ̈ ⲁⲅⲅⲉⲗⲟⲥ
ⲛ ⲟⲩⲁϩⲉⲓ̈ⲛⲧ̅ ⲛ ⲁⲧ ⲛⲁ̅·

Ⲉⲛⲉ ⲛⲧⲁⲛⲕⲁ ⲡⲉⲑⲃ̅ⲃⲓⲟ̅ ⲛⲁⲛ ⲡⲉ ⲛ̅ ϣⲃ̅ⲣ̅ ⲣ̅ ϩⲱⲃ·
Fol. 98 *b* col. 1 ⲉⲛ ⲉϥⲛⲁⲗⲟ̅ ⲁⲛ ⲡⲉ ⲉϥⲡⲁϩⲧ̅ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ϣⲁⲛ | ⲧϥ
ⲧⲛ̅ⲛⲟⲟⲩ ⲛ̅ϥϫⲓⲧⲛ̅ ϩⲛ̅ ⲟⲩⲣⲁϣⲉ ⲉ ⲡⲧⲟⲡ ⲛ̅ ⲛⲉⲧ ⲟⲩⲁⲁⲃ·
ϩⲙ̅ ⲡⲕⲁϩ ⲛ̅ ⲛⲉⲧ ⲟⲛϩ̅· ⲉⲛⲉ ⲛⲧⲁⲛⲕⲁ ⲧⲁⲅⲁⲡⲏ̅
ⲛⲁⲛ ⲡⲉ ⲛ̅ ϣⲃ̅ⲣ̅ ⲣ̅ ϩⲱⲃ· ⲛⲉⲩⲛⲁⲗⲟ̅ ⲁⲛ ⲡⲉ ⲉⲩⲡⲁⲣⲁ-
ⲕⲁⲗⲉⲓ ⲙ̅ ⲡⲛⲁⲛⲧ̅ ⲡⲓⲱⲧ̅ ⲛ̅ ⲧⲙⲛ̅ⲧϣⲁⲛⲁϩⲧⲏϥ ϣⲁⲛⲧ ϥ
ϫⲟⲟⲩ ⲛ̅ⲥⲱⲛ ⲛ̅ⲥⲉϫⲓⲧⲛ̅ ϩⲛ̅ ⲟⲩⲣⲁϣⲉ ⲉ ϩⲟⲩⲛ ⲉⲛ ⲧⲟⲡⲟⲥ
ⲉⲧ ⲧⲁⲓ̈ⲏⲩ ⲛ̅ⲧⲉ ⲉⲓ̈ⲗⲏⲙ̅ ⲛ ⲧ̅ⲡⲉ· ⲛ̅ⲥⲉⲧⲁⲁⲛ ⲛ̅ ⲇⲱⲣⲟⲛ
ⲙ̅ ⲡⲙⲉⲣⲓⲧ̅·

Fol. 98 *b* col. 2 Ⲉϣⲱⲡⲉ ⲇⲉ ⲙⲛ̅ⲧ ⲁⲛ ⲗⲁ | ⲁⲩ ϩⲛ̅ ⲛⲁⲓ̈ ⲉⲩϣⲟⲟⲡ
ⲛⲁⲛ ⲛ̅ ϣⲃ̅ⲣ̅ ⲣ̅ ϩⲱⲃ· ⲉⲓⲙⲉ ϫⲉ ⲉⲛϣⲁⲛϩⲓⲥⲉ ⲉⲛⲱϣ
ⲉ ⲃⲟⲗ ϩⲛ̅ ⲛ̅ ⲕⲟⲗⲁⲥⲓⲥ ⲉⲛⲣⲓⲙⲉ ϩⲛ̅ ⲟⲩⲙⲛ̅ⲧ̅ ⲉⲃⲓⲏⲛ̅
ⲧⲙ̅ ⲧⲉ ⲗⲁⲁⲩ ⲛ̅ⲛⲁ̅ ϣⲱⲡⲉ ⲛⲁⲛ·

Ⲁⲗⲗⲁ ⲉⲣⲉ ⲛ ⲁⲅⲅⲉⲗⲟⲥ ⲛ̅ ⲣⲉϥⲧⲓⲙⲱⲣⲉⲓ̈ ⲛⲁϭⲱⲛⲧ̅
ⲉ ⲣⲟⲛ ⲡⲉ ⲛ̅ⲥⲉⲛⲉϭⲛⲟⲩϭⲛ̅ ϩⲛ̅ ⲟⲩⲙⲛ̅ⲧ̅ ⲁⲧ ⲛⲁ̅ ⲛ̅ⲥⲉⲧⲓ-
Fol. 99 *a* col. 1 ⲙ̅ⲍ ⲙⲱⲣⲉⲓ ⲙ̅ⲙⲟⲛ ⲉ ⲡⲉϩⲟⲩⲟ̅· ⲉ | ⲡⲓⲇⲏ ⲙⲛ̅ⲧⲁⲩ ⲙ̅ⲙⲁⲩ
ⲛ ⲧ̅ⲙⲛ̅ⲧ̅ⲛⲁⲛⲧ̅ ⲉ ⲧⲣⲉ ⲩϣⲁⲛⲁϩⲧⲏⲩ ϩⲁ ⲛⲉⲯⲩⲭⲟⲟⲩⲉ·
ⲁⲗⲗⲁ ϩⲉⲛⲟⲩⲁϩⲉⲓ̈ⲛⲧ̅ ⲛⲉ ⲛ ⲁⲧ ⲛⲁ̅· ⲡⲉⲩϩⲱⲃ ϩⲱⲟⲩ
ⲡⲉ ⲡⲁⲓ̈ ⲉ ⲧⲣⲉ ⲩⲃⲁⲥⲁⲛⲓⲍⲉ ⲛ̅ ⲛⲉⲯⲩⲭⲏ ⲛ ⲛ̅ ⲣⲉϥⲣ̅ⲛⲟⲃⲉ·

Ϣ ⲟⲩϩⲟⲧⲉ ⲡⲉ ϩⲉ ⲉϩⲣⲁⲓ̈ ⲉⲛ ⲧⲟⲡⲟⲥ ⲛ ⲁⲧ ϭⲙ̅
ⲡⲉⲩϣⲓⲛⲉ ⲕⲁⲧⲁ ⲡⲉⲧ ⲥⲏϩ· ϫⲉ ⲉⲣⲉ ⲡⲉⲧⲉ ⲛϥ̅ ⲣ̅ ϩⲟⲧⲉ
Fol. 99 *a* col. 2 ⲁⲛ ⲛⲁϣⲱ | ⲡⲉ ϩⲛ̅ ϩⲉⲛⲙⲁ̅ ⲉⲙⲡϣⲁ ⲉⲛⲉϩ ϭⲓⲛⲉ ⲁⲛ
ⲙ̅ⲡⲉⲩϣⲓⲛⲉ·

Ϣ ⲟⲩⲙⲛ̄ⲧⲉⲃⲓⲏⲛ ⲛ ⲁϣ ⲛ̄ ϭⲟⲧ̄ ⲧⲉⲧⲛⲁⲧⲁϩⲉ ⲛⲁï
ⲉⲛⲧⲁⲩⲧⲁⲗⲉ ⲡⲣⲁⲛ ⲉⲧ ⲟⲩⲁⲁⲃ ⲉ ϩⲣⲁï ⲉ ϫⲱⲟⲩ ϫⲉ
ⲟⲩⲏⲏⲃ ϩⲓ ⲙⲟⲛⲁⲭⲟⲥ · ⲉⲩⲕⲁⲧⲁⲫⲣⲟⲛⲉⲓ ⲛ ⲛ̄ ⲉⲛⲧⲟⲗⲏ̄
ⲙ̄ ⲡⲛⲟⲩⲧⲉ · ⲛ̄ ⲣⲉϥⲣ̄ⲛⲟⲃⲉ ⲉⲧ ϩⲛ̄ ⲛ̄ ⲕⲟⲗⲁⲥⲓⲥ ⲛⲁⲛⲉϭⲛⲟⲩϭⲟⲩ
ⲛ̄ ⲥⲉϫⲟⲟⲥ ⲛⲁⲩ ϫⲉ ⲉⲥⲧⲱ̄ ⲁⲛⲟⲛ ϫⲉ ⲁⲛ
ⲣ̄ ⲛⲟⲃⲉ · | ϫⲉ ⲉⲛ ϩⲙ̄ ⲡⲣⲟⲟⲩϣ ⲛ̄ ⲛⲉϩⲃⲏⲩⲉ ⲙ̄ ⲡⲃⲓⲟⲥ · Fol. 99 *b* col. 1
ⲁⲛⲡⲗⲁⲛⲁ̄ ϩⲙ̄ ⲡⲥⲱⲣⲙ̄ ⲛ̄ ⲑⲩⲗⲩ · ⲛ̄ⲧⲱⲧⲛ̄ ϩⲱⲧ ⲧⲏⲩⲧⲛ̄
ⲉⲧⲉⲧⲛ̄ ⲣ̄ ⲟⲩ ⲙ̄ ⲡⲉï ⲙⲁ̄ ϩⲛ̄ ⲛⲉï ⲕⲟⲗⲁⲥⲓⲥ ⲛ ⲁⲧⲱϫⲛ̄ ·
ⲙⲏ̄ ⲛ̄ⲧⲱⲧⲛ̄ ⲁⲛ ⲛⲉⲧ ⲫⲟⲣⲉï ⲙ̄ ⲡⲉⲥⲭⲏⲙⲁ̄ ⲛ
ⲧⲙⲛ̄ⲧⲉⲩⲥⲉⲃⲏⲥ ϩⲙ̄ ⲡⲕⲟⲥⲙⲟⲥ ·

Ϣ ⲟⲩⲛⲟϭ ⲡⲉ ⲡϣⲓⲡⲉ ⲉⲧ ⲙ̄ⲙⲁⲩ · ⲉⲙⲛ̄ ϩⲁⲏ̄ ⲟⲩⲛϩ
ⲛ̄ⲥⲱϥ · ⲁⲗⲗⲁ ⲉϥⲙⲏⲛ ⲉ ⲃⲟⲗ ⲛ̄ ϣⲁ ⲉⲛⲉϩ · ⲉⲛⲉⲥϣⲱⲡⲉ
ϫⲉ ⲱ̄ ⲛⲁⲙⲉⲣⲁⲧⲉ | ⲉ ⲧⲣⲉ ⲡⲛⲟⲩⲧⲉ ⲕⲁ ⲧⲉï ⲛⲟϭ Fol. 99 *b* col. 2
ⲙ̄ ⲙⲛ̄ⲧⲧⲁⲗⲁⲓⲡⲱⲣⲟⲥ ⲉ ⲧⲁϩⲟⲛ · ⲁⲗⲗⲁ ⲙⲁⲣⲛ̄ ⲁⲅⲱⲛⲓⲍⲉ
ⲛ̄ⲧⲟϥ ϩⲛ̄ ⲧⲉⲛϭⲟⲙ ⲧⲏⲣⲥ̄ ⲉ ⲧⲣⲉ ⲛϫⲡⲟ̄ ⲛⲁⲛ ⲙ̄
ⲡⲛⲟϭ ⲛ ⲉⲟⲟⲩ ⲙ̄ ⲡⲙⲁ̄ ⲉⲧ ⲙ̄ⲙⲁⲩ ⲡⲁï ⲉⲣⲉ ⲛⲉⲧ
ⲟⲩⲁⲁⲃ ⲧⲏⲣⲟⲩ ⲫⲟⲣⲉⲓ ⲙ̄ⲙⲟϥ ·

Ϣⲗⲏⲗ ⲱ̄ ⲛⲁ ⲙⲉⲣⲁⲧⲉ ⲉ ⲧⲣⲉ ⲛϫⲓⲧϥ̄ ⲉ ⲃⲟⲗ ϫⲉ
ⲟⲩⲉⲟⲟⲩ ⲡⲉ · ⲉϥⲙⲏⲛ | ⲉ ⲃⲟⲗ ⲛ̄ ϣⲁ ⲉⲛⲉϩ · Fol. 100 *a* col. 1 ⲙⲑ̄

Ⲙⲁⲣⲛ̄ ⲙⲉⲧⲁⲛⲟï ⲟⲩⲛ ⲱ̄ ⲛⲁ ⲙⲉⲣⲁⲧⲉ · ⲁⲩⲱ ⲛⲁ
ⲥⲛⲏⲩ ⲛ̄ⲧⲛ̄ϭⲱ ⲉⲛⲣⲓⲙⲉ ⲛ̄ ⲛⲁⲩ ⲛⲓⲙ · ⲙ̄ⲡⲉ ⲙⲧⲟ̄ ⲉ
ⲃⲟⲗ ⲙ̄ ⲡⲥⲱⲧⲏⲣ ϣⲁⲛⲧⲉ ⲧⲉϥⲥⲙⲏ̄ ⲧⲁϩⲟⲛ ϩⲛ̄ ⲟⲩⲣⲁϣⲉ ·
ϫⲉ ⲛⲉⲧⲛ̄ ⲛⲟⲃⲉ ⲕⲏ̄ ⲛⲏⲧⲛ̄ ⲉ ⲃⲟⲗ · ⲡⲣⲓⲙⲉ ⲅⲁⲣ ⲛ
ⲧ̄ⲙⲉⲧⲁⲛⲟⲓⲁ ϣⲁϥϯ ⲙⲛ̄ⲧϣⲁⲛⲁϩⲧⲏϥ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲉ
ⲧⲣⲉ ϥϭⲱϣⲧ̄ | ⲉ ϫⲱⲕ · ⲛϥⲛⲁ̄ ⲛⲁⲕ · ⲡⲣⲓⲙⲉ ⲛ ⲧ̄ⲙⲉⲧⲁⲛⲟⲓⲁ Fol. 100 *a* col. 2
ⲡⲉ ϣⲁϥ ⲧⲣⲉ ⲡⲉ ⲡⲛ̄ⲁ̄ ⲉⲧ ⲟⲩⲁⲁⲃ ⲡⲱⲧ̄ ⲉ ϩⲟⲩⲛ
ⲉ ⲡⲣⲱⲙⲉ ⲛϥⲟⲩⲱϩ ⲛ̄ ϩⲏⲧϥ̄ · ϩⲓⲧⲙ̄ ⲡⲣⲓⲙⲉ ⲛ ⲧ̄ⲙⲉⲧⲁⲛⲟⲓⲁ
ϣⲁⲣⲉ ⲡⲛⲟⲩⲧⲉ ⲧⲣⲉⲕ ⲣ̄ ⲃⲣ̄ⲣⲉ ⲛ̄ ⲕⲉ ⲥⲟⲡ ·
ⲛϥⲕⲧⲟ̄ ⲛⲁⲕ ⲙ̄ ⲡⲕⲁⲣⲡⲟⲥ ⲛ̄ ⲛⲉⲕϩⲓⲥⲉ ⲉϥⲟⲩⲟϫ ·

Ⲙ ⲁⲣⲉ ⲣⲓⲙⲉ ⲅⲁⲣ ϣⲱⲡⲉ ⲭⲱⲣⲓⲥ ⲕⲱⲗϫ̄ ⲛ̄ ϩⲏⲧ̄ ·
ⲙ ⲁⲣⲉ ⲕⲱⲗϫ̄ ⲇⲉ ⲛ̄ ϩⲏⲧ̄ ϣⲱⲡⲉ | ⲛ̄ ⲛⲉⲧ ⲉⲓⲣⲉ ⲙ̄ Fol. 100 *b* col. 1
ⲡⲉⲩⲃⲓⲟⲥ ϩⲛ̄ ⲟⲩⲥⲡⲁⲧⲁⲗⲓⲁ ⲙⲛ̄ ⲟⲩϫⲓ ϩⲣⲁϥ · ⲟⲩⲇⲉ
ⲙ ⲁⲣⲉ ⲙⲉⲧⲁⲛⲟⲓⲁ ⲟⲩⲱϩ ϩⲙ̄ ⲡⲣⲱⲙⲉ ⲉⲧ ⲥⲁⲛⲁϣⲧ̄
ϩⲛ̄ ⲧⲁⲡⲁⲧⲏ̄ · ⲁⲗⲗⲁ ϩⲓⲧⲙ̄ ⲡϩⲓⲥⲉ ⲛ ⲧ̄ⲛⲏⲥⲧⲓⲁ ⲙⲛ̄

ⲡⲉⲑ ⲕⲟ̅ ⲛ ⲧ̅ⲥⲁⲣⲝ· ϣⲁⲣⲉ ⲡⲉⲕϩⲏⲧ̅ ⲑⲃ̅ⲃ̅ⲓⲟ̅ ⲛⲅ̅ ϣⲓⲛⲉ
ⲛ̅ⲥⲁ ⲧⲙⲉⲧⲁⲛⲟⲓⲁ· ⲛⲅ̅ ⲁϣⲁϩⲟⲙ ⲉϫⲛ̅ ⲛⲉⲕⲛⲟⲃⲉ·

Ⲧⲉⲛⲟⲩ ϭⲉ ⲱ̅ ⲛⲁ ⲙⲉⲣⲁⲧⲉ ⲙⲁⲣⲛ̅ ϥⲓ ⲡⲣⲟⲟⲩϣ ϩⲁ
Fol. 100 b col. 2 ⲡⲉⲛⲱⲛ̅ϩ̅ ⲛ̅ ⲛⲁⲩ ⲛⲓⲙ ϩⲱⲥ ⲉⲩⲥⲟⲡⲥ̅ | ⲙ̅ⲙⲟⲛ ⲉ ⲃⲟⲗ
ϩⲓⲧⲙ̅ ⲡϫⲟⲉⲓⲥ ⲉ ⲣ̅ ⲡⲓⲥⲧⲟⲥ· ϭⲱϣⲧ̅ ⲉ ⲡⲉⲛϫⲟⲉⲓⲥ ⲁⲩⲱ
ⲡⲉⲛⲥⲱⲧⲏⲣ ⲓ̅ⲥ̅ ϫⲉ ⲁϥϣⲡ̅ ⲟⲩⲏⲣ ϩⲓⲥⲉ ϩⲁ ⲣⲟⲛ·

Ⲟⲩ ⲅⲁⲣ ⲡⲉ ⲡⲡⲉⲑⲟⲟⲩ ⲉⲛⲧ ⲁϥⲁⲁϥ· ⲛ̅ ⲛⲓⲙ ϩⲙ̅
ⲡⲥⲱⲛⲧ̅ ⲧⲏⲣϥ̅ ⲡⲉⲧ ⲛⲁϫⲡⲓⲟϥ ⲉⲧⲃⲉ ⲛⲟⲃⲉ· ⲁⲗⲗⲁ ⲛ̅
ⲧⲁϥϣⲉⲡ ⲛⲁï ⲧⲏⲣⲟⲩ ⲉⲧⲃ̅ⲏⲏⲧⲛ̅ ⲁⲛⲟⲕ ⲛ̅ ⲣⲉϥⲣ̅ⲛⲟⲃⲉ
Fol. 101 a col. 1 ⲡⲁ̅ ϫⲉ | ϫⲉ ⲕⲁⲥ ⲉϥⲉⲭⲁⲣⲓⲍⲉ ⲛⲁⲛ ⲙ̅ ⲡⲉï ⲛⲟϭ ⲛ ⲟⲩϭⲁï
ⲛ̅ⲧⲉ ⲧⲙⲉⲧⲁⲛⲟⲓⲁ·

Ⲙⲁⲣⲉ ⲛ̅ ⲃⲁⲗ ⲙ̅ ⲡⲉⲧⲛ̅ ϩⲏⲧ̅ ⲉïⲱⲣϩ̅ ⲛ ⲛ̅ ⲉïϥⲧ̅ ⲉⲧ
ⲟϥⲧ̅ ⲉⲛⲉϥϭⲓϫ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲉϥⲁϣⲉ ⲉ ⲡϣⲉ ⲙ̅ ⲡⲉⲥ⳨ⲟ̅ⲥ̅
ϩⲁ ⲛⲉⲛ ⲛⲟⲃⲉ· ⲙⲛ̅ ⲡⲉϥⲥⲡⲓⲣ ⲉⲛⲧ ⲁⲩⲕⲟⲟⲛⲥϥ̅ ⲛ̅
ⲟⲩⲗⲟⲛⲭⲏ̅ ⲉϥϣⲟⲩⲟ̅ ⲉ ⲃⲟⲗ ⲛ̅ ⲟⲩⲥⲛⲟϥ ⲙⲛ̅ ⲟⲩⲙⲟⲟⲩ·
Fol. 101 a col. 2 ⲙⲛ̅ ⲡⲕⲁϣⲉ ⲛ̅ | ⲧ ⲁⲩⲣⲱϩⲧ̅ ⲙ̅ⲙⲟϥ ⲉϫⲛ̅ ⲧⲉϥⲁⲡⲉ· ⲙⲛ̅
ⲡϩⲏⲡⲉⲣⲉⲧⲏⲥ ⲛ ⲁⲧ ϣⲓⲡⲉ ⲉⲛⲧ ⲁϥϩⲓⲟⲩⲉ ⲉ ϩⲟⲩⲛ
ϩⲙ̅ ⲡⲉϥϩⲟ̅· ⲛⲉϥⲕⲁⲣⲁⲉⲓⲧ ⲡⲉ· ⲁⲩⲱ ⲉⲛⲉϥⲟⲃⲉ ϩⲓ
ⲡⲉⲥ⳨ⲟ̅ⲥ̅· ⲉⲙⲛ̅ ⲟⲩϣⲁⲛⲁϩⲧⲏⲩ ϩⲁ ⲣⲟϥ·

Ⲁⲗⲗⲁ ⲛ̅ⲧⲁⲩ ⲣ̅ ⲡ ⲕⲉ ⲥⲟϥ ⲛ̅ ⲟⲩϩⲙ̅ϫ ⲙⲛ̅ ⲟⲩⲥⲓϣⲉ
ϩⲙ̅ ⲡⲉϥⲉⲓⲃⲉ̅· ϩⲙ̅ ⲡⲧⲣⲉϥ ϫⲉⲕ ⲛⲁï ⲧⲏⲣⲟⲩ ⲉ ⲃⲟⲗ
Fol. 101 b col. 1 ⲉϥϥⲓ ⲉ ⲣⲟϥ ϩⲛ̅ ⲟⲩⲙⲛ̅ⲧϩⲁⲣϣ̅ ϩⲏⲧ· ⲙⲛ̅ | ⲟⲩⲙⲛ̅ⲧⲙⲁïⲣⲱⲙⲉ
ⲉϥⲟⲩⲱϣ ⲉ ⲧⲣⲉ ⲛ ϣⲱⲡⲉ ⲛⲁϥ ⲛ̅ ⲕⲟⲓⲛⲱⲛⲟⲥ·
ϩⲛ̅ ⲛⲉϥϩⲓⲥⲉ ϫⲉ ⲕⲁⲥ ⲉⲛⲁⲕⲗⲏⲣⲟⲛⲟⲙⲉⲓ ⲛ̅ⲙ̅ⲙⲁϥ
ⲉ ⲧⲉϥⲙⲛ̅ⲧⲉⲣⲟ̅ ⲉⲧ ϩⲛ̅ ⲙ̅ ⲡⲏⲩⲉ:

Ⲡⲉϫⲁϥ ϫⲉ ⲡⲉⲧ ⲙⲉ̅ ⲙ̅ⲙⲟï ⲙⲁⲣⲉϥ ⲁⲡⲁⲣⲛⲁ ⲙ̅ⲙⲟϥ
ⲛϥ̅ϥⲓ ⲙ̅ ⲡⲉϥ ⲥ⳨ⲟ̅ⲥ̅ ⲛϥ̅ⲟⲩⲁϩϥ̅ ⲛ̅ⲥⲱï· ϥⲥⲟⲟⲩⲛ ϩⲱⲱϥ
ⲟⲛ ⲛ̅ϭⲓ ⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲡⲁⲩⲗⲟⲥ ⲙ̅ ⲡⲧⲁïⲟ̅
Fol. 101 b col. 2 ⲙ̅ ⲡⲉⲥ⳨ⲟ̅ⲥ̅· ⲉⲧⲃⲉ ⲡⲁï ϥ̅ ⲱϣ ⲉ ⲃⲟⲗ ⲉϥ | ϫⲱ ⲙ̅ⲙⲟⲥ
ϫⲉ ⲛⲉ ϣⲱⲡⲉ ⲁⲛⲟⲕ ⲉⲧⲣⲁϣⲟⲩ ⲙ̅ⲙⲟï ⲉⲙⲏⲧⲧⲉⲓ ϩⲙ̅
ⲡⲉⲥ⳨ⲟ̅ⲥ̅ ⲙ̅ ⲡⲉⲛϫⲟⲉⲓⲥ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅: ⲡⲁï ⲉⲛⲧ ⲁⲩⲥ⳨ⲟⲩ
ⲛⲁï ⲙ̅ ⲡⲕⲟⲥⲙⲟⲥ ⲉ ⲃⲟⲗ ϩⲓ ⲧⲟⲟⲧϥ̅ ⲁⲩⲱ ⲁⲛⲟⲕ ϩⲱⲱⲧ̅
ⲟⲛ ⲙ̅ ⲡⲕⲟⲥⲙⲟⲥ· ⲁⲩⲱ ⲟⲛ ϥ̅ϫⲱ ⲙ̅ⲙⲟⲥ ϫⲉ ⲁⲩⲥ⳨ⲟⲩ
ⲙ̅ⲙⲟï ⲙⲛ̅ ⲡⲉⲭ̅ⲥ̅:

Ⲁⲛⲟⲕ ⲇⲉ ϯⲟⲛϩ̄ ⲁⲛ ⲡⲉⲭ̄ⲥ̄ ⲇⲉ ⲟⲛϩ̄ ⲛ̄ ϩⲏⲧ̄· ⲁⲩⲱ
ⲟⲛ ϫⲉ ⲁϫⲛ̄ ϩⲓⲥⲉ | ⲟⲩⲁⲧϭⲟⲙ ⲡⲉ ⲣ̄ⲁⲛⲁϥ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· Fol. 102 *a* col. 1 ⲡ̄ⲅ̄
ⲁⲩⲱ ⲟⲛ ϫⲉ ⲉϣϫⲉ ⲧⲉ ⲧⲛ̄ϣⲡ̄ ϩⲓⲥⲉ ⲛ̄ⲙ̄ⲙⲁϥ ⲉïⲉ
ⲧⲛ̄ⲛⲁⲣ̄ ⲣ̄ⲣⲟⲟ ⲛ ⲛ̄ⲙ̄ⲙⲁϥ·

Ⲉⲧⲃⲉ ⲡⲁï ϭⲉ ⲱ̄ ⲛⲁ ⲙⲉⲣⲁⲧⲉ ⲙⲁⲣⲛ̄ ⲛⲏⲫⲉ ⲛ̄ⲧⲛ̄ⲣⲟⲉⲓⲥ ϫⲉ ⲡⲉⲛ ⲁⲛⲧⲓⲇⲓⲕⲟⲥ ⲡⲇⲓⲁⲃⲟⲗⲟⲥ ⲙⲟⲟϣⲉ ⲉϥⲗ̄ϩⲏⲙ ⲛ̄ ⲑⲉ ⲛⲙⲟⲩï· ⲉϥϣⲓⲛⲉ ⲛ̄ⲥⲁ ⲱⲙ̄ⲕ ⲛ̄ ⲛⲉⲛⲯⲩⲭⲏ· ⲉϥⲟⲩⲱϣ ⲉ ⲁⲁⲛ ⲛ̄ ϣⲙ̄ⲙⲟ̄ ⲉ ⲛⲉï ⲛⲟϭ
ⲛ ⲁ | ⲅⲁⲑⲟⲛ· ⲛⲁïⲁⲧⲟⲩ ϭⲉ ⲛⲉⲧ ⲛⲁⲁϩ ⲉ ⲣⲁⲧⲟⲩ ⲉ Fol. 102 *a* col. 2
ⲣⲟϥ ⲉⲩϫⲟⲟⲣ· ϩⲛ̄ ⲧⲡⲓⲥⲧⲓⲥ· ϫⲉ ⲛ̄ⲧⲟⲟⲩ ⲛⲉⲧ ⲛⲁϫⲓ ⲉⲟⲟⲩ ⲙⲛ̄ ⲓ̄ⲥ̄· ⲕⲁⲧⲁ ⲑⲉ ⲉⲛ ⲧ ⲁϥϫⲟⲟⲥ ϫⲉ ⲛ̄ⲧⲱⲧⲛ̄ ⲡⲉ ⲛⲧ ⲁⲩϩⲩⲡⲟⲙⲓⲛⲉ ⲛ̄ⲙ̄ⲙⲁï ϩⲛ̄ ⲛⲁ ⲡⲓⲣⲁⲥⲙⲟⲥ·

Ⲁⲛⲟⲕ ϩⲱ ϯⲥⲙⲓⲛⲉ ⲙ̄ⲙⲟⲥ ⲛ̄ⲙ̄ⲙⲏⲧⲛ̄ ⲕⲁⲧⲁ ⲑⲉ ⲛ̄ⲧⲁ ⲡⲁ ⲉïⲱⲧ̄ ⲥⲙⲓⲛⲉ ⲛ̄ⲙ̄ⲙⲁï ⲛ̄ ⲟⲩⲙⲛ̄ⲧⲉⲣⲟ̄ ϫⲉ
ⲧⲉⲧⲛⲁⲟⲩⲱⲙ ⲧⲉⲧⲛ̄ⲥⲱ̄ ⲛ̄ⲙ̄ⲙⲁï | ϩⲓϫⲛ̄ ⲧⲁ ⲧⲣⲁⲡⲉⲍⲁ̄ Fol. 102 *b* col. 1
ϩⲛ̄ ⲧⲁⲙⲛ̄ⲧⲉⲣⲟ̄· ⲱ̄ ⲛⲁïⲁⲧϥ̄ ⲙ̄ ⲡⲉ ⲛⲧⲁϥϣⲡ̄ ϩⲓⲥⲉ ϩⲛ̄ ϩⲉⲛⲛⲏⲥⲧⲓⲁ ⲙⲛ̄ ϩⲉⲛϣⲗⲏⲗ ⲙⲛ̄ ϩⲉⲛⲟⲩϣⲏ ⲛ̄ ⲣⲟⲉⲓⲥ ⲙⲛ̄ ϩⲉⲛⲁϣⲁϩⲟⲙ· ϫⲉ ϥⲛⲁⲛⲟϫϥ̄ ⲛϥⲟⲩⲱⲙ ⲛϥⲥⲱ̄ ϩⲙ̄ ⲡⲇⲓⲡⲛⲟⲛ ⲛ̄ ⲛⲉⲧ ⲟⲩⲁⲁⲃ ⲛ̄ ⲟⲩⲡⲁⲣϩⲏⲥⲓⲁ·

Ⲛⲁïⲁⲧϥ̄ ⲙ̄ ⲡⲉ ⲛⲧⲁϥϣⲱⲡⲉ ⲛ̄ ⲛⲁⲏⲧ̄· ⲉϥⲙⲉ̄ ⲙ̄ ⲡⲉⲧ ϩⲓⲧⲟⲩⲱϥ ϩⲛ̄ ⲟⲩⲁⲅⲁⲡⲏ̄ ⲛ̄ⲧⲉ ⲡⲛⲟⲩⲧⲉ· ϫⲉ ϥ |
ⲛⲁϣⲱⲡⲉ ⲉⲩⲥⲟⲗⲥⲗ̄ ⲙ̄ⲙⲟϥ ϩⲛ̄ ⲕⲟⲩⲛϥ̄ ⲛ ⲁⲃⲣⲁϩⲁⲙ Fol. 102 *b* col. 2
ϩⲛ̄ ⲧⲙⲛ̄ⲧⲉⲣⲟ̄ ⲛ ⲙ̄ ⲡⲏⲩⲉ· ⲛⲁïⲁⲧϥ̄ ⲙ̄ ⲡⲉ ⲛⲧⲁϥⲥⲉⲓ ⲛ̄ ⲣⲓⲙⲉ ⲉϫⲛ̄ ⲛⲉϥⲛⲟⲃⲉ ⲉⲛⲧ ⲁϥⲁⲁⲩ ϫⲉ ϥⲛⲁⲣ̄ ⲃⲟⲗ ⲉ ⲡⲙⲁ̄ ⲙ̄ ⲡⲣⲓⲙⲉ ⲙⲛ̄ ⲡϭϩϭϩ̄ ⲛ ⲛ̄ ⲟⲃϩⲉ·

Ⲛⲁïⲁⲧϥ̄ ⲙ̄ ⲡⲉⲛⲧⲁϥⲣ̄ ϩⲏⲃⲉ ⲉϫⲛ̄ ⲛⲉϥⲛⲟⲃⲉ ϫⲉ
ⲉϥⲛⲁⲉⲩⲫⲣⲁⲛⲉ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲙⲛ̄ ⲛⲉϥⲁⲅⲅⲉⲗⲟⲥ | ϩⲙ̄ Fol. 103 *a* col. 1 ⲡ̄ⲉ̄
ⲡⲁⲓⲱⲛ ⲙ̄ ⲡⲟⲩⲟⲉⲓⲛ· ⲛⲁïⲁⲧϥ̄ ⲙ̄ ⲡⲉ ⲛⲧⲁϥϯ ⲙ̄ ⲡⲉϥⲟⲉⲓⲕ ⲙ̄ ⲡⲉⲧ ϩⲕⲁⲉⲓⲧ̄ ϫⲉ ϥⲛⲁⲥⲉⲓ ⲙ̄ ⲡⲟⲉⲓⲕ ⲙ̄ ⲡⲱⲛϩ̄ ϩⲛ̄ ⲙ̄ ⲡⲏⲩⲉ·

Ⲛⲁïⲁⲧϥ̄ ⲙ̄ ⲡⲉ ⲛⲧⲁϥϩⲱⲃⲥ̄ ⲙ̄ ⲡⲉⲧ ⲕⲏ ϩⲁ ϩⲏⲩ ϫⲉ ⲥⲉⲛⲁϩⲱⲃⲥ̄ ⲉ ⲃⲟⲗ ⲉϫⲛ̄ ⲛⲉϥⲛⲟⲃⲉ ⲙ̄ ⲡⲉϩⲟⲟⲩ ⲙ̄ ⲡϩⲁⲡ· ⲛⲁïⲁⲧϥ̄ ⲙ̄ ⲡⲉⲧ ⲛⲁ̄ ⲛ ⲛ̄ ϩⲏⲕⲉ ϫⲉ ⲛ̄ⲧⲟϥ ⲛ ⲉⲧ ⲟⲩⲛⲁⲛⲁ̄ ⲛⲁϥ· ⲁⲩⲱ ϥⲛⲁⲣ̄ ⲙ̄ⲡϣⲁ̄ ⲛ̄ ⲥⲱⲧⲙ̄ | ⲉ ⲧⲉï ⲥⲙⲏ ⲛ̄ Fol. 103 *a* col. 2

ⲣⲁϣⲉ ϩⲓ ⲟⲩⲟⲩⲛⲟϥ ϫⲉ ⲁⲙⲏⲉⲓⲛ ⲛⲉⲧ ⲥⲙⲁⲙⲁⲁⲧ̄ ⲛ̄ⲧⲉ
ⲡⲁ ⲉⲓⲱⲧ̄ ⲛ̄ⲧⲉⲧⲛ̄ ⲕⲗⲏⲣⲟⲛⲟⲙⲉⲓ ⲛ ⲧ̄ⲙⲛ̄ⲧⲉⲣⲟ̄ ⲉⲛⲧ
ⲁⲩⲥⲃ̄ⲧⲱⲧⲥ̄ ⲛⲏⲧⲛ̄ ϫⲓⲛ ⲛ ⲧ̄ⲕⲁⲧⲁⲃⲟⲗⲏ ⲙ̄ ⲡⲕⲟⲥⲙⲟⲥ·

Ⲁⲩⲱ ⲟⲛ ϥ̄ϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉ ⲡⲉⲧ ⲛⲁⲧⲥⲉ ⲟⲩⲁ̄ ⲛ̄ ⲛⲉⲓ̈
ⲕⲟⲩⲓ̈ ⲛ ⲟⲩϫⲱ̄ ⲙ̄ ⲙⲟⲩ ⲛ ⲱⲣϣ̄ ⲙ̄ⲙⲁⲧⲉ ϩⲁⲙⲏⲛ ϯϫⲱ
Fol. 103 *b* col. 1 ⲙ̄ⲙⲟⲥ ⲛⲏⲧⲛ̄ ϫⲉ ⲛⲉϥⲥⲱ | ⲣⲙ̄ ⲛ̄ϭⲓ ⲡⲉϥⲃⲉⲕⲉ· ⲛⲁⲓ̈ⲁⲧϥ̄
ⲙ̄ ⲡⲉ ⲛⲧ ⲁϥⲕⲱ̄ ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲉⲧ ϩⲓⲧⲟⲩⲱϥ ϩⲙ̄ ⲡ ⲧⲣⲉϥ
ⲣ̄ ⲛⲟⲃⲉ ⲉ ⲣⲟϥ· ϫⲉ ⲥⲉⲛⲁⲡⲱϩ ⲙ̄ ⲡⲉⲭⲓⲣⲟⲅⲣⲁⲫⲟⲛ
ⲉⲧ ⲉ ⲣⲟϥ· ⲁⲩⲱ ⲟⲛ ⲉⲧ ⲁ ⲣⲟϥ ⲛ̄ ⲟⲩⲟⲛ ⲛⲓⲙ·

Ⲛⲁⲓ̈ⲁⲧⲟⲩ ⲛ̄ ⲛⲉⲧ ⲛⲁⲣ̄ ⲁⲙⲁ ⲣ̄ ⲉ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲉ
ϩⲧⲟⲟⲩⲉ ⲛ̄ ⲣⲟⲩϩⲉ· ⲙ̄ ⲙⲏⲛⲉ· ⲛ̄ ϩⲟⲩⲟ̄ ϫⲉ ⲙ̄ ⲡⲛⲁⲩ
ⲛ̄ ϫⲓ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲙ̄ ⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲙ̄
ⲡⲥⲱⲙⲁ̄ ⲙⲛ̄ ⲡⲉⲥⲛⲟϥ ⲙ̄ ⲡϫⲟⲉⲓⲥ ⲓ̄ⲥ̄ ⲡⲉⲭ̄ⲥ̄: ϫⲉ |
Fol. 103 *b* col. 2 ϥⲛⲁϣⲱⲡⲉ ⲉϥⲧⲏϩ ⲙⲛ̄ ⲛ̄ ⲁⲅⲅⲉⲗⲟⲥ ϩⲣⲁⲓ̈ ϩⲛ̄ ⲙ̄ ⲡⲏⲩⲉ
ⲉϥⲛⲁⲩ ⲉ ⲣⲟⲟⲩ ⲛ̄ ϩⲟ̄ ϩⲓ ϩⲟ̄· ⲉϥⲟⲩⲱϣⲃ̄ ⲛ̄ⲙ̄ⲙⲁⲩ ⲛ̄
ⲧⲁⲡⲣⲟ̄ ϩⲓ ⲧⲁⲡⲣⲟ̄ ϩⲛ̄ ⲧⲉⲩⲁⲥⲡⲉ ϫⲉ ⲁⲗⲏⲗⲟⲩⲉⲓⲁ·

Ⲉⲧⲃⲉ ⲡⲁⲓ̈ ϭⲉ ⲱ̄ ⲛⲁ ⲙⲉⲣⲁⲧⲉ ⲙ̄ⲡⲣ̄ ⲧⲣⲉ ⲛϯ ϩⲓⲛⲏⲃ
ⲛ̄ ⲛⲉⲛⲃⲁⲗ ⲟⲩⲇⲉ ϩⲣⲉⲕⲣⲓⲕⲉ ⲛ̄ ⲛⲉⲛⲃⲟⲩϩⲉ· ⲙ̄ ⲡⲉϩⲟⲟⲩ
ⲙⲛ̄ ⲧⲉⲩϣⲏ· ϫⲉ ⲕⲁⲥ ⲉⲕⲉ ⲣ̄ ⲃⲟⲗ ⲉ ⲡⲉⲑⲟⲟⲩ ⲛⲓⲙ: |
Fol. 104 *a* col. 1 ϥ̄ϭⲟⲣϭ̄ ⲅⲁⲣ ⲉ ⲣⲟⲛ ⲛ̄ϭⲓ ⲡϫⲁϫⲉ· ⲁⲩⲱ ϥⲛⲁⲉⲓ̈ ⲛⲁⲛ
ⲡ̄ⲍ ϩⲛ̄ ⲟⲩⲙⲏⲛϣⲉ ⲛ̄ ⲕⲟⲧⲥ̄· ⲉϥ ⲧⲙ̄ ⲉⲓ̈ ϩⲛ̄ ⲟⲩⲁⲙⲉⲗⲓⲁ
ϥⲛⲁⲉⲓ̈ ϩⲛ ⲟⲩⲟⲃϣ̄ⲥ̄·

Ⲉϥ ⲧⲙ̄ ⲉⲓ̈ ϩⲛ̄ ⲟⲩⲙⲛ̄ⲧϫⲁⲥⲓ ϩⲏⲧ̄· ϥⲛⲁⲉⲓ̈ ϩⲛ̄ ⲟⲩ-
ϭⲱⲛⲧ̄· ⲉϥ ⲧⲙ̄ ⲉⲓ̈ ϩⲛ̄ ⲟⲩⲉⲟⲟⲩ ⲉϥϣⲟⲩⲉⲓⲧ̄ ϥⲛⲁⲉⲓ̈ ϩⲛ̄
ⲟⲩⲡⲟⲣⲛⲓⲁ· ⲉϥ ⲧⲙ̄ ⲉⲓ̈ ϩⲛ̄ ⲟⲩⲕⲱϩ ϥⲛⲁⲉⲓ̈ ϩⲛ̄
ⲟⲩⲙⲟⲥⲧⲉ·

Ⲉϥ ⲧⲙ̄ ⲉⲓ̈ ϩⲛ̄ ⲟⲩⲡⲟⲛⲏⲣⲓⲁ ⲉϥⲛⲁⲉⲓ̈ ϩⲛ̄ ⲟⲩⲕⲣⲙ̄·|
Fol. 104 *a* col. 2 ⲉϥ ⲧⲙ̄ ⲉⲓ̈ ϩⲛ̄ ⲟⲩϫⲓⲟⲩⲉ ϥⲛⲁⲉⲓ̈ ϩⲛ̄ ⲟⲩⲁⲛⲁϣ ⲛ̄ ⲛⲟⲩϫ
ⲙⲛ̄ ϩⲉⲛϭⲟⲗ· ⲉϥ ⲧⲙ̄ ⲉⲓ̈ ϩⲛ̄ ϩⲉⲛⲡⲁⲑⲟⲥ· ϥⲛⲁⲉⲓ̈ ϩⲛ̄
ϩⲉⲛⲙⲉⲉⲩⲉ ⲉⲩϩⲟⲟⲩ·

Ϩⲁⲡⲁⲝ ϩⲁⲡⲗⲱⲥ ϥⲛⲁⲕ[ⲁ] ⲧⲟⲟⲧϥ̄ ⲉ ⲃ[ⲟⲗ] ⲁⲛ ⲛ̄ϭⲓ
ⲡⲥⲁ· [ϥⲛⲁ]ⲕⲟⲧⲥ̄ ⲛ̄ⲥⲁ [ⲥⲱ]ⲣⲙ̄ ϩⲏⲧ̄· ⲉϥ[ⲛⲁ]ⲕⲟⲧⲥ̄ ⲉ
ϩⲟ[ⲩⲛ] ⲉ ⲧⲙⲛ̄ⲧ ⲣϥ[ϭⲱⲱ]ⲙⲉ ϥϫⲟ̄ ⲛ̄ ⲧⲁⲙⲉⲗⲓⲁ ⲉ ϩⲣⲁⲓ̈

ⲛ̄ ϩⲏⲧⲥ̄ · ϫⲉ ϩⲓⲧⲛ̄ ⲧⲁⲙⲉⲗⲓⲁ ⲅⲁⲣ ⲉⲣⲉ ⲁⲙⲛ̄ⲧⲉ ϭ[ⲱ]ⲣϭ̄ ·
ⲙⲁⲣⲛ̄ ⲣ̄ ⲡ ⲙⲉⲉⲩⲉ ⲟⲩⲛ [ⲛ] ⲛⲉⲓ̈ ⲡⲟⲗⲉⲙ[ⲟⲥ] ⲛ̄ ⲧⲉⲓ̈ ϭⲟⲧ̄
ⲉⲧ ⲉⲣⲉ ⲡϫⲁϫ[ⲉ] | ⲥⲱⲣ ⲙ̄ⲙⲟⲟⲩ ⲉ ⲃⲟⲗ ⲉ ⲣⲟⲛ · ⲛ̄ⲧⲛ̄ϩⲟⲕ Fol. 104 *b* col. 1
ⲛ̄ ϩⲱⲱⲛ ϩⲛ̄ ⲛ̄ ϩⲟⲡⲗⲟⲛ ⲛ̄ ⲧ̄ⲇⲓⲕⲁⲓⲟⲥⲩⲛⲏ · ⲉⲧⲉ ⲛⲁⲓ̈ ⲛ̅ⲏ̅
ⲛⲉ ⲟⲩϣⲗⲏⲗ · ⲟⲩⲛⲏⲥⲧⲓⲁ̄ · ⲟⲩⲧⲃ̄ⲃⲟ̄ · ⲟⲩⲉⲓ̈ⲣⲏⲛⲏ ·
ⲟⲩⲁ[ⲅⲁ]ⲡⲏ · ⲟⲩⲑⲃ̄ⲃⲓⲟ̄ · [ⲟⲩ]ⲙⲛⲧ̄ⲛⲁ̄ · ⲟⲩ[ⲙⲛ̄]ⲧⲙⲁⲓ̈
ⲛⲉⲛ[ⲉⲣ]ⲏⲩ · ⲟⲩϭⲓⲛϣⲁ[ϫⲉ] ⲉⲥϩⲟⲗϭ̄ ⲙⲛ̄ [ⲣⲱ]ⲙⲉ ⲛⲓⲙ
ϩⲛ̄ [ϩⲟ]ⲧⲉ ⲙ̄ ⲡⲛⲟⲩ[ⲧⲉ]· ⲛⲁⲓ̈ ⲅⲁⲣ [ⲛⲉ]ⲧ ϯ ⲟⲩⲃⲉ ⲧⲉ-
ϥⲙⲛ̄ⲧⲥⲁ[ⲕⲟ]ⲧⲥ̄ ⲛ̄ ⲕⲣⲟϥ · [ⲛ̄] ϩⲟⲩⲟ̄ ϫⲉ ⲧⲛ̄ [ⲣ̄ ϩ]ⲟⲧⲉ
ϩⲁ ⲑⲏ . . ⲡⲙⲁ̄ ⲛ̄ ϯϩⲁⲡ [ⲙ̄] ⲡⲛⲟⲩⲧⲉ [ⲉ]ⲧ ϩⲁ
ϩⲟⲧⲉ ⲛ̄ ⲧⲛ̄ⲕⲱ̄ ⲛ̄ⲥⲱⲛ | ⲛ̄ ⲛⲉϩⲃⲏⲩⲉ ⲙ̄ ⲡⲕⲁⲕⲉ ⲛ̄ⲧⲛ̄ϯ Fol. 104 *b* col. 2
ϩⲓⲱⲱⲛ ⲛ ⲛ̄ ϩⲟⲡⲗⲟⲛ ⲙ̄ ⲡⲟⲩⲟⲉⲓⲛ · ϫⲉ ⲕⲁⲥ ⲉⲛⲕⲗⲏ-
ⲣⲟⲛⲟⲙⲉⲓ ⲙ̄ ⲡⲙⲁ ⲛ̄ ϣⲱⲡⲉ ⲛ̄ ⲛⲉⲧ ⲟⲩⲁⲁⲃ ⲉⲧ ϩⲛ̄ ⲙ̄
ⲡⲏⲩⲉ ⲙⲛ̄ ⲛ̄ ϣⲏⲣⲉ ⲙ̄ ⲡⲟⲩⲟⲉⲓⲛ · ϩⲓⲧⲙ̄ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅
ⲡⲉⲛϫⲟⲉⲓⲥ ⲡⲁⲓ̈ ⲉ ⲃⲟⲗ ϩⲓ ⲧⲟⲟⲧϥ̄ ⲡⲉⲟⲟⲩ ⲙ̄ ⲡⲓⲱⲧ
ⲛ̄ⲙ̄ⲙⲁϥ ⲙⲛ̄ ⲡⲉⲡⲛ̄ⲁ̄ ⲉⲧ ⲟⲩⲁⲁⲃ ϣⲁ ⲉⲛⲉⲓ̈ ⲉⲛⲉϩ
ϩⲁⲙⲏⲛ ·[1]

◆ — ◆ — ◆ — ◆ — ◆

ⲁⲡⲁ ⲑⲉⲟⲫⲓⲗⲟⲥ ⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲩ ·

---

[1] Fol. 104 was broken in several places in ancient days, and was carefully mended; four of the patches, two on the upper edge and two on the lower, still exist. A portion of the outer edge is wanting, and therefore several lines of *a* col. 2 and *b* col. 1 are incomplete; the numerous portions of words in brackets represent an attempt to restore the text. Fol. 104 is the last leaf of quire ⲕ̅ⲇ̅, and is much rubbed on the reverse.

THE DISCOURSE WHICH SAINT ATHANASIUS, ARCHBISHOP OF RAKOTE, PRONOUNCED CONCERNING THE PASSAGE IN THE GOSPEL OF SAINT MATTHEW, "THE KINGDOM WHICH IS IN THE HEAVENS IS LIKE UNTO A RICH MAN WHO CAME OUT IN THE MORNING TO HIRE LABOURERS FOR HIS VINEYARD."

Fol. 105 a col. 1 ⲁ̄

ⲞⲨⲖⲞⲄⲞⲤ Ⲉ ⲀϤⲦⲀⲨⲞϤ Ⲛ̄ϬⲒ ⲠⲀⲄⲒⲞⲤ ⲀⲐⲀⲚⲀⲤⲒⲞⲤ ⲠⲀⲢⲬⲎⲈⲠⲒⲤⲔⲞⲠⲞⲤ Ⲛ̄ ⲢⲀⲔⲞⲦⲈ ⲈⲦⲂⲈ ⲠⲈϨⲢⲎⲦⲞⲚ ⲈⲦ ⲤⲎϨ ϨⲘ̄ ⲠⲈⲨⲀⲄⲄⲈⲖⲒⲞⲚ Ⲛ̄ ⲔⲀⲦⲀ ⲘⲀⲐⲀⲒⲞⲤ ϪⲈ ⲈⲤⲦⲚ̄ⲦⲰⲚ Ⲛ̄ϬⲒ ⲦⲘⲚ̄ⲦⲈⲢⲞ̄ Ⲛ Ⲙ̄ ⲠⲎⲨⲈ ⲈⲨ ⲢⲰⲘⲈ Ⲛ̄ ⲢⲘ̄ⲘⲀⲞ̄· ⲠⲀⲒ̈ ⲈⲚⲦ ⲀϤⲈⲒ̈ Ⲉ ⲂⲞⲖ Ⲉ ϨⲦⲞⲞⲨⲈ Ⲉ ⲐⲚⲈ ⲈⲢⲄⲀⲦⲎⲤ Ⲉ ⲠⲈϤⲘⲀ̄ Ⲛ ⲈⲖⲞⲞⲖⲈ·

* * *

Ⲡⲉϫⲉ ⲡϫⲟⲉⲓⲥ ϩⲙ̄ ⲡⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲙ̄ ⲙⲁⲑⲁⲓⲟⲥ ϫⲉ
ⲥⲧⲛ̄ⲧⲱⲛ ⲛ̄ϭⲓ ⲧⲙⲛ̄ⲧⲉⲣⲟ̄ ⲛ ⲙ̄ ⲡⲏⲩⲉ ⲉⲩ ⲣⲱⲙⲉ ⲛ̄
ⲣⲙ̄ⲙⲁⲟ̄· ⲡⲁⲓ̈ ⲉⲛⲧ ⲁϥⲉⲓ̈ ⲉ ⲃⲟⲗ ⲉ ϩⲧⲟⲟⲩⲉ ⲉ ⲑⲛⲉ
Fol. 105 a col. 2 ⲉⲣⲅⲁⲧⲏⲥ | ⲉ ⲡⲉϥⲙⲁ̄ ⲛ ⲉⲗⲟⲟⲗⲉ· ⲁϥⲥⲙⲛ̄ⲧⲥ̄ ⲙⲛ̄
ⲛ ⲉⲣⲅⲁⲧⲏⲥ ⲉⲩ ⲥⲁⲧⲉⲉⲣⲉ ⲙ̄ ⲡⲉϩⲟⲟⲩ ⲁϥϫⲟⲟⲩⲥⲟⲩ ⲉ
ⲡⲉϥⲙⲁ̄ ⲛ ⲉⲗⲟⲟⲗⲉ·

Ⲁϥⲉⲓ̈ ⲇⲉ ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲛⲁⲩ ⲛ̄ ϫⲡ̄ ϣⲟⲙⲧⲉ· ⲁϥⲛⲁⲩ ⲉ ϩⲉⲛⲕⲟⲟⲩⲉ ⲉⲩⲁϩ ⲉ ⲣⲁⲧⲟⲩ ϩⲛ̄ ⲧⲁⲅⲟⲣⲁ̄ ⲉⲩⲟⲩⲟⲥϥ· ⲡⲉϫⲁϥ ⲛ ⲛ̄ ⲕⲟⲟⲩⲉ ϫⲉ ⲃⲱⲕ ϩⲱⲧ ⲧⲏⲩⲧⲛ̄ ⲉ ⲡⲁ ⲙⲁ̄ ⲛ ⲉⲗⲟⲟⲗⲉ· ⲁⲩⲱ ⲡⲉ ⲧⲉⲧⲛ̄ ⲙ̄ⲡϣⲁ̄ ⲙ̄ⲙⲟϥ ϯⲛⲁⲧⲁⲁϥ ⲛⲏⲧⲛ̄·

Ⲛ̅ⲧⲟⲟⲩ ⲇⲉ ⲁⲩⲃⲱⲕ· ⲁϥⲉⲓ̈ ⲇⲉ ⲟⲛ ⲉ ⲃⲟⲗ ⲙ̅ ⲡⲛⲁⲩ|
ⲛ̅ ϫⲡ̅ ⲥⲟ̅ ⲙⲛ̅ ϫⲡ̅ ⲯⲓⲧⲉ ⲁϥⲉⲓ̈ⲣⲉ ⲟⲛ ϩⲓ ⲛⲁⲓ̈· ⲛ̅ⲧ Fol. 105 *b* col. 1
ⲉⲣⲉ ϥⲉⲓ̈ ⲇⲉ ⲟⲛ ⲉ ⲃⲟⲗ ⲙ̅ ⲡⲛⲁⲩ ⲛ̅ ϫⲡ̅ ⲙⲛⲧ̅ ⲟⲩⲏ̅ⲉ
ⲁϥⲛⲁⲩ ⲉ ϩⲉⲛⲕⲟⲟⲩ ⲉⲩⲁϩ ⲉ ⲣⲁⲧⲟⲩ ⲡⲉϫⲁϥ ⲛⲁⲩ ϫⲉ
ⲉⲧⲃⲉ ⲟⲩ ⲧⲉⲧⲛ̅ⲁϩ ⲉ ⲣⲁⲧ ⲧⲏⲩⲧⲛ̅ ⲙ̅ ⲡⲉⲓ̈ ⲙⲁ̅ ⲙ̅ ⲡⲉϩⲟⲟⲩ
ⲧⲏⲣϥ̅ ⲉⲧⲉⲧⲛ̅ⲟⲩⲟⲥϥ̅· ⲡⲉϫⲁⲩ ⲛⲁϥ ϫⲉ ⲉ ⲃⲟⲗ ϫⲉ ⲙ̅
ⲡⲉⲗⲁⲁⲩ ⲑⲛⲟⲛ· ⲡⲉϫⲁϥ ⲛⲁⲩ ϫⲉ ⲃⲱⲕ ϩⲱⲧ ⲧⲏⲩⲧⲛ̅
ⲉ ⲡⲁⲙⲁ̅ ⲛ ⲉⲗⲟⲟⲗⲉ·

Ϣⲁⲣⲡ̅ ϩⲟⲧϩⲧ̅ ϭⲉ ⲧⲉⲛⲟⲩ ⲛ̅ⲧⲛ̅ⲉⲓⲙⲉ ϫⲉ ⲁϣ | ⲛⲉ Fol. 105 *b* col. 2
ⲛⲉⲓ ⲉⲣⲅⲁⲧⲏⲥ· ⲏ̅ ⲁϣ ⲡⲉ ⲡⲉⲓ̈ ⲙⲁ̅ ⲛ ⲉⲗⲟⲟⲗⲉ· ⲏ̅ ⲛⲓⲙ
ⲡⲉ ⲡⲉⲓ̈ⲟ ⲧⲏⲥⲡⲟⲇⲏⲥ· ϩⲛ̅ ⲧⲉ ϩⲟⲩⲉⲓ̈ⲧⲉ ⲡϫⲟⲉⲓⲥ ⲙ̅ ⲡⲙⲁ̅
ⲛ ⲉⲗⲟⲟⲗⲉ ⲡⲉ ⲡⲛⲟⲩⲧⲉ ⲡⲉⲓ̈ⲱⲧ· ⲡⲁⲓ̈ ⲉⲧ ⲇⲓⲟⲓⲕⲉⲓ ⲛ̅
ⲛⲉϥⲥⲱⲛⲧ̅ ϫⲓⲛ ⲛ̅ ϣⲟⲣⲡ̅·

Ⲉϥϣⲁϫⲉ ⲛ̅ⲙ̅ⲙⲁⲩ ⲟⲛ ϩⲙ̅ ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ ϥ̅ⲧⲁⲙⲟ̅
ⲙ̅ⲙⲟⲛ ϫⲉ ⲡⲙⲁ̅ ⲛ ⲉⲗⲟⲟⲗⲉ ⲙ̅ ⲡϫⲟⲉⲓⲥ ⲥⲁⲃⲁⲱⲑ̅ ⲡⲉ
ⲡⲏⲓ̈ ⲙ̅ ⲡⲓ̅ⲏ̅ⲗ̅· ⲁⲩⲱ ⲡⲣⲱⲙⲉ ⲛ ⲓ̈ⲟⲩⲇⲁ̅ ⲡⲉ ⲡ | ⲧⲱϭⲉ Fol. 106 *a* col. 1 ⲅ̅
ⲛ̅ ⲃⲣ̅ⲣⲉ ⲙ̅ ⲡⲙⲉⲣⲓⲧ̅·

Ⲛⲉⲓ̈ ⲉⲣⲅⲁⲧⲏⲥ ⲉⲛⲧ ⲁϥⲑⲛⲟⲟⲩ ⲛ̅ ϣⲟⲣⲡ̅ ⲡⲉ ⲙⲱⲩ̈ⲥⲏⲥ
ⲙⲛ̅ ⲁⲁⲣⲱⲛ ⲙⲛ̅ ⲓ̈ⲏ̅ⲥ̅ ⲡϣⲏⲣⲉ ⲛⲁⲩⲏ̅· ⲛ̅ⲧⲁϥⲙⲟⲩⲧⲉ
ⲉ ⲙⲱⲩ̈ⲥⲏⲥ ϩⲣⲁⲓ̈ ϩⲙ̅ ⲡⲕⲁϩ ⲙ̅ ⲙⲁⲇⲓϩⲁⲙ ϫⲉ ⲁⲙⲟⲩ
ⲛⲅ̅ ⲃⲱⲕ ⲉ ⲡⲉⲥⲏⲧ ⲉ ⲕⲏⲙⲉ ⲛⲅ̅ ⲉⲓ̈ⲛⲉ ⲉ ⲃⲟⲗ ⲙ̅ ⲡⲁ
ⲗⲁⲟⲥ ϩⲙ̅ ⲡⲙⲁ̅ ⲉⲧⲙ̅ⲙⲁⲩ· ⲛⲅ̅ ⲣ̅ ϩⲱⲃ ⲉ ⲡⲁ ⲙⲁ̅ ⲛ
ⲉⲗⲟⲟⲗⲉ ϩⲛ̅ ⲛ̅ ⲉⲛⲧⲟⲗⲏ ⲙⲛ̅ ⲛ̅ ⲇⲓⲕⲁⲓⲟⲙⲁ· ⲙⲛ̅
ⲛⲉⲡ | ⲣⲟⲥⲧⲁⲕⲙⲁ· ⲁϥⲥⲙⲛ̅ⲧⲥ̅ ⲛ̅ⲙ̅ⲙⲁⲩ ⲉⲩ ⲥⲁⲧⲉⲉⲣⲉ· Fol. 106 *a* col. 2
ⲡⲧⲁⲓⲟ̅ ⲛ̅ⲧⲙⲛ̅ⲧⲡⲣⲟⲫⲏⲧⲏⲥ· ⲁⲁⲣⲱⲛ ϩⲱⲱϥ ⲛ
ⲟⲩⲙⲛ̅ⲧⲁⲣⲭⲓⲉⲣⲉⲩⲥ ⲉϫⲙ̅ ⲡⲉϥⲗⲁⲟⲥ ⲛ̅ⲧⲟⲟⲩ ⲇⲉ ⲁⲩⲃⲱⲕ·

Ⲛⲁ ϫⲡ̅ ϣⲟⲙⲧⲉ ⲛⲉ ⲛⲉⲕⲣⲓⲧⲏⲥ ⲁϥⲧⲛ̅ⲛⲟⲟⲩⲥⲟⲩ ⲟⲛ
ⲉϫⲙ̅ ⲡⲉϥⲗⲁⲟⲥ· ⲡ ⲉⲧⲉⲧⲛ̅ⲙ̅ϣⲁ̅ ⲙ̅ⲙⲟϥ ϯⲛⲁⲧⲁⲁϥ
ⲛⲏⲧⲛ̅· ϩⲉⲛ ⲡⲣⲟⲫⲏⲧⲏⲥ ⲁⲛ ⲛⲉ· ϩⲉⲛ ⲁⲡⲟⲥⲧⲟⲗⲟⲥ
ⲁⲛ ⲛⲉ· ⲁⲗⲗⲁ | ⲡⲉ ⲛⲧ ⲁⲩⲙ̅ϣⲁ̅ ⲙ̅ⲙⲟϥ ⲡⲉ ⲡⲉⲓ̈ ⲣⲁⲛ Fol. 106 *b* col. 1
ϫⲉ ⲕⲣⲓⲧⲏⲥ· ⲛⲁ ϫⲡ̅ ⲥⲟ ⲇⲉ ⲙⲛ̅ ⲛⲁ ϫⲡ̅ ⲯⲓⲧⲉ ⲛⲉ
ⲥⲁⲙⲟⲩⲏⲗ ⲙⲛ̅ ⲇⲁⲩⲉⲓⲇ· ⲙⲛ̅ ⲛⲉⲡⲣⲟⲫⲏⲧⲏⲥ ⲧⲏⲣⲟⲩ·

Ⲁ ⲥⲁⲙⲟⲩⲏⲗ ⲣ̅ ϩⲱⲃ ⲉ ⲡⲙⲁ̅ ⲛ ⲉⲗⲟⲟⲗⲉ ϩⲛ̅
ⲟⲩⲧⲁⲡ· ⲁ ⲇⲁⲩⲉⲓⲇ ⲡⲉⲛⲉ ⲟⲩⲃⲱ̅ ⲛ ⲉⲗⲟⲟⲗⲉ ⲉ ⲃⲟⲗ

ϩⲙ̄ ⲡⲕⲁϩ ⲛ̄ ⲕⲏⲙⲉ · ⲁϥⲣ̄ ϩⲱⲃ ⲉ ⲣⲟⲥ ϩⲛ̄ ⲟⲩⲯⲁⲗ-
ⲧⲏⲣⲓⲟⲛ · ⲁ ⲱⲥⲛⲉ̄ ϩⲉ ⲉ ⲡⲓⲏ̄ⲗ̄ ⲛ̄ ⲑⲉ ⲛ ⲟⲩⲉⲗⲟⲟⲗⲉ ϩⲛ̄
ⲧⲏⲣⲏⲙⲟⲥ ϩⲁⲙⲱⲥ ·

Ⲡⲉϫⲁϥ ϫⲉ ⲟⲩⲃⲱ̄ ⲛ ⲉⲗⲟⲟⲗⲉ ⲉ ⲛⲁⲛⲟⲩⲥ ⲡⲉ ⲥ |
Fol. 106 *b* col. 2 ϣⲗϩ̄ ⲡⲉ ⲡⲓⲏ̄ⲗ̄ · ⲁⲩⲱ ⲡⲉⲥⲕⲁⲣⲡⲟⲥ ⲟϣ ·

Ⲛⲁϫⲡ̄ ⲙⲛⲧ̄ⲟⲩⲏ̄ ⲇⲉ ⲛⲉ ⲛ ⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲛⲁⲓ̈ ⲉⲛⲧ ⲁϥϩⲉ̄
ⲉ ⲣⲟⲟⲩ ⲉⲩⲟⲩⲟⲥϥ̄ ⲙ̄ ⲡⲉϩⲟⲟⲩ ⲧⲏⲣϥ̄ · ⲛⲁⲓ̈ ⲉⲧ ⲟⲩⲟⲥϥ̄
ⲉ ⲃⲟⲗ ϩⲛ̄ ⲛⲉϩⲃⲏⲩⲉ ⲧⲏⲣⲟⲩ ⲛ̄ ⲧⲁⲛⲟⲙⲓⲁ ⲉⲙⲡⲉ ⲗⲁⲁⲩ
ⲑⲛⲟⲟⲩ · ⲉⲙⲡⲉ ⲡⲇⲓⲁⲃⲟⲗⲟⲥ ⲉϣⲑⲛⲟⲟⲩ ⲉ ⲧⲙⲛⲧ-
ⲣⲉϥϣⲙ̄ϣⲉ ⲉⲓ̈ⲇⲱⲗⲟⲛ · ⲙ̄ⲡ ϥ̄ⲉϣⲑⲛⲉ ⲓ̈ⲱϩⲁⲛⲛⲏⲥ ⲡⲃⲁ-
Fol. 107 *a* col. 1 ⲉ̄ ⲡⲧⲓⲥⲧⲏⲥ ⲉ ϩⲉⲛ | ⲕⲁⲙⲏⲗⲟⲥ ⲙ̄ ⲙⲁ̄ ⲛ̄ ⲟⲩⲱⲙ ϩⲓ ⲥⲱ̄ ·

Ⲡⲉⲧⲣⲟⲥ ⲙ̄ⲡ ϥ̄ⲉϣⲑⲛⲟϥ ⲉⲩⲙⲛⲧ̄ ⲁⲧ ⲛⲁϩⲧⲉ ·

Ⲁⲛⲇⲣⲉⲁⲥ ⲙ̄ⲡ ϥ̄ⲉϣϫⲑⲛⲟϥ̄ (*sic*) ϩⲛ̄ ⲟⲩⲅⲁⲙⲟⲥ ⲛ̄
ϫⲱϩⲙ̄ ⲉ ⲧⲣⲉ ϥⲣ̄ ϩⲁⲗ ⲛ̄ ⲟⲩⲥϩⲓⲙⲉ · ⲉⲧⲃⲉ ⲡⲁⲓ̈
ⲁⲩⲙⲟⲩⲧⲉ ⲉ ⲣⲟϥ ϫⲉ ⲃⲟⲁⲛⲏⲣ̄ⲅⲉⲥ ⲉⲧⲉ ⲡⲁⲓ̈ ⲡⲉ ⲡϣⲏⲣⲉ
ⲙ̄ ⲡⲉϩⲣⲟⲩⲃⲃⲁⲓ̈ ⲛ ⲧ̄ⲡⲉ ·

Ⲉ ⲃⲟⲗ ϫⲉ ⲙ̄ⲡⲉ ⲗⲁⲁⲩ ⲉϣⲑⲛⲟⲩ ϩⲓϫⲙ̄ ⲡⲕⲁϩ ⲉ
Fol. 107 *a* col. 2 ⲧⲣⲉ ⲩⲣ̄ ϩⲱⲃ ⲛⲁϥ · ⲛϥ̄ϯ ⲃⲉⲕⲉ | ⲛⲁⲩ ⲕⲁⲧⲁ ⲡⲉⲩⲙ̄ϣⲁ̄ ·
ⲉ ⲃⲟⲗ ϫⲉ ⲡⲉⲩⲃⲉⲕⲉ ⲛⲁϣⲱϥ ϩⲛ̄ ⲙ̄ ⲡⲏⲩⲉ ·

Ⲉⲧⲃⲉ ⲡⲁⲓ̈ ⲡⲉϫⲉ ⲡⲥⲱⲧⲏⲣ ⲛ ⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲧⲏⲣⲟⲩ
ϫⲉ ⲡⲁ ⲉⲓ̈ⲱⲧ̄ ⲛ̄ ⲣⲱⲙⲉ ⲛ̄ⲧⲁⲕⲧⲁⲁⲩ ⲛⲁⲓ̈ ⲉ ⲃⲟⲗ ϩⲙ̄
ⲡⲕⲟⲥⲙⲟⲥ · ⲁⲓ̈ϩⲉ ⲉ ⲣⲟⲟⲩⲉ ϩⲉⲛⲥⲕⲉⲩⲟⲥ ⲛ̄ ⲥⲱⲧⲡ̄ ⲛⲉ ·

Ⲡⲁⲗⲓⲛ ⲟⲛ ⲛⲉ ⲛⲧⲁⲕⲧⲁⲁⲩ ⲛⲁⲓ̈ ⲧⲏⲣⲟⲩ ⲙ̄ⲡ ⲉⲓ̈ⲧⲁⲕⲉ
ⲗⲁⲁⲩ ⲉ ⲃⲟⲗ ⲛ̄ ϩⲏⲧⲟⲩ · ⲁⲩⲱ ⲙⲛ̄ ϣϭⲟⲙ ⲙⲛ̄ |
Fol. 107 *b* col. 1 ⲗⲁⲁⲩ ⲉ ⲉⲓ ϣⲁ ⲣⲟⲓ̈ ⲉⲙⲛⲧⲧⲓ ⲛ̄ⲧⲉ ⲡⲁ ⲉⲓ̈ⲱⲧ̄ · ⲉⲛⲧ
ⲁϥⲧⲟⲩⲟⲓ̈ ⲥⲱⲕ ⲙ̄ⲙⲟϥ · ⲉⲓⲥ ⲛⲉⲓ̈ϣⲁϫⲉ ⲧⲁⲙⲟ̄ ⲙ̄ⲙⲟⲛ
ϫⲉ ⲡⲓⲱⲧ̄ ⲉⲧ ⲑⲛⲉ ⲉⲣⲅⲁⲧⲏⲥ ⲉ ⲡⲉϥⲙⲁ̄ ⲛ ⲉⲗⲟⲟⲗⲉ ·

Ⲛⲓⲙ ϩⲱⲱϥ ⲡⲉ ⲡⲉⲓ̈ ⲉⲡⲓⲧⲣⲟⲡⲟⲥ · ϯϫⲱ̄ ⲙ̄ⲙⲟⲥ ϫⲉ
ⲡϫⲟⲉⲓⲥ ⲡⲉ · ⲓⲥ̄ ⲡⲉ ⲭⲥ̄ ⲡϣⲏⲣⲉ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲉⲣⲉ
ⲛⲉⲭⲣⲏⲙⲁ ⲧⲏⲣⲟⲩ ⲙ̄ ⲡⲓⲱⲧ̄ ⲛ̄ ⲧⲟⲟⲧϥ̄ ⲉⲧⲉ ⲙ̄ ⲙⲩⲥ-
ⲧⲏⲣⲓⲟⲛ · ⲛⲑ̄ ⲉⲣⲉ ⲛⲉϥϭⲟⲙ ϣⲟⲟⲡ̄ ϩⲙ̄ ⲡⲓⲏ̄ⲗ̄ ⲁⲩⲱ ⲛ̄
Fol. 107 *b* col. 2 ⲕⲉ ϩⲉⲑⲛⲟⲥ · | ⲛ̄ⲧⲟϥ ⲅⲁⲣ ⲁϥϫⲟⲟⲥ ϫⲉ ⲡⲓⲱⲧ̄ ⲙⲉ̄ ⲙ̄
ⲡϣⲏⲣⲉ ⲁϥϯ ⲛⲛ̄ⲕⲁ̄ ⲛⲓⲙ ⲉ ϩⲣⲁⲓ̈ ⲉ ⲛⲉϥϭⲓϫ · ⲟⲩϣⲏⲣⲉ
ⲡ̀ⲉϫⲉ ⲧⲱϥ ⲧⲉ ⲧⲉⲕⲗⲏⲣⲟⲛⲟⲙⲓⲁ ·

Ⲟⲩⲉⲡⲓⲧⲣⲟⲡⲟⲥ ⲡⲉϫⲉ ⲛ̄ⲧⲟϥ ⲡⲉ ⲡⲣⲉϥϯ ⲃⲉⲕⲉ ⲛ̄ ⲛⲉⲧ
ⲣ̄ ϩⲱⲃ· ⲁⲩⲱ ⲉⲣⲉ ⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ̄ ϣⲟⲟⲡ ϩⲁ ⲧⲉϥⲉⲝⲟⲩⲥⲓⲁ·
ⲉ ⲃⲟⲗ ϫⲉ ⲉⲣⲉ ⲛ̄ ϣⲟϣⲧ ⲛ̄ ⲁⲁⲩⲉⲓⲁ ⲛ̄
ⲧⲟⲟⲧϥ̄· ⲟⲩⲃⲱ̄ ⲛ ⲉⲗⲟⲟⲗⲉ ⲡⲉ· ⲉ ⲃⲟⲗ | ϫⲉ ⲛ̄ⲧⲟϥ Fol. 108 *a* col. 1 ⲍ̄
ⲡⲉⲧ ⲉⲩⲫⲣⲁⲛⲉ ⲙ̄ ⲡⲥⲱⲛⲧ̄ ⲧⲏⲣϥ̄· ⲟⲩⲟⲉⲓⲕ ⲟⲛ ⲡⲉ· ⲉ
ⲃⲟⲗ ϫⲉ ⲛ̄ⲧⲟϥ ⲡⲉⲧ ⲧⲥⲓⲟ̄ ⲙ̄ ⲡⲥⲱⲛⲧ̄ ⲧⲏⲣϥ̄·

Ⲣⲟⲩϩⲉ ⲇⲉ ⲛ̄ⲧ ⲉⲣⲉ ϥϣⲱⲡⲉ ⲡⲉϫⲁϥ ⲛ̄ϭⲓ ⲡϫⲟⲉⲓⲥ
ⲙ̄ ⲡⲙⲁ̄ ⲛ ⲉⲗⲟⲟⲗⲉ ⲙ̄ ⲡⲉϥⲉⲡⲓⲧⲣⲟⲡⲟⲥ ϫⲉ ⲙⲟⲩⲧⲉ ⲉ
ⲛ ⲉⲣⲅⲁⲧⲏⲥ ⲛⲅ̄ ϯ ⲛⲁⲩ ⲙ̄ ⲡⲉⲩⲃⲉⲕⲉ· ⲛⲅ̄ ⲁⲣⲭⲉⲓ ϫⲓⲛ
ⲛ ⲛ̄ ϩⲁⲉⲉⲩ ϣⲁⲛⲧ ⲕ̄ⲡⲱϩ ⲉⲛ ϣⲟⲣⲡ̄· ⲛⲅ̄ ϯ ⲛⲁⲩ ⲛ̄
ⲟⲩⲥⲁⲧⲉⲉⲣⲉ | ⲉ ⲡⲟⲩⲁ̄· ⲡⲉϫⲉ ⲡⲓⲱⲧ̄ ⲙ̄ ⲡϣⲏⲣⲉ· ⲉ̈ⲓⲧⲉ Fol. 108 *a* col. 2
ϩⲛ̄ ⲑⲁⲏ̄ ⲉ̈ⲓⲧⲉ ϩⲙ̄ ⲡⲉϩⲟⲟⲩ ⲛ̄ⲧⲟⲕ ⲉⲧ ⲕ̄ⲥⲟⲟⲩⲛ ϫⲉ
ⲙⲟⲩⲧⲉ ⲉ ⲛ ⲉⲣⲅⲁⲧⲏⲥ· ⲛⲅ̄ ϯ ⲛⲁⲩ ⲙ̄ ⲡⲉⲩⲃⲉⲕⲉ· ⲛ
ⲉⲣⲅⲁⲧⲏⲥ ⲧⲏⲣⲟⲩ ⲉⲛⲧ ⲁⲩⲣ̄ ϩⲱⲃ ϩⲁ ⲣⲁⲧϥ̄ ⲙ̄ ⲡⲅⲉⲛⲟⲥ
ⲛ ⲛ̄ ⲣⲱⲙⲉ· ⲛⲅ̄ ϯ ⲛⲁⲩ ⲙ̄ ⲡⲃⲉⲕⲉ ⲙ̄ ⲡⲉⲩϩⲱⲃ·

Ⲡⲉϫⲉ ⲡⲁⲩⲗⲟⲥ ϫⲉ ϩⲟ̈ⲓⲛⲉ ⲙⲉⲛ ⲁ ⲡⲛⲟⲩⲧⲉ ⲕⲁⲁⲩ
ϩⲛ̄ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲛ̄ ϣⲟⲣⲡ̄ ⲛⲉ | ⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲉⲛⲧ Fol. 108 *b* col. 1
ⲁϥⲁⲣⲭⲉⲓ ⲛ̄ϯ ⲃⲉⲕⲉ ⲛⲁⲩ ⲛ̄ ϣⲟⲣⲡ̄· ⲙ̄ ⲙⲉϩ ⲥⲛⲁⲩ ⲛⲉ
ⲛⲉⲡⲣⲟⲫⲏⲧⲏⲥ ⲙⲛ̄ ⲡⲕⲉ ⲥⲉⲉⲡⲉ· ⲁ ⲛ ϣⲟⲣⲡ̄ ⲉ̈ⲓ ⲉⲩⲙⲉⲉⲩⲉ
ϫⲉ ⲉⲩⲛⲁϫⲓ ⲛ ⲟⲩϩⲟⲩⲟ̄· ⲥⲱⲧⲙ̄ ⲉ ⲣⲟϥ ⲡⲉϫⲁϥ
ϫⲉ ϯ ϫⲱ ⲙ̄ⲙⲟⲥ ⲛⲏⲧⲛ̄ ϫⲉ ⲁ ϩⲁϩ ⲙ̄ ⲡⲣⲟⲫⲏⲧⲏⲥ
ϩⲓ ⲣ̄ⲣⲟ̄ ⲉⲡⲏⲑⲩⲙⲉⲓ ⲉ ⲛⲁⲩ ⲉ ⲛⲉ ⲧⲉⲧⲛ̄ⲛⲁⲩ ⲉ ⲣⲟⲟⲩ ⲁⲩⲱ
ⲙ̄ⲡ ⲟⲩⲛⲁⲩ·

Ⲧⲥⲁⲧⲉⲉⲣⲉ ⲉⲛⲧ ⲁϥⲧⲁⲁⲥ ⲛⲁⲩ ⲧⲉ ⲧⲙⲛ̄ⲧⲁⲡⲟⲥⲧⲟⲗⲟⲥ·
ⲁⲩⲱ ⲧⲉⲡⲣⲟⲥⲫⲟⲣⲁ ⲉⲧ ⲟⲩⲁⲁⲃ : | ⲡⲉϫⲁϥ ϫⲉ ⲛ̄ⲧ ⲉⲣ Fol. 108 *b* col. 2
ⲟⲩϫⲓⲧⲥ̄ ⲁⲩⲕⲣⲙ̄ⲣⲙ̄ ⲉ ϩⲟⲩⲛ ⲉ ⲡϫⲟⲉⲓⲥ ⲙ̄ ⲡⲙⲁ̄ ⲛ
ⲉⲗⲟⲟⲗⲉ ϫⲉ ⲉⲧⲃⲉ ⲟⲩ ⲛⲉ̈ⲓ ϩⲁⲉⲉⲩ ⲟⲩⲟⲩⲛⲟⲩ ⲛ̄ ⲟⲩⲱⲧ
ⲧⲉ ⲛⲧ ⲁⲩⲁⲁⲥ ⲁⲩⲱ ⲁⲕϣⲟϣⲟⲩ ⲙ̄ⲙⲁⲛ·

Ⲛⲓⲙ ⲛⲉ ⲛⲁ̈ⲓ ⲉⲛⲧ ⲁⲩⲕⲣⲙ̄ⲣⲙ̄ ⲉ ⲁⲩⲫⲑⲟⲛⲉⲓ̄ ⲉ ⲛⲉ̈ⲓ
ϩⲁⲉⲉⲩ ⲛ ⲉⲣⲅⲁⲧⲏⲥ ⲛ̄ⲥⲁ ⲛ̄ⲥⲁ ⲛⲉⲕⲣⲁⲙⲙⲁⲧⲉⲩⲥ ⲙⲛ̄ ⲛⲉ
ⲫⲁⲣⲓⲥⲥⲁⲓⲟⲥ ϫⲉ ⲛ̄ⲧⲟⲟⲩ ϩⲱⲟⲩ ⲟⲛ ⲁⲩϫⲟⲟⲩⲥⲟⲩ ⲉ ⲣ̄
ϩⲱⲃ | ⲉ ⲡⲙⲁ̄ ⲛ ⲉⲗⲟⲟⲗⲉ· ⲛⲁ̈ⲓ ⲛⲉⲧ ϥ̄ⲱϣ ⲉ ⲃⲟⲗ ⲉ Fol. 109 *a* col. 1
ⲣⲟⲟⲩ ϫⲉ ⲉⲧⲃⲉ ⲟⲩ ⲁ ⲧⲉⲧⲛ̄ⲣⲱⲕϩ̄ ⲙ̄ ⲡⲁ ⲙⲁ̄ ⲛ ⲉⲗⲟⲟⲗⲉ· ⲑ̄
ⲁⲩⲱ ⲡⲧⲱⲣⲡ̄ ⲛ ⲛ̄ ϩⲏⲕⲉ ϩⲙ̄ ⲡⲉⲧⲛ̄ⲏ̈ⲓ·

Ⲕⲁⲓ ⲅⲁⲣ ⲁⲩϫⲓ ϩⲱⲟⲩ ⲙ̄ ⲡⲕⲟⲥⲙⲟⲥ ⲉ ϩⲉⲛⲇⲓⲁⲧⲁⲅⲏ
ⲛ ⲁⲅⲅⲉⲗⲟⲥ ⲁⲗⲗⲁ ⲙ̄ⲡ ⲟⲩϩⲁⲣⲉϩ ⲉ ⲣⲟϥ· ⲁⲩⲱ ⲉⲛ
ⲉⲩⲕⲣ̄ⲙ̄ⲣⲙ̄ ⲉ ϩⲟⲩⲛ ⲉ ⲡϫⲟⲉⲓⲥ· ⲉⲧⲃⲉ ⲙ̄ ⲙⲁⲑⲏⲧⲏⲥ ⲛ
ⲓ̈ⲱ̄ϩⲁⲛⲛⲏⲥ ⲙⲛ̄ ⲛⲁ ⲛⲉⲫⲁⲣⲓⲥⲥⲁⲓⲟⲥ ϫⲉ ⲥⲉⲛⲏⲥⲧⲉⲩⲉ·|
Fol. 109 a col. 2 ⲛⲟⲩⲕ ⲇⲉ ⲥⲉⲛⲏⲥⲧⲉⲩⲉ ⲁⲛ· ⲁϩⲣⲟⲟⲩ ⲛⲉⲕⲙⲁⲑⲏⲧⲏⲥ
ⲥⲉⲡⲁⲣⲁⲃⲁ ⲛ ⲧ̄ⲡⲁⲣⲁⲇⲟⲥⲓⲥ ⲛ̄ ⲛⲉⲡⲣⲉⲥⲃⲏⲧⲉⲣⲟⲥ· ⲥⲉⲉⲓ̈
ⲁⲛ ⲛ̄ ⲛⲉⲩϭⲓϫ ⲉⲩⲛⲁⲟⲩⲱⲙ ⲙ̄ ⲡⲉⲩⲟⲉⲓⲕ· ⲥⲉⲟⲩⲱⲙ
ⲥⲉⲥⲱ̄ ⲥⲉⲥⲡⲁⲧⲁⲗⲁ̄·

Ⲛ ⲁⲡⲟⲥⲧⲟⲗⲟⲥ ϩⲱⲟⲩ ⲥⲉϩⲥ̄ ϩⲙⲥ̄ ⲥⲉⲟⲩⲱⲙ ϩⲁ
ⲡⲉϩⲕⲟ̄· ⲥⲉⲥⲟⲣⲙ̄ ϩⲙ̄ ⲡⲕⲟⲥⲙⲟⲥ· ⲛⲁⲓ̈ ϩⲱⲟⲩ ⲕⲣ̄ⲙ̄ⲣⲙ̄
ϫⲉ ⲉⲧⲃⲉ ⲟⲩ ⲛⲉⲕⲙⲁⲑⲏⲧⲏⲥ ⲃⲱⲗ ⲉ ⲃⲟⲗ ⲛ ⲡ̄ⲥⲁⲃⲃⲁⲧⲟⲛ·
Fol. 109 b col. 1 ⲁⲩⲡ|ⲑⲟⲛⲉⲓ ⲉ ⲛⲉⲓ̈ ϩⲁⲉⲉⲩ ⲛ̄ ⲉⲣⲅⲁⲧⲏⲥ ⲙ̄ ⲙⲉ·
ⲁϥⲟⲩⲱϣⲃ̄ ⲡⲉϫⲁϥ ⲛ̄ ⲟⲩⲁ̄ ⲙ̄ⲙⲟⲟⲩ ϫⲉ ⲡⲉϣⲃⲏⲣ ϯϫⲓ
ⲙ̄ⲙⲟⲕ ⲁⲛ ⲛ̄ϭⲟⲛⲥ̄· ⲙⲏ ⲛ̄ⲧⲁⲓ̈ⲥⲙⲛ̄ⲧⲥ̄ ⲛ̄ⲙ̄ⲙⲁⲕ ⲁⲛ
ⲉⲩ ⲥⲁⲧⲉⲉⲣⲉ· ϫⲓ ⲙ̄ ⲡⲉⲧⲉ ⲡⲱⲕ ⲡⲉ ⲛ̄ⲅ̄ⲃⲱⲕ· ⲛⲓⲙ ⲡⲉ
ⲡⲁⲓ̈ ⲉⲛⲧ ⲁϥϫⲓ ⲛⲉⲓ̈ ϫⲡⲓⲟ̄ ⲧⲏⲣⲟⲩ·

Ϯϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉ ⲛ̄ϭⲉ ⲗⲁⲁⲩ ⲁⲛ ⲡⲉ ⲛ̄ⲥⲁ ⲡⲉ ⲛⲧ-
ⲁⲩϫⲟⲟⲥ ⲛⲁϥ ϫⲉ ⲡⲉϣⲃⲏⲣ ⲡⲉ ⲛⲧⲁⲕⲉⲓ̈ ⲉⲧⲃⲏⲏⲧϥ̄
ⲁⲣⲓϥ· ⲉⲧⲉ ⲓ̈ⲟⲩⲇⲁⲥ ⲡⲉ ⲡⲉ ⲛⲧ ⲁϥϯ ⲉ ϩⲟⲩⲛ ϩⲙ̄ ⲡⲥⲱ-
Fol. 109 b col. 2 ⲧⲏⲣ ϩⲛ̄ ϩⲉⲛ|ⲛⲟϭ ⲛ̄ ⲕⲟⲛⲕⲩⲥⲙⲟⲥ ϫⲉ ⲉⲧⲃⲉ ⲟⲩ
ⲙ̄ⲡ ⲟⲩϯ ⲙ̄ ⲡⲓⲥⲟϭⲛ̄ ⲉ ⲃⲟⲗ ϩⲁ ϣⲙⲛ̄ⲧ ϣⲉ ⲛ̄ ⲥⲁⲧⲉⲉⲣⲉ
ⲛ̄ⲥⲉⲧⲁⲁⲩ ⲛ ⲛ̄ ϩⲏⲕⲉ·

Ⲉϣϫⲉ ⲕϥⲓⲣⲟⲟⲩϣ ϩⲁ ⲡϩⲏⲕⲉ ⲱ̄ ⲡⲉ ⲡⲣⲟⲇⲟⲧⲏⲥ
ⲁϩⲣⲟⲕ ⲕϩⲱϥⲧ̄ ⲛ̄ ⲛⲉⲩⲛ̄ⲕⲁ̄ ϩⲙ̄ ⲡⲉⲕⲗⲟⲥⲟⲅⲟⲙⲱⲛ· ⲏ
ϫⲉ ⲡⲉⲕⲃⲁⲗ ⲟⲩⲡⲟⲛⲏⲣⲟⲥ ⲡⲉ· ϫⲉ ⲁⲛⲅ̄ ⲟⲩⲁⲅⲁⲑⲟⲥ
Fol. 110 a col. 1 ⲁⲛⲟⲕ· ⲉⲧⲃⲉ ϫⲉ ⲉⲛⲉϥⲟ̄ ⲙ̄ ⲡⲟⲛⲏⲣⲟⲥ ⲉϥϩⲱ|ϥⲧ̄ ⲛ̄
ⲓ̄ⲁ̄ ⲛⲉⲧ ⲟⲩⲛⲟⲩϫⲉ ⲙ̄ⲙⲟⲟⲩ ⲉ ⲣⲟϥ· ⲉⲣⲉ ⲡⲥⲱⲧⲏⲣ ⲛ̄ⲧⲟϥ ⲟ̄
ⲛ ⲁⲅⲁⲑⲟⲥ ⲛ̄ⲙ̄ⲙⲁϥ ⲉϥϩⲟⲣϣ̄ ⲛ̄ ϩⲏⲧ̄· ⲉ ϩⲣⲁⲓ̈ ⲉ ϫⲱϥ·

Ⲡⲉϫⲁϥ ⲇⲉ ⲛⲁϥ ϫⲉ ⲟⲩⲕ ⲉⲕⲍⲓⲥⲧⲉⲓ ⲛⲁⲓ̈ ⲉ ⲣ̄ ⲡⲉϯ
ⲟⲩⲁϣϥ̄ ϩⲛ̄ ⲛⲉⲧⲉⲛⲟⲩⲓⲛⲉ· ⲉⲧⲉ ⲧⲁⲓ̈ ⲧⲉ ⲧⲁⲡⲟⲗⲟⲅⲓⲁ ⲙ̄
ⲡⲛⲟⲩⲧⲉ ⲉ ϫⲱϥ· ϫⲉ ⲟⲩⲕ ⲉⲕⲍⲓⲥⲧⲉ ⲛⲁⲓ̈ ⲁⲛⲟⲕ ⲡⲛⲟⲩⲧⲉ ⲉ
Fol. 110 a col. 2 ϯ ⲃⲉⲕⲉ ⲛ̄ ϩⲟⲩⲟ̄ ⲙ̄ ⲡⲉⲧ ⲛⲁⲣ̄ ϩⲱⲃ· ⲁⲩⲱ ⲧⲁⲕⲣⲓⲛⲉ ⲛ|ⲛⲉⲧ
ⲛⲁ ⲣ̄ ⲁⲥⲉⲃⲏⲥ· ⲛⲁⲓ̈ ⲛⲉ ⲛ ⲙⲛ̄ⲧⲙⲛ̄ⲧⲣⲉ ⲛ̄ ⲙ̄ ⲙⲛ̄ⲧⲕⲣ̄-
ⲙ̄ⲣⲙ̄ ⲛ̄ ⲓ̈ⲟⲩⲇⲁⲥ· ⲉⲛⲉ ϥⲕⲣ̄ⲙ̄ⲣⲙ̄ ⲅⲁⲣ ⲡⲉ ϩⲙ̄ ⲡⲉϥⲗⲁⲥ·

Ⲟⲩⲁϩⲉⲓⲏⲧ̅ ⲇⲉ ⲡⲉ ⲛ ⲁⲧ ⲛⲁ̅ ϩⲙ̅ ⲡⲉϥϩⲏⲧ̅· ϥ̅ⲟ̅ ⲙ̅
ⲡⲟⲛⲏⲣⲟⲥ ϩⲛ̅ ⲧⲉϥⲯⲩⲭⲏ· ϥ̅ⲟ̅ ⲛ̅ ⲕⲗⲉⲡⲧⲏⲥ ϩⲛ̅
ⲛⲉϥϭⲓϫ· ⲉϥⲟ̅ ⲛ ⲁⲧ ϣⲓⲡⲉ ϩⲛ̅ ⲛⲉϥⲃⲁⲗ· ϣⲁⲥϣⲱⲡⲉ
ⲇⲉ ⲉⲩϣⲁⲛⲟⲩⲱⲙ· ϣⲁⲣⲉ ⲛ ⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲣⲟⲉⲓⲥ ⲉ ⲧⲙ̅
ⲕⲁ ⲧⲉⲩϭⲓϫ | ⲉ ϫⲱⲣⲡ̅ ⲉ ⲧⲁ ⲡⲥⲱⲧⲏⲣ ϩⲛ̅ ϫⲏ· ⲉⲩⲣ̅ Fol. 110 *b* col. 1
ϩⲟⲧⲉ ⲉⲩϫⲱ ⲙ̅ⲙⲟⲥ ϫⲉ ⲁⲛⲟⲛ ⲛⲓⲙ· ϫⲉ ⲉⲛⲁⲟⲩⲱⲙ
ⲙⲛ̅ ⲡⲛⲟⲩⲧⲉ· ⲓ̈ⲟⲩⲇⲁⲥ ⲇⲉ ⲡⲁⲛⲉⲥⲑⲏⲧⲟⲥ ⲉⲛⲉ ϣⲁϥ-
ϩⲉϫⲡ̅ ⲧⲉϥϭⲓϫ ϩⲛ̅ ⲧϫⲏ̅ ⲙⲛ̅ ⲡⲥⲱⲧⲏⲣ· ⲉϥⲥⲡⲟⲩⲇⲁⲍⲉ
ⲉ ⲥⲉⲡ ⲧⲉϥⲕⲗⲁⲥⲙⲁ ⲛ ⲟⲉⲓⲕ ⲉ ⲡⲥ̅ⲟⲡ̅ ϩⲙ̅ ⲡϭⲓⲛⲟⲩⲱⲙ·
ϩⲁ ⲑⲏ̅ ⲙ̅ ⲡⲥⲱⲧⲏⲣ· ⲉⲙ ⲁⲣⲉ ⲡⲥⲱⲧⲏⲣ ϣⲁϫⲉ· ϫⲉ
ⲕⲁⲥ ⲇⲉ ⲉⲛⲁⲉⲓ̈ⲙⲉ·

Ⲛ̅ⲧ ⲉⲣⲉ ⲙ̅ ⲙⲁⲑⲏⲧⲏⲥ ϫⲛⲟⲩϥ ϫⲉ ⲛⲓⲙ ⲁⲣⲁ̅ ⲡ ⲉⲧ
ⲛⲁⲡⲁⲣⲁⲇⲓⲇⲟⲩ | ⲙ̅ⲙⲟⲕ· ⲛ̅ⲧⲁϥϯ ⲡⲙⲁⲉⲓⲛ ⲛ ⲧⲙⲛ̅ⲧ- Fol. 110 *b* col. 2
ⲁⲛⲁⲓⲥⲑⲏⲧⲟⲥ ⲛ ⲓ̈ⲟⲩⲇⲁⲥ ⲛⲁⲩ· ϫⲉ ⲡⲉⲧ ⲛⲁⲛⲉϫ
ⲧⲉϥϭⲓϫ ⲛ̅ⲙ̅ⲙⲁⲓ̈ ⲉ ⲧϫⲏ· ⲛ̅ ϣⲟⲣⲡ̅ ⲛ̅ⲧⲟϥ ⲡ ⲉⲧ ⲛⲁ-
ⲡⲁⲣⲁⲇⲓⲇⲟⲩ ⲙ̅ⲙⲟⲓ̈· ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲡ ⲉⲧ ⲕ̅ⲛⲁⲁϥ
ⲁⲣⲓ ϥ ϩⲛ̅ ⲉⲩϭⲉⲡⲏ·

Ⲉⲛⲉϥϭⲉⲡⲏ ⲅⲁⲣ ⲡⲉ ⲛ̅ϭⲓ ⲡⲥⲱⲧⲏⲣ ⲉ ϫⲱⲕ ⲉ ⲃⲟⲗ
ⲛ ⲧ̅ⲥⲱⲧⲏⲣⲓⲁ ⲙ̅ ⲡⲉϥⲥⲱⲛⲧ̅ ϩⲓϫⲙ̅ ⲡⲉⲥϯⲟ̅ⲥ̅· ⲕⲁⲧⲁ
ⲡⲟⲩⲱϣ ⲙⲛ̅ | ⲡⲟⲩⲉϩⲥⲁϩⲛⲉ ⲙ̅ ⲡⲉϥⲉⲓ̈ⲱⲧ̅ ϫⲉ ⲉⲛⲉⲕϩⲉ Fol. 111 *a* col. 1
ⲉ ⲣⲟϥ ⲉϥⲉⲕⲧⲟⲡⲓⲍⲉ ⲏ̅ ⲉϥⲁⲙⲉⲗⲉⲓ ⲉ ⲡⲉ ⲛ̅ⲧ ⲁϥⲉⲓ̈ ⲓ̅ⲉ̅
ⲉⲧⲃⲏⲏⲧϥ̅· ⲏ̅ ⲉϥⲣ̅ ϩⲟⲧⲉ ϩⲏⲧϥ̅ ⲙ̅ ⲡⲙⲟⲩ· ⲁⲗⲗⲁ
ⲉⲛⲉϥⲟⲩⲱⲛϩ̅ ⲉ ⲃⲟⲗ ⲙ̅ ⲡⲉϥⲟⲩⲣⲟⲧ̅ ⲡⲉ ⲉ ϩⲟⲩⲛ ⲉ
ⲡⲉⲥϯⲟ̅ⲥ̅ ϩⲱⲥ ⲙⲁⲣⲧⲩⲣⲟⲥ ⲛ̅ ϫⲱⲱⲣⲉ· ⲁⲩⲱ ϩⲱⲥ
ⲛⲟⲩⲧⲉ ⲛ ⲁⲧ ⲣ̅ ϩⲟⲧⲉ·

Ⲉⲧⲃⲉ ⲡⲁⲓ̈ ⲉⲛⲉϥⲧⲱⲃ̅ⲥ̅ ⲡⲉ ⲛ ⲓ̈ⲟⲩⲇⲁⲥ ϫⲉ ⲡ ⲉⲧ ⲕ̅ⲛⲁⲁϥ
ⲁⲣⲓ ϥ ϩⲛ̅ ⲟⲩϭⲉ | ⲡⲏ· ⲧⲁⲭⲩ ⲙ̅ⲙⲟⲕ· ⲁⲗⲁ ϭⲉ ⲉ Fol. 111 *a* col. 2
ⲛⲉⲓ̈ ⲥⲱⲛⲧ̅ ⲧⲏⲣⲟⲩ ⲉⲩⲥⲁϣⲧ̅· ⲥⲉϭⲱϣⲧ̅ ⲉ ⲃⲟⲗ ϩⲏⲧⲕ̅·
ⲥⲉϭⲱϣⲧ̅ ⲟⲛ ⲉ ⲃⲟⲗ ϩⲏⲧ̅·

Ⲛⲁ ⲙ̅ ⲡⲏⲩⲉ ϭⲱϣⲧ̅ ⲉ ⲃⲟⲗ ϩⲏⲧ̅· ⲛⲁ ⲡⲛⲟⲩⲛ ⲙⲛ̅
ⲡⲉⲭⲁⲟⲥ ϭⲱϣⲧ̅ ⲉ ⲃⲟⲗ ϩⲏⲧⲕ̅· ⲡⲁⲉⲓ̈ⲱⲧ̅ ϥ̅ϣⲟⲟⲡ̅ ⲛ̅ⲙ̅-
ⲙⲁⲓ̈ ϥϯ ⲛ̅ ⲧⲟⲟⲧ̅· ⲡⲇⲓⲁⲃⲟⲗⲟⲥ ϥ̅ϣⲟⲟⲡ̅ ⲛ̅ⲙ̅ⲙⲁⲕ· ϥ̅ ⲁϩⲉ
ⲣⲁⲧϥ̅ ⲛ̅ⲙ̅ⲙⲁⲕ ϩⲓ ⲟⲩⲛⲁⲙ ⲙ̅ⲙⲟⲕ· ϥ̅ϯ ⲛ̅ ⲧⲟⲟⲧⲕ̅·
ⲥⲉⲥⲧⲉⲫⲁⲛⲟⲩ ⲛⲁⲓ̈ ⲛ ⲙ̅ | ⲡⲩⲗⲏ ⲛ ⲙ̅ ⲡⲏⲩⲉ· ⲛ̅ϭⲓ ⲛ ⲁⲅ- Fol. 111 *b* col. 1

ⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲥⲉⲥⲟⲃⲧⲉ ⲛⲁⲕ ⲛ ⲁⲙⲛ̅ⲧⲉ ⲛ̅ϭⲓ ⲛ̅ ⲇⲩⲛⲁⲙⲓⲥ
ⲛ̅ ⲧⲓⲙⲱⲣⲓⲥⲧⲏⲥ· ⲛⲉϥⲧⲱⲃⲥ̅ ⲙ̅ⲙⲟϥ ⲡⲉ ϩⲓ ⲛⲁϊ
ϫⲉ ϭⲉⲡⲏ ⲙ̅ⲙⲟⲕ· ⲁⲛⲟⲕ ⲅⲁⲣ ϯⲥⲃ̅ⲧⲱⲧ̅ ⲉ ϩⲉⲛⲙⲁⲥⲧⲓⲝ·

Ⲕⲁⲗⲱⲥ ⲟⲩⲛ ⲁⲩϫⲟⲟⲥ ⲛ ⲉⲥⲇⲣⲁ̅ ϫⲉ· ⲡⲥⲱⲛⲧ̅ ⲅⲁⲣ
ϭⲉⲡⲏ̅ ⲁⲛ· ⲉ ϩⲟⲩⲉ ⲉ ⲡⲣⲉϥⲥⲱⲛⲧ̅·

Ⲉϣϫⲉ ïⲟⲩⲇⲁⲥ ⲇⲉ ⲡ ⲉⲧ ⲛⲁⲡⲁⲣⲁⲇⲓⲇⲟⲩ ⲙ̅ⲙⲟϥ·
Fol. 111 b col. 2 ⲁϩⲣⲟϥ ϥ̅ⲙⲟⲩⲧⲉ ⲉ ⲣⲟϥ ϫⲉ ⲡⲉϣⲃⲏⲣ ϯϫⲓ | ⲙ̅ⲙⲟⲕ
ⲁⲛ ⲛ̅ϭⲟⲛⲥ̅· ⲉⲡⲓⲇⲏ ⲁϥϫⲟⲟⲥ ⲛⲁϥ ϫⲉ ⲡⲉⲕⲃⲁⲗ ⲟⲩⲡⲟⲛⲏⲣⲟⲥ
ⲡⲉ ⲁⲛⲟⲕ ⲇⲉ ⲁⲛⲅ̅ ⲟⲩⲁⲅⲁⲑⲟⲥ·

Ⲙⲡⲉ ⲡⲥⲱⲧⲏⲣ ⲥⲁϩⲉ ⲡϣⲁϫⲉ ⲛ̅ ⲧⲉϥⲙⲛ̅ⲧϣⲃⲏⲣ̅ ⲉ ⲃⲟⲗ
ⲙ̅ⲙⲟϥ ϣⲁⲁ ϩⲟⲩⲛ ⲉ ⲡⲛⲁⲩ ⲉⲛⲧ ⲁϥⲡⲁⲣⲁⲇⲓⲇⲟⲩ ⲙ̅ⲙⲟϥ·

Ϥⲙⲟⲩⲧⲉ ⲇⲉ ⲉ ⲣⲟϥ ϫⲉ ⲡⲉϣⲃⲏⲣ· ⲛ̅ⲧⲟϥ ⲇⲉ
ϥ̅ⲙⲉⲉⲩⲉ ⲉⲩⲙⲛ̅ⲧϫⲁϫⲉ· ⲁϥϯ ⲛⲁϥ ⲙ̅ ⲡⲉⲅⲗⲟⲥⲟⲅⲟⲙⲟⲛ·
Fol. 112 a col. 1 ⲁϥ | ϣⲱⲡⲉ ⲛ̅ ⲣⲉϥϩⲱϥⲧ̅· ⲁϥⲥⲟⲧⲡϥ̅ ϩⲱⲥ
ⲓ̅ⲉ̅ ⲙⲁⲑⲏⲧⲏⲥ· ⲛ̅ⲧⲟϥ ⲇⲉ ⲉⲛⲉϥⲙⲉⲉⲩⲉ ⲉⲩⲕⲣⲟϥ· ⲁϥⲥⲟⲧⲡϥ̅
ϩⲱⲥ ⲣⲱⲙⲉ· ⲁϥϣⲱⲡⲉ ⲛ̅ ⲇⲓⲁⲃⲟⲗⲟⲥ·

Ⲱ ïⲟⲩⲇⲁⲥ ⲟⲩ ⲡⲉ ⲛⲧⲁⲕⲁⲁϥ· ⲏ ⲛ̅ⲧⲁⲕϯ ϩⲏⲩ ⲛ
ⲟⲩ ⲉ ⲁⲕⲡⲁⲣⲁⲇⲓⲇⲟⲩ ⲙ̅ ⲡϫⲟⲉⲓⲥ· ⲁⲕϯ ⲟⲥⲉ ⲙ̅ ⲡⲉⲕⲱⲛϩ̅·
ⲁⲩⲱ ⲁⲕⲥⲱⲣⲙ̅ ⲙ̅ ⲡⲉⲓ̈ ⲛⲟϭ ⲛ̅ ⲧⲁⲓ̈ⲟ̅· ⲡⲉⲟⲟⲩ
ⲛ̅ ⲧⲙⲛ̅ⲧⲁⲡⲟⲥⲧⲟⲗⲟⲥ· ⲛⲓⲙ ⲅⲁⲣ ⲡⲉⲧ ϩⲓⲧⲡⲉ ⲙ̅ ⲡⲉⲩⲕⲗⲏⲣⲟⲥ·
Fol. 112 a col. 2 ⲙⲛ̅ | ⲛ̅ⲥⲁ ⲧⲁⲛⲟⲙⲁⲥⲓⲁ ⲛ ⲛ̅ ⲁⲅⲅⲉⲗⲟⲥ ⲛ
ⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲛⲉ· ⲙⲟⲅⲓⲥ ⲅⲁⲣ ⲛ̅ⲧⲉ ⲟⲩⲁ̅ ⲕⲁⲧⲁⲝⲓⲟⲩ ⲉ
ⲧⲣⲉ ⲡⲉϥϣⲏⲣⲉ ⲟⲩⲱⲙ ⲛ̅ⲙ̅ⲙⲁϥ· ⲟⲩϩⲙ̅ϩⲁⲗ ⲇⲉ ⲟⲩ
ⲁⲧϭⲟⲙ ⲡⲉ ⲉ ⲧⲣⲉ ϥⲟⲩⲱⲙ̅ ⲙⲛ̅ ⲡⲉϥϫⲟⲉⲓⲥ·

Ⲓⲥ̅ ⲇⲉ ⲡⲉⲛ ϫⲟⲉⲓⲥ ⲁϥⲕⲁⲧⲁⲝⲓⲟⲩ ⲛ̅ⲧⲟϥ ⲁϥⲟⲩⲱⲙ
ⲙⲛ̅ ⲛ̅ ⲧⲉⲗⲱⲛⲏⲥ· ⲁⲩⲱ ⲁϥⲥⲱ̅ ⲙⲛ̅ ïⲟⲩⲇⲁⲥ ⲡ
ⲁⲛⲟⲙⲟⲥ· ⲁⲩⲣⲱⲙⲉ ⲛ̅ ⲗⲟⲓⲙⲟⲥ ⲥⲟⲩⲧ ⲛ̅ ⲧⲟⲟⲧϥ̅ ⲉ
Fol. 112 b col. 1 ⲃⲟⲗ ⲙⲛ̅ ⲡⲛⲟⲩⲧⲉ· ⲁ ⲡⲉⲓ̈ ⲧⲁ | ⲗⲁⲓⲡⲱⲣⲟⲥ ϯⲟⲥⲉ ⲙ̅
ⲓ̅ⲥ̅ ⲡⲉϥⲱⲛϩ̅ ⲉ ⲃⲟⲗ ϫⲉ ⲁϥϣⲉⲡ ⲡⲙⲟⲩ ⲛⲁϥ· ⲁϥⲭⲁⲥⲧϥ̅
ⲡⲁⲣⲁ ⲡⲉϥⲙ̅ϣⲁ̅· ⲁϥϩⲉ ⲉ ⲡⲉⲥⲏⲧ̅ ⲉϫⲙ̅ ⲡⲕⲁϩ ⲕⲁⲧⲁ
ⲡⲉϥⲙ̅ϣⲁ· ⲁϥⲥⲟⲧⲡϥ̅ ⲙⲛ̅ ⲛ ⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲁϥⲥⲱⲣⲙ̅
ⲛ ⲧ̅ⲙⲛ̅ⲧⲁⲡⲟⲥⲧⲟⲗⲟⲥ· ⲁⲩⲧⲟϣϥ̅ ⲛ̅ ⲕⲗⲏⲣⲟⲛⲟⲙⲟⲥ
ⲁϥϣⲟⲟⲛⲉ ϥ ⲙⲁⲩⲁⲁϥ ⲉ ⲧⲉⲕⲕⲗⲏⲣⲟⲛⲟⲙⲓⲁ·

Ⲛ ⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲇⲉ ⲛ̅ⲧⲟⲟⲩ ⲛⲉ ⲛ ⲕⲗⲏⲣⲟⲛⲟⲙⲟⲥ ⲙ̅

ⲡⲥⲱⲧⲏⲣ · ⲛ̅ⲧⲟⲟⲩ ⲛⲉ ⲡⲟⲩⲟⲉⲓⲛ ⲙ̅ ⲡⲕⲟⲥ | ⲙⲟⲥ · ⲙ̅ⲡ Fol. 112 b col. 2
ⲟⲩⲉϣ ⲣ̅ ⲟⲩⲟⲉⲓⲛ ⲉ ⲓ̈ⲟⲩⲇⲁⲥ · ⲛ̅ⲧⲟⲟⲩ ⲡⲉ ϩⲙⲟⲩ ⲙ̅
ⲡⲕⲁϩ ⲙ̅ⲡ ⲟⲩⲉϣ ϫⲱⲕⲣ̅ ⲛ ⲛ̅ ⲗⲱⲙⲥ̅ ⲛ ⲓ̈ⲟⲩⲇⲁⲥ ·
ⲛ̅ⲧⲟⲟⲩ ⲛⲉ ⲛⲧⲁ ⲡⲛⲟⲩⲧⲉ ⲕⲁⲁⲩ ϩⲛ̅ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ̅ ·
ⲙ̅ⲡ ⲟⲩⲉϣ ⲧⲣⲉ ϥⲙⲟⲩⲛ̅ ⲉ ⲃⲟⲗ ⲛ̅ⲙ̅ⲙⲁⲩ · ⲉ ⲃⲟⲗ ϫⲉ
ⲁⲩⲣ̅ ⲡⲃⲟⲗ ⲙ̅ ⲡϣⲓ ⲛ̅ ⲧⲙⲛ̅ⲧⲣⲱⲙⲉ · ⲁϥϣⲱⲡⲉ ϩⲛ̅
ⲧⲙⲉⲣⲓⲥ ⲙ̅ ⲡⲇⲓⲁⲃⲟⲗⲟⲥ ·

Ⲟⲩⲟⲓ̈ ⲛⲁⲕ ⲱ̅ ⲓ̈ⲟⲩⲇⲁⲥ ⲛ̅ⲧⲁⲕϯ ϩⲏⲩ ⲛ ⲟⲩ · ⲛⲁ |
ⲛⲟⲩ ⲕⲁⲉⲓⲛ ⲉϥϩⲉⲧⲃ̅ ⲣⲱⲙⲉ ⲙ̅ ⲡⲁⲣⲁ ⲓ̈ⲟⲩⲇⲁⲥ ⲉϥϩⲉⲧⲃ̅ Fol. 113 a col. 1
ⲛⲟⲩⲧⲉ · ⲛⲁⲛⲟⲩ ⲥⲁⲟⲩⲗ ⲉϥⲙⲉⲥⲧⲉ ⲣⲱⲙⲉ ⲙ̅ ⲡⲁⲣⲁ ⲓ̅ⲍ̅
ⲓ̈ⲟⲩⲇⲁⲥ ⲉϥⲙⲉⲥⲧⲉ ⲛⲟⲩⲧⲉ ·

Ⲛⲁⲛⲟⲩ ⲧⲙⲛ̅ⲧⲛⲁϣⲧ̅ ϩⲏⲧ̅ ⲙ̅ ⲫⲁⲣⲁⲱ ⲛⲁϩⲣⲙ̅
ⲡⲗⲁⲟⲥ ⲙ̅ ⲡⲁⲣⲁ ⲧⲙⲛ̅ⲧⲛⲁϣⲧ̅ ϩⲏⲧ̅ ⲛ ⲓ̈ⲟⲩⲇⲁⲥ ⲛⲁϩⲣⲙ̅
ⲡⲛⲟⲩⲧⲉ · ⲛⲁⲛⲟⲩ ⲧⲉ ⲡⲗⲁⲛⲏ ⲛ̅ ⲃⲁⲗⲁϩⲁⲙ ⲙ̅ ⲡⲁⲣⲁ
ⲧⲡⲁⲣⲁⲛⲟⲙⲓⲁ̅ ⲛ ⲓ̈ⲟⲩⲇⲁⲥ · ⲛⲁⲛⲟⲩ ⲧⲁⲛⲧⲓⲗⲟⲅⲓⲁ̅ ⲛ̅ ⲕⲟ |
ⲣⲉϩ ⲛ̅ ⲧⲉⲣⲏⲙⲟⲥ · ⲙ̅ ⲡⲁⲣⲁ ⲧⲙⲛ̅ⲧⲥⲕⲗⲏⲣⲟⲥ ⲛ ⲓ̈ⲟⲩⲇⲁⲥ Fol. 113 a col. 2
ϩⲛ̅ ⲑⲓⲗⲏⲙ̅ · ⲛⲁⲛⲟⲩ ⲁⲭⲁⲣ̅ ⲉϥϩⲱⲃⲧ̅ ⲛ̅ ϩⲉⲛⲁⲛⲁⲑⲉⲙⲁ ·
ⲙ̅ ⲡⲁⲣⲁ ⲓ̈ⲟⲩⲇⲁⲥ ⲉϥϩⲱϥⲧ̅ ⲛ̅ ϩⲉⲛⲙⲛ̅ⲧⲛⲁ̅ ·

Ⲛⲁⲛⲟⲩ ⲡϣⲟⲩϣⲟⲩ ⲛ̅ ⲁⲃⲉⲥⲁⲗⲱⲙ ⲛⲁϩⲣⲛ̅ ⲇⲁⲩⲉⲓⲇ
ⲙ̅ ⲡⲁⲣⲁ ⲧⲙⲛ̅ⲧⲁⲩⲑⲁⲧⲏⲥ ⲛ ⲓ̈ⲟⲩⲇⲁⲥ ⲛⲁϩⲣⲙ̅ ⲡⲛⲟⲩⲧⲉ ·
ⲛⲁⲛⲟⲩ ⲡϣⲟϫⲛⲉ ⲉⲑⲟⲟⲩ ⲛ ⲁⲭⲓⲧⲟⲫⲉⲗ ⲛ̅ⲥⲁ ⲇⲁⲩⲉⲓⲇ
ⲁϥⲟϭⲧϥ̅ ⲁϥⲙⲟⲩ · ⲙ̅ ⲡⲁⲣⲁ ⲛ̅ ⲕⲁⲧⲏⲅⲱ | ⲣⲓⲁ ⲛ Fol. 113 b col. 1
ⲓ̈ⲟⲩⲇⲁⲥ ⲛ̅ⲥⲁ ⲡⲥⲱⲧⲏⲣ · ⲁϥⲟϭ[ⲧ]ϥ̅ · ⲁϥϣⲱⲡⲉ ϩⲛ̅ ⲛ̅
ⲧⲁⲣⲧⲁⲣⲟⲥ ·

Ⲛⲁⲛⲟⲩ ⲛ̅ ⲥⲁϩⲟⲩ ⲛ̅ ⲥⲉⲙⲉⲉⲓ̈ ⲛ̅ⲥⲁ ⲇⲁⲩⲉⲓⲇ ⲛ̅ ϩⲟⲩⲉ ⲉ
ⲛⲕⲱⲙϣ̅ ⲛ ⲓ̈ⲟⲩⲇⲁⲥ ⲛ̅ⲥⲁ ⲡⲥⲱⲧⲏⲣ · ⲥⲉⲥⲟⲃⲕ̅ ⲛ̅ϭⲓ ⲛⲉ
ⲥⲛⲱⲱϥ ⲉⲛⲧ ⲁⲓ̈ⲱⲁⲃ ⲡⲁϩⲧⲟⲩ ⲉ ⲃⲟⲗ ϩⲛ̅ ⲟⲩⲙⲛ̅ⲧⲡⲟⲛⲏⲣⲟⲥ
ⲛ̅ϩⲟⲩⲉ ⲉ ⲡⲉ ⲛⲧⲁ ⲓ̈ⲟⲩⲇⲁⲥ ⲡⲁϩⲧϥ̅ ⲉ ⲃⲟⲗ
ϩⲛ̅ ⲟⲩⲙⲛ̅ⲧ ⲁⲧ ⲛⲁ̅ · ⲛⲁⲛⲟⲩ ⲧⲙⲛ̅ⲧⲙⲁⲓ̈ϩⲟⲙⲛⲧ ⲛ̅
ⲕⲉⲉⲍⲉⲓ̈ ⲉ ⲁϥⲥⲱⲃϩ̅ ⲙ̅ ⲡⲁⲣⲁ ⲧⲙⲛ̅ⲧⲙⲁⲓ̈ϩⲟⲙⲛⲧ ⲛ ⲓ̈ⲟⲩⲇⲁⲥ ·
ⲁϥⲃⲱⲕ ⲉ ⲡⲧⲁⲕⲟ̅ · ϥ̅ⲥⲟⲃⲕ̅ ⲛ̅ϭⲓ ⲡⲛⲟⲃⲉ ⲛ̅ ϩⲓⲉ |
ⲣⲟⲃⲟⲁⲙ ⲙ̅ ⲡⲁⲣⲁ ⲧⲁⲛⲟⲙⲓⲁ ⲛ ⲓ̈ⲟⲩⲇⲁⲥ ϩⲓⲉⲣⲟⲃⲟⲁⲙ Fol. 113 b col. 2
ⲧⲁⲙⲉⲉⲓ̈ ⲉ ⲛⲟⲩⲧⲉ ⲛ̅ ⲛⲟⲩϫ · ⲓ̈ⲟⲩⲇⲁⲥ ϩⲱⲱϥ ⲛⲟⲩϫⲉ ⲉ
ⲃⲟⲗ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲙ̅ ⲙⲉ ·

Ⲡⲉϣⲃⲏⲣ ϯϫⲓ ⲙ̅ⲙⲟⲕ ⲁⲛ ⲛ̅ϭⲟⲛⲥ̅ ϫⲓ ⲙ̅ ⲡⲉⲧⲉ ⲡⲱⲕ
ⲡⲉ ⲛ̅ⲧ̅ⲃⲱⲕ· ⲡⲉϣⲃⲏⲣ ⲉⲑⲟⲟⲩ ⲓ̈ⲟⲩⲇⲁⲥ ⲡⲥⲱⲧⲏⲣ ⲁⲛ
ⲡⲉ ⲛⲧ ⲁϥϫⲓⲧⲕ̅ ⲛ̅ϭⲟⲛⲥ̅· ⲁⲗⲗⲁ ⲛ̅ⲧⲟⲕ ⲙⲁⲩⲁⲁⲕ ⲡⲉ·
ϫⲓ ⲡⲥⲁϩⲟⲩ ⲛ̅ⲧ̅ⲃⲱⲕ ⲛⲁⲕ ⲉ ⲁⲙ̅ⲛ̅ⲧⲉ· ⲁ ⲓ̈ⲟⲩⲇⲁⲥ ϣⲱ |
Fol. 114 *a* col. 1 ⲓ̅ⲑ̅ ⲡⲉ ϩⲛ̅ ⲛⲁⲓ̈· ⲁ ⲙⲁⲑⲓⲁⲥ ⲉⲓ̈ ⲉ ϩⲟⲩⲛ ⲁϥϫⲓ ⲙ̅ⲡⲉⲥⲙⲟⲩ·
ⲁϥⲣ̅ ⲙⲁⲑⲏⲧⲏⲥ ϩⲁ ⲣⲁⲧϥ̅ ⲙ̅ ⲡⲥⲁϩ· ⲁϥⲣ̅ ⲁⲡⲟⲥⲧⲟⲗⲟⲥ
ⲁϥⲧⲁϣⲉ ⲟⲉⲓϣ·

Ⲁϥⲣ̅ ⲟⲩⲟⲉⲓⲛ ⲉ ϩⲉⲛⲭⲱⲣⲁ̅ ⲁϥⲣ̅ ϩⲙⲟⲩ ⲁϥϫⲉⲕⲣ̅
ϩⲉⲛⲯⲩⲭⲏ· ⲁϥⲣ̅ ϩⲙ̅ϩⲁⲗ ⲁϥϩⲩⲡⲟⲧⲁⲥⲥⲉ ⲙ̅ ⲡϫⲟⲉⲓⲥ·
ⲁϥⲣ̅ ϣⲏⲣⲉ ⲙ̅ ⲡⲙⲉⲣⲓⲧ̅ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅ ⲡ̅ⲣ̅ⲣⲟ̅
ⲙ̅ ⲡⲧⲏⲣϥ̅·

Fol. 114 *a* col. 2 Ⲡϫⲟⲉⲓⲥ ⲙ̅ ⲡⲧⲏⲣϥ̅· ⲡϣⲟⲩϣⲟⲩ ⲙ̅ ⲡⲧⲏⲣϥ̅· | ⲡⲉⲧⲣ̅
ϩⲙ̅ⲙⲉ ⲙ̅ ⲡⲧⲏⲣϥ̅· ⲡⲉⲧⲛⲁⲕⲣⲓⲛⲉ ⲙ̅ ⲡⲧⲏⲣϥ̅· ⲡⲉ
ⲛⲧⲁϥϣⲁⲛⲁϩⲧⲏϥ ϩⲁ ⲡⲧⲏⲣϥ̅·

Ⲡⲉⲧ ⲛⲁ̅ ϩⲁ ⲡⲧⲏⲣϥ̅· ⲡⲉ ⲛⲧⲁϥⲙⲟⲩ ϩⲁ ⲡⲧⲏⲣϥ̅· ⲡⲉ
ⲛⲧⲁϥⲧⲱⲟⲩⲛ ϩⲁ ⲡⲧⲏⲣϥ̅· ⲡⲉ ⲛⲧⲁϥ ⲃⲉⲗ ⲡⲧⲏⲣϥ̅ ⲉ
ⲃⲟⲗ· ⲡⲉ ⲛⲧⲁϥϣⲓⲃⲉ ⲙ̅ ⲡⲧⲏⲣϥ̅·

Ⲡⲉ ⲛⲧⲁϥⲣ̅ ⲡⲧⲏⲣϥ̅ ⲛ̅ ⲃ̅ⲣ̅ⲣⲉ· ⲡⲉ ⲛⲧⲁϥ ⲧⲣⲉ ⲡⲧⲏⲣϥ̅
ⲣⲁϣⲉ· ⲡ ⲉⲧ ⲉⲣⲉ ⲡⲧⲏⲣϥ̅ ⲁϣⲉ̅ ⲉ ⲃⲟⲗ ϩⲓ ⲧⲟⲟⲧϥ̅·
Fol. 114 *b* col. 1 ⲧⲉⲛⲟⲩ ϭⲉ ⲱ̅ ⲡⲣⲱⲙⲉ | ⲁⲙⲟⲩ ⲛ̅ⲧ̅ ⲧⲁⲗⲉ ⲉ ⲡϫⲟⲓ̈· ⲙ̅
ⲡⲉⲩϫⲁⲓ̈ ⲉⲧⲉ ⲧⲡⲓⲥⲧⲉ ⲛ̅ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲉⲣⲉ ⲡⲟⲩⲟⲥⲣ̅ ⲥⲛⲁⲩ
ϩⲓⲱⲱϥ· ⲉⲩϩⲓⲛⲉ ⲙ̅ⲙⲟϥ· ⲉⲧⲉ ⲛⲁⲓ̈ ⲛⲉ ⲧⲇⲓⲁⲑⲏⲕⲏⲥ
ⲛ̅ⲧⲉ ⲉⲕⲙⲉⲗⲉⲧⲁ̅ ⲙ̅ⲙⲟⲟⲩ· ⲛⲁⲓ̈ ⲛⲉⲧ ⲛⲁϫⲓⲧⲕ̅ ⲉ ⲡⲙⲁ̅
ⲙ̅ⲙⲟⲟⲛⲉ ⲉⲧ ⲛⲁⲛⲟⲩϥ·

Ⲉⲣⲉ ⲡⲉϣⲧⲉ ϩⲓⲱⲱϥ· ⲙⲛ̅ ⲡϩⲓⲉ̅· ⲉⲧⲉ ⲡⲁⲓ̈ ⲡⲉ
ⲡⲉⲥϯⲟ̅ⲥ̅ ⲙ̅ ⲡϫⲟⲉⲓⲥ· ⲉⲧⲉⲛⲁⲓ̈ ⲛⲉ ⲧⲉⲕϭⲓϫ ⲥⲛ̅ⲧⲉ ⲉⲧⲡⲟⲣϣ̅
ⲉ ⲃⲟⲗ ⲉ ⲧϣⲗⲏⲗ ⲉ ⲡⲛⲟⲩⲧⲉ· ⲉⲣⲉ ⲧⲗⲁⲩⲟ̅
Fol. 114 *b* col. 2 ⲙ̅ⲙⲟϥ ⲉⲧ ⲥⲱⲕ ⲙ̅ⲙⲟϥ ⲉⲧⲉ ⲧⲁⲓ̈ | ⲧⲉⲧⲉⲝⲟⲩⲥⲓⲁ ⲙ̅
ⲡϫⲟⲉⲓⲥ ⲉⲧ ⲛⲁϫⲓ ⲙⲟⲉⲓⲧ ϩⲏⲧⲕ̅ ⲉ ϩⲓⲏ̅ ⲛⲓⲙ ⲉ ⲛⲁⲛⲟⲩϥ·
ⲉⲣⲉ ⲡⲉϩⲓⲉ ⲙ̅ⲙⲟϥ ⲉⲧⲉ ⲡⲁⲓ̈ ⲡⲉ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ
ⲉⲧ ϩⲛ̅ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ· ⲉⲣⲉ ⲡⲕⲩⲃⲉⲣⲛⲏⲧⲏⲥ ⲣ̅ ϩⲙ̅ⲙⲉ·
ⲉⲧⲉ ⲡⲁⲓ̈ ⲡⲉ ⲓ̅ⲥ̅ ⲡⲁⲓ̈ ⲉⲧ ⲣ̅ ϩⲙ̅ⲙⲉ ⲙ̅ ⲡⲧⲏⲣϥ̅·

Ⲉⲣⲉ ⲛ̅ ⲛⲉⲉϥ ϩⲓⲱⲱϥ ⲉⲧⲉ ⲛⲁⲓ̈ ⲛⲉ ⲛⲉⲕⲗⲏⲣⲓⲕⲟⲥ·
Fol. 115 *a* col. 1 ⲕ̅ⲁ̅ ⲉⲧ ϩⲛ̅ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲉⲧ | ⲇⲓⲁⲕⲟⲛⲉⲓ· ⲉⲣⲉ ⲛⲉϩⲟⲩⲁⲧⲉ̅

ⲧⲁⲗⲏⲩ ⲉ ⲣⲟϥ· ⲉⲧⲉ ⲛⲁⲓ̈ ⲛⲉ ⲡⲗⲁⲟⲥ ⲛ̄ ⲭⲣⲏⲥⲧⲓⲁⲛⲟⲥ·
ⲛ̄ⲅ̄ ⲙⲟⲟⲛⲉ ⲉ ϩⲟⲩⲛ ⲉ ⲡⲗⲉⲙⲏⲛ ⲉⲧ ⲛⲁⲛⲟⲩϥ·
ⲉⲧⲉ ⲧⲁⲓ̈ ⲧⲉ ⲧⲉⲙⲣⲱ̄ ⲛ ⲓ̅ⲥ̅ ⲉⲧⲉ ⲧⲁⲓ̈ ⲧⲉ ⲑⲓⲗⲏ̅ⲙ̅ ⲛ ⲧ̄ⲡⲉ·

Ⲛ̄ⲅ̄ ⲕⲗⲏⲣⲟⲛⲟⲙⲉⲓ ⲛ̄ ⲛⲉ ⲣⲏⲧ̄ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲉⲧⲉ ⲛⲁⲓ̈ ⲛⲉ
ⲛⲉϥⲁⲅⲁⲑⲟⲛ· ⲛ̄ⲅ̄ ⲙ̄ⲧⲟⲛ ⲙ̄ⲙⲟⲕ ⲙⲛ̄ ⲛⲉⲕⲥⲩⲙⲡⲟⲗⲓⲧⲏⲥ·
ⲉⲧⲉ | ⲛⲁⲓ̈ ⲛⲉ ⲛ ⲁⲅⲅⲉⲗⲟⲥ ⲙⲛ̄ ⲛⲉⲧ ⲟⲩⲁⲁⲃ ⲧⲏⲣⲟⲩ· Fol. 115 *a* col. 2

Ⲧⲉⲛⲟⲩ ϭⲉ ⲛⲉ ⲥⲛⲏⲩ ⲉⲓⲥ ϩⲏⲏⲧⲉ ⲁⲛⲣ̄ ⲡⲉϩⲟⲟⲩ
ⲧⲏⲣϥ̄ ⲉⲛⲅ̄ⲩⲙⲛⲁⲍⲉ ϩⲙ̄ ⲡϣⲁϫⲉ· ϣⲁⲛⲧ ⲛ̄ⲧⲁϩⲉ ⲡϩⲱⲃ
ⲉ ⲣⲁⲧϥ̄ ⲉⲛⲧ ⲁⲛϩⲓ ⲧⲟⲟⲧⲛ̄ ⲉ ⲣⲟϥ· ⲧⲉⲛⲟⲩ ϭⲉ ⲙⲁⲣⲛ̄
ⲉⲩⲭⲁⲣⲓⲥⲧⲁ̄ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲙⲛ̄ ⲡⲉⲡⲛⲁ̄ ⲉⲧ ⲟⲩⲁⲁⲃ·
ⲡⲁⲓ̈ ⲉⲛⲧ ⲁϥⲟⲩⲱⲛ ⲛⲁⲛ ⲙ̄ ⲡⲣⲟ̄ ⲙ̄ ⲡⲗⲟⲅⲟⲥ·
ⲁⲩⲱ ⲁϥϯ ⲛⲁⲛ ⲙ̄ ⲡϣⲁϫⲉ ⲉⲛ ⲧ̄ | ⲧⲁⲡⲣⲟ̄· ϣⲁⲛⲧ Fol. 115 *b* col. 1
ⲛ̄ϫⲱ ⲛ̄ ⲛⲉ ⲛⲧⲁ ⲡⲗⲟⲅⲟⲥ ⲭⲁⲣⲓⲍⲉ ⲙ̄ⲙⲟⲟⲩ· ⲛⲁⲛⲉ
ⲡϩⲏⲩ ⲛ̄ ⲧⲉⲛⲯⲩⲭⲏ ⲙⲛ̄ ⲛⲉⲧ ⲥⲱⲧⲙ̄ ⲉ ⲣⲟⲛ·

Ⲛ̄ⲧⲛ̄ⲥⲙⲟⲩ ⲉ ⲡⲗⲟⲅⲟⲥ ⲉⲛⲧ ⲁϥⲭⲁⲣⲓⲍⲉ ⲛⲁⲛ ⲙ̄
ⲡⲉⲡⲛⲁ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲛ̄ⲧⲟϥ ⲟⲛ ⲡⲉ ⲛⲧⲁϥϫⲟⲟⲥ ϫⲉ
ⲉⲩϣⲁⲛϣⲁϫⲉ ⲛ̅ⲙ̅ⲙⲏⲧⲛ̄ ⲙ̄ⲡⲣ̄ ϥⲓ ⲡⲣⲟⲟⲩϣ ϫⲉ ⲉⲧⲉⲧⲛⲁϫⲟⲟⲥ
ϫⲉ ⲟⲩ· ⲥⲉⲛⲁϯ ⲅⲁⲣ ⲛⲏⲧⲛ̄ ⲛ̄ ⲧⲉⲩⲛⲟⲩ
ⲉⲧⲙ̄ⲙⲁⲩ ⲙ̄ ⲡⲉ ⲧⲉⲧⲛⲁϫⲟⲟϥ· ⲛ̄ⲧⲱⲧⲛ̄ ⲅⲁⲣ ⲁⲛ ⲡ ⲉⲧ
ϣⲁϫⲉ ⲁⲗⲗⲁ ⲡⲉ | ⲡⲛ̅ⲁ̅ ⲙ̄ ⲡⲉⲧⲛ̄ⲉⲓ̈ⲱⲧ ⲡ ⲉⲧ ϣⲁϫⲉ ⲛ̄ Fol. 115 *b* col. 2
ϩⲏⲧ ⲧⲏⲩⲧⲛ̄·

Ⲁⲛⲟⲛ ϫⲉ ϩⲱⲱⲛ ⲙⲁⲣⲛ̄ ϯ ⲉⲟⲟⲩ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲙ̄
ⲡⲛⲟⲩⲧⲉ ⲛ̄ⲡⲁⲛⲧⲱⲕⲣⲁⲧⲱⲣ ⲉⲛⲧ ⲁϥⲧⲛ̄ⲛⲟⲟⲩ ⲛⲁⲛ ⲙ̄
ⲡⲣ̄ⲣⲟ̄ ⲡⲉ ⲭ̅ⲥ̅·

Ⲡⲁⲓ̈ ⲉ ⲃⲟⲗ ϩⲓ ⲧⲟⲟⲧϥ̄ ⲉⲛⲥⲙⲟⲩ ⲁⲩⲱ ⲉⲛϩⲩⲙⲛⲉⲩⲉ
ⲉ ⲡⲓⲱⲧ̄ ⲙⲛ̄ ⲡϣⲏⲣⲉ ⲙⲛ̄ ⲡⲉⲡⲛⲁ̄ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲧⲉ ⲧⲣⲓⲁⲥ
ⲛ̄ ϩⲟⲙⲟⲟⲩⲥⲓⲟⲥ ϫⲓⲛ ⲁⲓⲱⲛ ϣⲁⲁ ⲛ ⲁⲓⲱⲛ | ⲧⲏⲣⲟⲩ Fol. 116 *a* col. 1
ϩⲁⲙⲏⲛ· ⲕ̅ⲅ̅

⁂

ⲁⲑⲁⲛⲁⲥⲓⲟⲥ ⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲩ·

⁂

LIKEWISE A HOMILY PRONOUNCED BY PROKLOS, BISHOP OF CYZICUS, IN THE CHURCH OF ANTHEMIUS IN CONSTANTINOPLE, ON THE LAST SUNDAY IN LENT, WHEN HE WAS INSTALLED IN THE ARCHIEPISCOPAL SEAT, AND NESTORIUS THE HERETIC WAS PRESENT.

ϨⲞⲘⲞⲒⲰⲤ ⲞⲨϨⲞⲘⲞⲖⲒⲀ Ⲉ ⲀϤⲦⲀⲨⲞⲤ ϨⲚ̅ ⲔⲰⲤⲦⲀⲚⲦⲒⲚⲞⲨⲠⲞⲖⲒⲤ ϨⲚ̅ ⲦⲈⲔⲔⲖⲎⲤⲒⲀ Ⲛ ⲀⲚⲐⲈⲘⲒⲞⲤ Ⲛ̅ϬⲒ ⲠⲢⲞⲔⲖⲞⲤ ⲠⲈⲠⲒⲤⲔⲞⲠⲞⲤ Ⲛ̅ ⲔⲨⲌⲒⲔⲞⲤ ϨⲚ̅ ⲦⲔⲨⲢⲒⲀⲔⲎ Ⲙ̅ Ⲡ ⲂⲰⲖ Ⲉ ⲂⲞⲖ· ϨⲘ̅ Ⲡ ⲦⲢⲈ ⲨⲐⲘ̅ⲤⲞϤ ⲈϪⲚ̅ ⲦⲔⲀⲐⲈⲆⲢⲀ Ⲛ Ⲧ̅ⲘⲚ̅Ⲧ̅ⲀⲢⲬⲎⲈⲠⲒⲤⲔⲞⲠⲞⲤ ⲈϤⲘ̅ⲘⲀⲨ Ⲛ̅ϬⲒ ⲚⲈⲤⲦⲞⲢⲒⲞⲤ ⲠϨⲀⲒⲢⲈⲦⲒⲔⲞⲤ·

⁂

Fol. 116 *a* col. 2 Ⲙⲁⲣⲉ ⲧⲉϣⲡⲏⲣⲉ ⲙ̅ⲡϣⲁ̅ ⲙ̅ ⲡⲉⲛⲥⲱⲧⲏⲣ ⲭⲣⲟ̅ ⲉ ⲛⲉⲛϣⲁϫⲉ· ⲙⲁⲣⲉⲥ ϭⲱϫⲃ̅ ⲛ̅ϭⲓ ⲧⲙⲛ̅ⲧⲣⲉϥϫⲉ ⲛⲟϭ ⲛ̅ ϣⲁϫⲉ ⲙ̅ ⲡⲉⲛⲗⲁⲥ ⲛ̅ ⲛⲁϩⲣⲛ̅ ⲧⲉï ϣⲡⲏⲣⲉ ⲙ̅ ⲡⲟⲟⲩ· ⲉ ⲃⲟⲗ ϫⲉ ⲥⲛⲁϣⲡⲱϩ ⲁⲛ ⲉ ⲡϣⲓ ⲛ ⲛ̅ⲧⲁϣⲉ ⲟⲉⲓϣ ⲛ̅ ⲧⲙⲛ̅ⲧ̅ ⲣⲉϥⲣ̅ ⲡ ⲉⲧ ⲛⲁⲛⲟⲩϥ ⲙ̅ⲡⲉ ⲛⲧⲁⲩⲥϯⲟⲩ̅ ⲙ̅ⲙⲟϥ ϩⲁ ⲣⲟⲛ· ⲕⲁⲧⲁ ⲡⲉⲥⲙ̅ϣⲁ̅· ⲁϣ ⲅⲁⲣ ⲡⲉ ⲡϩⲱⲃ ⲉⲛⲧ
Fol. 116 *b* col. 1 ⲁϥϣⲱⲡⲉ ⲛ̅ ⲧⲉï ϩⲉ ϫⲓⲛ ⲛ ⲉⲛⲉϩ· ⲛ̅ ⲑⲉ | ⲙ̅ ⲡⲉⲧ ⲛ̅ⲛⲁⲩ ⲉ ⲣⲟϥ· ⲧⲉⲛⲟⲩ ϩⲛ̅ ⲟⲩⲡⲓⲥⲧⲓⲥ· ⲛ̅ⲧⲁ ⲁϣ ⲛ̅ ⲛⲟⲩⲥ ⲙⲉⲉⲩⲉ ⲟⲛ ⲛ̅ ⲧⲉⲓ ϩⲉ ⲉⲛⲉϩ· ⲏ̅ ⲛ̅ⲧⲁ ⲁϣ ⲛ̅ ⲗⲟⲅⲓⲥⲙⲟⲥ ⲙⲟⲕⲙⲉⲕ ⲉ ⲣⲟϥ ⲉⲛⲉϩ·

Ⲏ̅ ⲁϣ ⲡⲉ ⲡϩⲏⲧ̅ ⲉⲛⲧ ⲁϥⲡⲗⲁⲥⲥⲉ ⲙ̅ⲙⲟϥ· ⲏ̅ ⲁϣ

ⲡⲉ ⲡϣⲁϫⲉ ⲉⲛⲧ ⲁϥϫⲟⲟϥ· ⲏ̄ ⲡⲃⲁⲗ ⲉⲛⲧ ⲁϥⲛⲁⲩ ⲉ
ⲣⲟϥ· ⲏ̄ ⲡⲙⲁⲁϫⲉ ⲉⲛⲧ ⲁϥⲥⲱⲧⲙ̄ ⲉ ⲧⲉⲓ̈ ⲥⲙⲏ̄ ⲛ̄ ϣⲡⲏⲣⲉ
ⲛ̄ ⲧⲉⲓ̈ ⲙⲉ̄· ⲉⲧⲉ ⲡⲁⲓ̈ ⲡⲉ ⲡⲉⲭ̄ⲥ̄ ⲉⲛⲧⲁϥϫⲓ ⲥⲁⲣⲝ̄ ϩⲛ̄
ⲟⲩⲙⲉ̄· ⲉ ⲁϥⲭⲁⲣⲓⲍⲉ ⲛⲁⲛ ⲙ̄ ⲡⲱⲛϩ̄· ⲙ̄ | ⲡⲉ ⲡⲣⲏ̄ Fol. 116 *b* col. 2
ⲛⲁⲩ ⲉ ⲡⲓⲇⲓⲁⲃⲟⲗⲟⲥ ⲉⲛⲉϩ ⲉⲩⲥⲧⲏⲗⲓⲟⲩⲉ ⲙ̄ⲙⲟϥ ϩⲓϫⲙ̄
ⲡϣⲉ̄ ϩⲁ ⲣⲟⲛ· ϩⲓϫⲙ̄ ⲡⲉⲥ⳨ⲟ̄ⲥ̄·

Ⲟⲩⲇⲉ ⲙ̄ⲡ ϥ̄ⲛⲁⲩ ⲉ ⲣⲟϥ ⲉϥϣⲱⲡ̄ ⲛ̄ ⲧⲉⲛⲫⲩⲥⲓⲥ ϩⲁ
ⲡⲥⲁϩⲟⲩ· ⲟⲩⲇⲉ ⲙ̄ⲡ ⲟⲩⲧⲁⲁϥ ⲉ ⲃⲟⲗ ⲉⲛⲉϩ· ⲉ ⲧⲣⲉ
ϥⲥⲱⲧⲉ ⲙ̄ ⲡⲕⲟⲥⲙⲟⲥ ϩⲁ ⲙⲁⲁⲃ ⲛ̄ ϩⲁⲧ̄· ⲟⲩⲇⲉ ⲙ̄ⲡⲉ
ⲡⲁⲑⲟⲥ· ⲏ̄ ⲙⲟⲩ ⲛ̄ⲧⲟϥ ⲛ̄ ⲁⲧ ⲛⲟⲃⲉ ϣⲱⲡⲉ ⲉⲛⲉϩ ⲙ̄
ⲙⲁ̄ ⲛ̄ ⲟⲩⲱⲧϩ̄ ⲙ̄ ⲡⲛⲟⲃⲉ· | ⲟⲩⲇⲉ ⲙ̄ⲡ ⲟⲩϭⲁⲓ̈ⲟ̄ ⲉ ⲃⲟⲗ Fol. 117 *a* col. 1 ⲕ̄ⲉ̄
ⲙ̄ ⲡⲧⲏⲣⲁⲛⲟⲥ ⲉⲛⲉϩ ϫⲉ ⲟⲩ ⲁⲧ ⲉⲓ̈ⲱⲧ ⲡⲉ ⲕⲁⲧⲁ ⲥⲁⲣⲝ̄·
ⲏ̄ ϫⲉ ⲁⲩⲁϣⲧϥ̄ ⲉ ⲡϣⲉ· ⲉ ⲧⲣⲉ ϥⲥⲉⲕ ⲟⲩⲟⲛ ⲛⲓⲙ ϣⲁ
ⲣⲟϥ· ⲏ̄ ⲉ ϯ ⲱⲛϩ̄ ⲛⲁⲩ· ⲟⲩⲇⲉ ⲙ̄ ⲡⲉⲧⲁⲫⲟⲥ ⲛ̄ⲧⲁϥϣⲱⲡ
ⲉ ⲣⲟϥ ⲉⲛⲉϩ ⲛ ⲟⲩⲕⲱⲱⲛⲥ̄ ⲛ̄ ⲣⲉϥϣⲱⲗ ⲙ̄
ⲡⲙⲟⲩ·

Ⲙ̄ⲡⲉ ⲧⲡⲉ̄ ⲣ̄ ⲕⲁⲕⲉ ϩⲛ̄ ⲧⲙⲏⲏⲧⲉ ⲙ̄ⲡⲉ ϩⲟⲟⲩ ⲉⲛⲉϩ
ⲉⲧⲃⲉ ⲡⲉⲧ ⲙ̄ⲙⲁⲩ· ϫⲉ ⲕⲁⲥ ⲉⲛⲉⲥⲛⲁⲩ ⲉ ⲡⲉⲧⲣⲁⲙ|ⲙⲁ̄ Fol. 117 *a* col. 2
ⲉⲛⲧ ⲁⲩⲧⲟⲗⲙⲁ̄ ⲉ ⲣⲟϥ ⲉ ϩⲟⲩⲛ ⲉ ⲡⲛⲟⲩⲧⲉ· ϩⲱⲥ
ⲧⲉ ⲉ ϫⲱϩ ⲉ ⲧⲉϥⲥⲁⲣⲝ̄·

Ⲟⲩⲇⲉ ⲙ̄ⲡⲉ ⲁⲙⲛ̄ⲧⲉ ⲥⲧⲱⲧ̄ ⲉⲧⲃⲉ ⲡⲉⲧ ⲙ̄ⲙⲁⲩ ⲡⲁⲓ̈
ⲉⲛⲧ ⲁϥⲟⲙⲕϥ̄· ⲟⲩⲇⲉ ⲙ̄ⲡⲉ ⲡⲕⲁϩ ⲕⲁⲗⲗⲱⲡⲓⲍⲉ ⲉⲛⲉϩ
ϩⲛ̄ ⲟⲩⲙ̄ϩⲁⲁⲩ· ⲛ̄ⲧⲁϥ ⲛ ⲧ̄ⲙⲛⲧ̄ ⲣⲉϥϯ ⲱⲛϩ̄· ⲙⲁⲗⲗⲟⲛ
ⲇⲉ ϩⲛ̄ ⲟⲩⲙ̄ϩⲁⲁⲩ ⲁⲛ ⲁⲗⲗⲁ ϩⲛ̄ ⲟⲩⲛⲩⲙⲫⲱⲛ· ⲙ̄ⲡ
ϥ̄ⲧⲁⲕⲟ̄ ⲅⲁⲣ ⲛ̄ϭⲓ ⲡ ⲉⲛⲧ ⲁⲩⲧⲟⲙⲥϥ̄ ⲛ̄ ϩⲏⲛⲧϥ̄: ⲁⲗ|ⲗⲁ
ⲛ̄ⲧⲁϥϣⲱⲡⲉ ⲛ̄ ⲛⲩⲙⲫⲓⲟⲥ ⲛ̄ϭⲓ ⲡ ⲉⲛⲧ ⲁϥⲃⲱⲕ ⲉ Fol. 117 *b* col. 1
ⲡⲉⲥⲏⲧ̄·

Ⲙ̄ⲡ ⲟⲩϫⲡⲉ ⲗⲁⲁⲩ ⲙ̄ ⲫⲩⲥⲓⲥ ⲉⲛⲉϩ ⲉ ⲁϥⲣ̄ ϣⲟⲙⲛⲧ̄
ⲛ̄ ϩⲟⲟⲩ ⲙⲛ̄ ϣⲟⲙⲧⲉ ⲛ ⲟⲩϣⲏ̄ ϩⲙ̄ ⲡⲕⲁϩ· ⲁⲩⲱ
ⲁϥⲧⲱⲟⲩⲛ· ⲉⲙⲏⲧⲧⲉⲓ ⲉ ⲡ ⲉⲛⲧ ⲁϥⲡⲗⲁⲥⲥⲉ ⲙⲁⲩⲁⲁϥ
ϩⲛ̄ ϩⲏⲧⲥ̄ ⲛ ⲧ̄ⲡⲁⲣⲑⲉⲛⲟⲥ ⲛ ⲟⲩⲣ̄ⲡⲉ̄ ⲙ̄ ⲡⲉϥⲥⲱⲙⲁ̄ ⲕⲁⲧⲁ
ⲑⲉ ⲉⲧ ϥ̄ⲥⲟⲟⲩⲛ ⲉⲛⲧⲟϥ ⲡ ⲉⲛⲧ ⲁϥⲧⲱⲟⲩⲛ ϩⲙ̄ ⲡⲙⲉϩ
ϣⲟⲙⲛ̄ⲧ ⲛ̄ ϩⲟⲟⲩ·

Ⲉ ⲁϥⲧⲟⲩⲛⲉⲥ ⲡⲉⲣⲡⲉ̄ ⲉⲛⲧ ⲁϥϥⲟⲗϥ̄ ⲉ ⲃⲟⲗ ⲉ | ⲃⲟⲗ Fol. 117 *b* col. 2

ⲉϩⲛⲁϥ ϩⲓⲧⲙ̅ ⲡⲙⲟⲩ· ⲉ ⲁϥⲟⲩⲱⲛϩ̅ ⲉ ⲃⲟⲗ ⲛ̅ ⲧⲁ-
ⲛⲁⲥⲧⲁⲥⲓⲥ ϩⲓⲧⲛ̅ ⲧⲛⲁⲁⲕⲉ ⲛ ⲧ̅ⲡⲁⲣⲑⲉⲛⲟⲥ·

Ϩⲙ̅ ⲡⲉⲓ ⲙⲁ ⲙⲉⲛ ⲉϣⲁⲣⲉ ⲡⲉⲭⲣⲟⲛⲟⲥ ⲧⲁϩⲉ ⲡⲉϫⲡⲟ̅·
ⲙ̅ ⲡⲉⲓ̈ ⲙⲁ ⲇⲉ ϩⲱⲱϥ ⲡⲉⲧ ϭⲙ̅ϭⲟⲙ ⲡⲉⲧ ⲧⲁϣⲉ ⲟⲉⲓϣ
ϩⲛ̅ ⲟⲩϭⲉⲡⲏ̅· ⲙ̅ⲡⲉ ⲗⲁⲁⲩ ⲛ̅ ϩⲓⲉⲓⲃ ⲉ ⲁⲩⲧⲁⲗⲟϥ ⲉϫⲙ̅
ⲡⲉⲑⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ̅· ϥⲓ ⲙ̅ ⲡⲛⲟⲃⲉ ⲙ̅ ⲡⲕⲟⲥⲙⲟⲥ· ⲉ-
Fol. 118 *a* col. 1 ⲕⲍ ⲙⲛⲧⲧⲉⲓ̈ ⲉ ⲡⲉⲟⲩⲟⲉⲓϣ | ⲉⲛⲧ ⲁ ⲡⲛⲟⲩⲧⲉ ϫⲓ ⲙⲟⲣⲫⲏ̅ ⲛ̅
ϩⲙ̅ϩⲁⲗ·

Ⲁⲩⲱ ⲁϥⲡⲗⲁⲥⲥⲉ ⲙ̅ ⲡⲥⲱⲙⲁ̅ ⲛ ⲁⲧ ϣⲁϫⲉ ⲉ ⲣⲟϥ.
ⲁϥⲧⲁⲁϥ ϩⲓⲱⲱϥ· ⲡⲁⲓ̈ ⲇⲉ ⲧⲉϥⲥⲁⲣⲝ̅ ⲙⲉⲛ ⲡⲉ ⲡⲱⲛϩ̅·
ⲡⲉϥⲥⲛⲟϥ ⲇⲉ ⲡⲉ ⲡⲥⲱⲧⲉ· ⲡⲉⲡⲛⲁ̅ ⲇⲉ ⲡⲉ ⲧⲉ ⲥⲫⲣⲁⲅⲓⲥ·
ⲧⲉⲫⲩⲥⲓⲥ ⲇⲉ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲙⲛ̅ ⲧⲥⲁⲣⲭⲏ̅· ⲕⲁⲗⲱⲥ ⲟⲩⲛ
ⲁϥϫⲟⲟⲥ ⲛ̅ϭⲓ ⲡⲙⲁⲕⲁⲣⲓⲟⲥ ⲡⲁⲩⲗⲟⲥ ϫⲉ ⲁⲛ ⲁⲣⲭⲁⲓⲟⲛ
Fol. 118 *a* col. 2 ⲟⲩⲉⲓ̈ⲛⲉ· ⲉⲓⲥ ϩⲏⲏⲧⲉ | ⲁ ϩⲉⲛ ⲃⲣ̅ⲣⲉ ϣⲱⲡⲉ· ⲧⲁⲓ̈ ⲧⲉ
ⲑⲉ ⲛ̅ⲧⲁ ⲡⲉ ⲛⲧⲁϥⲉⲓ̈ ⲉ ⲡⲉⲥⲏⲧ̅ ⲉ ⲃⲟⲗ ⲛ̅ ϩⲏⲧⲥ̅ ⲥⲙⲟⲩ
ⲉ ⲧⲉⲛϭⲓⲛⲃⲱⲕ ⲉ ϩⲣⲁⲓ̈· ⲟⲩⲕⲁϩ ⲛ̅ ⲃⲣ̅ⲣⲉ· ⲡⲁⲓ̈ ⲉⲛⲧⲁ
ⲡⲉ ⲛⲧⲁⲩⲕⲁⲁϥ ϩⲛ̅ ⲟⲩⲟⲙϥ̅ ⲧⲃ̅ⲃⲟϥ ϩⲓⲧⲛ̅ ⲧⲥⲁⲣⲝ̅ ⲉⲛⲧ
ⲁⲩϫⲧⲟⲥ ⲛ̅ ϩⲏⲧϥ̅·

Ⲟⲩⲑⲁⲗⲁⲥⲥⲁ ⲛ̅ ⲃⲣ̅ⲣⲉ ⲉⲥϩⲗⲟⲩⲗⲱⲟⲩ· ⲛ̅ ⲉⲥϫⲟⲥⲉ·
ⲉⲙ ⲡⲉⲧⲁϭ ⲥⲉ ⲛ̅ ⲣⲱⲙⲉ ⲛ̅ ⲥⲁⲣⲝ̅ ⲙⲟⲟϣⲉ ϩⲓ ϫⲱⲥ·
Fol. 118 *b* col. 1 ⲟⲩⲇⲉ ⲙ̅ⲡ ⲟⲩⲟⲣ | ϣⲟⲥ ϩⲓⲧⲙ̅ ⲡⲛⲟⲃⲉ· ⲟⲩⲃⲓⲟⲥ ⲛ̅ ⲃⲣ̅ⲣⲉ·
ⲡⲁⲓ̈ ⲉⲛⲧ ⲁϥⲧⲣⲉ ⲛ̅ⲡⲟⲗⲉⲙⲟⲥ ⲗⲟ̅ ⲟⲩⲃⲏϥ· ⲁϥⲙⲁϩϥ̅
ⲉ ⲁϥϫⲟⲕϥ̅ ⲉ ⲃⲟⲗ ϩⲛ̅ ⲟⲩⲉⲓ̈ⲣⲏⲛⲏ· ⲟⲩⲙⲛ̅ⲧⲣⲱⲙⲉ ⲛ̅
ⲃⲣ̅ⲣⲉ· ⲧⲁⲓ̈ ⲉⲛⲧ ⲁϥϫⲟⲕⲙⲉⲥ ⲉ ⲁϥⲉⲓ̈ⲁⲁⲥ ⲉ ⲃⲟⲗ ϩⲛ̅
ⲟⲩⲙⲟⲟⲩ·

Ⲉ ⲁϥⲟⲩⲟⲧϩⲥ̅ ⲛ̅ ⲕⲉ ⲥⲟⲡ ϩⲙ̅ ⲡⲕⲱϩⲧ̅ ⲙ̅ ⲡⲉⲡⲛ̅ⲁ̅
ⲉⲧ ⲟⲩⲁⲁⲃ· ⲟⲩϣⲙ̅ϣⲉ ⲛ̅ ⲃⲣ̅ⲣⲉ· ⲟⲩⲕⲉⲧⲧⲉⲓ ⲅⲁⲣ ⲙⲛ̅
Fol. 118 *b* col. 2 ⲥⲟⲩⲥⲟⲟⲩϣⲉ ⲅⲁⲣ ⲛ̅ ⲕⲉ ⲥⲟⲡ ⲟⲩⲇⲉ ⲥⲃ̅ⲃⲉ· | ⲁⲗⲗⲁ
ⲉⲩϣⲙ̅ϣⲉ ϩⲛ̅ ⲟⲩⲡⲓⲥⲧⲓⲥ· ⲉⲩϯⲉⲟⲟⲩ ϩⲛ ⲟⲩⲟⲩⲥⲓⲁ ⲛ̅
ⲟⲩⲱⲧ̅· ⲛ̅ ϣⲟⲙⲧⲉ ⲛ̅ ϩⲩⲡⲟⲥⲧⲁⲥⲓⲥ·

Ⲛⲁⲓ̈ ⲛⲉ ⲧϥ̅ⲧⲁϣⲉ ⲟⲉⲓϣ ⲙ̅ⲙⲟϥ ⲛⲁⲛ ⲛ̅ϭⲓ ⲡⲉⲡⲣⲟ-
ⲫⲏⲧⲏⲥ ⲉϥϫⲱ ⲙ̅ⲙⲟⲥ ϫⲉ ϩⲙ̅ ⲡⲉϩⲟⲟⲩ ⲉⲧⲙ̅ⲙⲁⲩ
ⲡⲛⲟⲩⲧⲉ ⲛⲁⲟⲩⲱⲛϩ̅ ⲉ ⲃⲟⲗ ⲛ̅ ⲟⲩϣⲟϫⲛⲉ ⲙⲛ̅ ⲟⲩⲉⲟⲟⲩ
ϩⲓϫⲙ̅ ⲡⲕⲁϩ· ϩⲛ̅ ⲁϣ ⲛ̅ ϩⲟⲟⲩ ⲁϫⲓⲥ ⲉ ⲣⲟⲛ ⲱ̅

ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ · ϩⲙ̄ ⲡⲉ | ϩⲟⲟⲩ ⲡⲉϫⲁϥ ⲉⲧ ⲉⲣⲉ Fol. 119 *a* col. 1
ⲡⲛⲟⲩⲧⲉ ⲉⲧ ⲛ̄ ⲧⲡⲉ ⲙ̄ ⲫⲩⲥⲓⲥ ⲛⲓⲙ ⲛⲁϫⲓ ⲥⲁⲣⲝ̄ ⲉ ⲕ̄ⲑ̄
ⲃⲟⲗ ϩⲛ̄ ⲟⲩ ⲥϩⲓⲙⲉ ⲕⲁⲧⲁ ⲑⲉ ⲉⲧ ϥ̄ⲥⲟⲟⲩⲛ ⲛ̄ⲧⲟϥ
ⲙ̄ⲙⲟⲥ ·

Ⲛⲉ̄ ϫⲡⲟ̄ ⲛ̄ϭⲓ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲙ̄ ⲡⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲛ ⲁⲧ
ϣⲁϫⲉ ⲉ ⲣⲟϥ · ⲁϫⲛ̄ ϩⲟⲟⲩⲧ · ⲟⲩⲣⲱⲙⲉ ⲙ̄ ⲙⲁï ⲣⲱⲙⲉ
ⲉⲙ ⲉϥϣⲓⲃⲉ · ⲉ ⲁϥⲧⲣⲉ ⲡⲙⲟⲩ ⲕⲁ ⲃⲟⲗ ⲙ̄ⲙⲟï · ⲡⲁï
ⲉⲛⲧⲁϥⲟⲙⲕⲧ̄ ⲉⲛϯ ⲥⲟⲟⲩⲛ ⲁⲛ · ⲉⲁ | ⲡⲉϥⲧⲁⲫⲟⲥ ϣⲱⲡⲉ Fol. 119 *a* col. 2
ⲛ̄ ⲑⲩⲥⲁⲩⲣⲟⲥ ⲛ̄ ⲧⲁⲛⲁⲥⲧⲁⲥⲓⲥ · ⲁⲩⲱ ⲧⲁⲓⲭⲙⲁⲗⲱⲥⲓⲁ
ⲙ̄ ⲡⲣⲱⲙⲉ · ⲁϥ ⲧⲣⲉ ⲥ ⲣ̄ ⲙⲁⲁⲩ ⲛ̄ ⲧⲁⲉⲗⲉⲩⲑⲉⲣⲓⲁ
ⲁⲩⲱ ⲁϩⲣⲟï ⲉïⲧⲁϣⲟ̄ ⲙ̄ ⲡϣⲁϫⲉ · ⲛ̄ⲡⲁⲑⲟⲥ ⲙⲉⲛ ⲡⲁ
ⲧⲥⲁⲣⲝ̄ ⲡⲉ · ⲡⲉⲕⲣⲁⲧⲟⲥ ⲇⲉ ⲡⲁ ⲧⲙⲛ̄ⲧⲛⲟⲩⲧⲉ ⲡⲉ ·

Ⲁⲗⲗⲁ ⲁϫⲓⲥ ⲉ ⲣⲟⲕ ⲱ̄ ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ ϫⲉ ⲉⲣⲉ
ⲡⲛⲟⲩⲧⲉ ⲛⲁⲟⲩⲱⲛϩ̄ ⲉ ⲃⲟⲗ ⲛⲁϣ ⲛ̄ ϩⲉ ϩⲓϫⲙ̄ ⲡⲕⲁϩ :|
ⲁⲣⲁ ⲭⲱⲣⲓⲥ ⲧⲙⲛ̄ⲧⲣⲱⲙⲉ · ⲁⲣⲁ̄ ⲭⲱⲣⲓⲥ ⲧⲥⲁⲣⲝ̄ · Fol. 119 *b* col. 1

Ⲃⲱⲕ ⲛⲁⲕ ⲱ̄ ⲡϩⲁⲓⲣⲉⲧⲓⲕⲟⲥ ⲙ̄ⲡⲣ̄ ⲧⲁⲩ ⲉ ⲡⲁï
ⲉïϣⲁϫⲉ ⲉ ⲣⲟⲕ ⲁⲛ ⲱ̄ ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ ⲉⲛⲉ ⲛⲧⲁϥⲟⲩⲱⲛϩ̄ ⲅⲁⲣ ⲉ ⲃⲟⲗ ⲭⲱⲣⲓⲥ ⲧⲁï ⲉïϣⲁϫⲉ ⲉ ⲧⲥⲁⲣⲝ̄ · ⲱ̄
ⲡⲣⲉϥⲧⲟⲕⲙⲁⲧⲓⲍⲉ ⲛ̄ ⲃ̄ⲣ̄ⲣⲉ · ⲁⲩⲱ ⲉⲧ ϣⲟⲩⲉⲓⲧ̄ ·

Ⲡⲉⲕϩⲟ̄ ⲛ̄ ⲛⲉⲕⲃⲁⲗ ⲛⲁϣϥⲓ ⲁⲛ ϩⲁ ⲛⲉϥⲁⲕⲧⲓⲛ ·
ⲡⲥⲱⲛⲧ̄ ⲛⲁϣϩⲱⲃ̄ⲥ̄ ⲁⲛ ⲛ̄ ⲧⲉϥⲫⲩⲥⲓⲥ · ⲡⲇⲓⲁⲃⲟⲗⲟⲥ |
ⲛⲁϣϯ ⲙ̄ ⲡⲉϥ ⲛ̄ ⲟⲩⲟⲉï ⲉ ⲣⲟϥ ⲁⲛ ⲉ ⲙⲓϣⲉ ⲛ̄ⲙ̄ⲙⲁϥ · Fol. 119 *b* col. 2
ϥ̄ⲥⲧⲱⲧ̄ ⲅⲁⲣ ϩⲏⲧϥ̄ ⲙ̄ ⲡⲣⲉϥⲥⲱⲛⲧ̄ · ⲡⲙⲟⲩ ⲛⲁϣⲧⲟⲗⲙⲁ
ⲁⲛ ⲉⲱⲙⲕ̄ ⲛ̄ ⲧⲉϥⲫⲩⲥⲓⲥ ⲛⲧ̄ ⲙⲛ̄ⲧⲛⲟⲩⲧⲉ ⲛ ⲁⲧ ⲧⲁⲕⲟ̄ :
ⲁⲙⲛ̄ⲧⲉ ⲟ̄ ⲛ̄ ϩⲟⲧⲉ ϩⲏⲧϥ̄ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲉϥⲕⲏ ⲕⲁ ϩⲏⲩ
ⲛ ⲧ̄ⲥⲁⲣⲝ̄ ·

Ⲡⲉⲧⲉ ⲙ ⲁⲣⲉ ⲛ̄ ⲥⲉⲣⲁⲫⲓⲛ ⲅⲁⲣ ⲛⲁⲩ ⲉ ⲣⲟϥ · ⲛ
ⲁϣ ⲛ̄ ϩⲉ ⲙⲛ̄ⲧⲉ ⲛⲁ[ⲥ]ⲧⲱⲧ̄ ϩⲏⲧϥ̄ ⲁⲛ · ⲁⲗⲗⲁ ⲧⲉⲭⲣⲓⲁ
ⲧⲉ ⲛ ⲟⲩ | ⲕⲁⲗⲩⲙⲁ ⲛ̄ ⲧⲉϥⲫⲩⲥⲓⲥ ⲙ̄ ⲡⲛⲟⲩⲧⲉ · ⲉ ⲧⲣⲉ Fol. 120 *a* col. 1
ϥϩⲱⲃ̄ⲥ̄ ⲁⲛ ⲛ̄ⲧⲉⲧ ⲙ̄ⲙⲁⲩ · ⲉïϣⲁϫⲉ ⲉ ⲧⲉϥⲫⲩⲥⲓⲥ ⲛ ⲗ̄ⲁ̄
ⲧ̄ⲙⲛ̄ⲧⲛⲟⲩⲧⲉ ⲛ ⲁⲧ ⲧⲁⲕⲟ̄ ·

Ⲁⲗⲗⲁ ⲉ ⲧⲣⲉ ⲛ̄ⲡⲗⲏⲥⲥⲉ ⲛ̄ⲧⲟϥ ⲉϫⲛ̄ ⲧⲉϥⲑⲉⲱⲣⲓⲁ ·
ⲟⲩⲕⲁⲗⲩⲙⲁ ⲁⲛ ⲡⲉ ⲛ̄ ⲑⲉ ⲙ̄ ⲡⲙⲱⲩ̈ⲥⲏⲥ ⲟⲩϩⲃ̄ⲥ̄ ⲅⲁⲣ
ⲛ̄ ⲕⲁⲕⲉ ⲛ̄ⲧⲉ ⲧⲙⲛ̄ⲧ ⲁⲧ ⲥⲟⲟⲩⲛ ⲡⲉ ⲡ ⲉⲧ ⲙ̄ⲙⲁⲩ ·

Ⲟⲩⲕⲁⲧⲁⲡⲉⲧⲁⲥⲙⲁ ⲡⲉ ⲁⲛ ⲛ̅ ϩⲁⲣⲉⲓⲟⲡⲉ· ⲡⲉϥⲥⲁ̅
Fol. 120 *a* col. 2 ⲅⲁⲣ | ⲟⲩ ⲉ ⲃⲟⲗ ⲡⲉ ϩⲛ̅ ϩⲉⲛⲁⲩⲉⲓ̈ⲛⲁⲩⲁⲛ· ⲟⲩϩⲓⲗⲁ-
ⲥⲧⲏⲣⲓⲟⲛ ⲁⲛ ⲡⲉ ⲉϥⲗⲁⲗⲱⲟⲩ ⲛ̅ ⲛⲟⲩⲃ· ⲡⲉϥⲥⲁ̅ ⲅⲁⲣ
ⲟⲩ ⲉ ⲃⲟⲗ ⲡⲉ ϩⲛ̅ ⲟⲩϩⲏⲗⲏ· ⲟⲩⲭⲉⲣⲟⲩⲃⲓⲛ ⲅⲁⲣ ⲁⲛ
ⲙ̅ ⲙⲟⲩⲛⲅ̅ ⲛ̅ ϭⲓϫ ⲛ̅ ⲣⲱⲙⲉ· ⲟⲩϣⲡⲏⲣⲉ ⲅⲁⲣ ⲧⲉ
ⲧⲉϥⲧⲉⲭⲛ̅ⲏ̅·

Ⲁⲗⲗⲁ ⲧⲉⲭⲣⲓⲁ ⲧⲉ ⲛ̅ ⲟⲩϩⲃ̅ⲥⲱ̅ ⲛⲉⲥⲟⲟⲩ ϫⲉ ⲕⲁⲥ
ⲉϥⲉϭⲱⲣϭ̅ ⲛ̅ ϩⲏⲧⲥ̅ ⲉ ⲡⲟⲩⲱⲛϣ̅ ⲛ ⲟⲩⲁⲙ ⲣⲱⲙⲉ· ⲁⲗⲗⲁ
Fol. 120 *b* col. 1 ⲁϥⲃⲱⲕ ⲟⲛ ⲉϫⲛ̅ ⲛⲁ ϣⲁϫⲉ | ⲛ̅ϭⲓ ⲡⲓⲟⲩⲇⲁⲓ ⲛ̅ ⲃⲣ̅ⲣⲉ·
ⲗ̅ⲅ̅ (*sic*) ⲁⲩⲱ ϥ̅ⲥⲱⲃⲉ ⲛ̅ⲥⲁ ⲧⲙⲛ̅ⲧⲛⲟϭ ⲙ̅ ⲡϣⲁϫⲉ ⲙ̅ ⲛⲉⲡⲣⲟ-
ⲫⲏⲧⲏⲥ ⲉϥⲙⲓϣⲉ ⲙⲛ̅ ⲡⲉⲡ̅ⲛ̅ⲁ̅ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲩⲱ ⲟⲩ ⲡ
ⲉⲧ ϥ̅ϫⲱ ⲙ̅ⲙⲟϥ· ⲁⲛⲟⲕ ϯⲡⲓⲥⲧⲉⲩⲉ ⲁⲛ ϫⲉ ⲁ ⲡⲛⲟⲩⲧⲉ
ⲟⲩⲱⲛϩ̅ ⲉ ⲃⲟⲗ ϩⲓϫⲙ̅ ⲡⲕⲁϩ· ⲉⲁ ⲡⲉⲧⲉ ⲙⲛ̅ ⲧⲉϥ̅ⲥⲭⲏⲙⲁ
ϫⲓ ⲙⲟⲣⲫⲏ ϩⲙ̅ ⲡⲓⲛⲉ (*sic*) ⲙ̅ ⲡⲣⲱⲙⲉ·

Ⲁⲗⲗⲁ ⲉϣϫⲉ ⲕⲥⲱⲃⲉ ⲛ̅ⲥⲁ ⲡⲛⲟⲙⲟⲥ ⲱ̅ ⲡⲓⲟⲩⲇⲁⲓ̈
ⲁⲩⲱ ⲕⲟ̅ ⲛ ⲁⲧ ⲥⲱⲧⲙ̅ ⲛ̅ⲥⲁ ⲛⲉⲡⲣⲟⲫⲏⲧⲏⲥ· ⲁⲩⲱ ⲕ̅
Fol. 120 *b* col. 2 ⲕⲁⲧⲁⲫⲣⲟⲛⲉⲓ ⲛ ⲛ̅ ⲉⲩⲁⲅⲅⲉⲗⲓⲥⲧⲏⲥ | ⲁⲩⲱ ⲕⲡⲱⲱⲛⲉ
ⲛ ⲛ̅ϣⲁϫⲉ ⲛ̅ ⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ· ⲟⲩⲕ ⲟⲩⲛ ⲙⲁⲣⲛ̅ ϫⲛⲉ
ⲛⲉⲥⲧⲟⲓⲭⲓⲟⲛ ⲛ̅ⲧⲛ̅ⲉⲓ̈ⲙⲉ ⲉ ⲃⲟⲗ ϩⲓ ⲧⲟⲟⲧⲟⲩ· ϫⲉ ⲉⲩ-
ϩⲟⲙⲟⲗⲟⲅⲉⲓ ⲙ̅ ⲡϫⲟⲉⲓⲥ ⲉⲛⲧ ⲁϥⲙⲟⲩ ϩⲛ̅ ⲧⲥⲁⲣⲝ̅· ϫⲉ
ⲛⲓⲙ ⲡⲉ·

Ⲁⲩⲉⲓⲥ ⲛ̅ⲧⲡ̅ϫⲛⲟⲩ ⲡⲣⲏ ⲛ̅ ϣⲟⲣⲡ̅· ⲁϫⲓⲥ ⲉ ⲣⲟⲛ ⲱ̅
ⲡⲣⲏ ϫⲉ ⲉⲧⲃⲉ ⲟⲩ ⲁⲕⲥⲱⲕ ⲉ ⲣⲟⲕ ⲛ̅ ⲛⲉⲕⲁⲕⲧⲓⲛ· ⲛ̅ⲧ
ⲉⲣ ⲟⲩⲥϯⲟ̅ⲩ̅ ⲙ̅ ⲡϫⲟⲉⲓⲥ· ⲉⲧⲃⲉ ⲟⲩ ϫⲉ ⲟⲩⲣⲱⲙⲉ ⲡⲉ
Fol. 121 *a* col. 1 ⲉϥϣⲟⲩ | ⲉⲓⲧ̅ ⲡⲉ ⲡⲉ ⲛⲧⲁⲩⲥϯⲟ̅ⲩ̅ ⲙ̅ⲙⲟϥ· ⲟⲩⲕ ⲟⲩⲛ
ⲗ̅ⲉ̅ ⲕ̅ⲙ̅ϣⲁ̅ ⲛ ⲣ̅ ⲡⲁⲓ̈ ϩⲓⲁⲃⲉⲗ ⲡⲇⲓⲕⲁⲓⲟⲥ ⲉⲩϩⲱⲧⲃ̅
ⲙ̅ⲙⲟϥ·

Ϯⲛⲁϫⲛⲉ ⲧⲡ̅ⲉ̅ ⲟⲛ· ⲁϫⲓⲥ ⲉ ⲣⲟⲛ ⲱ̅ ⲧⲡⲉ· ϫⲉ ⲉⲧⲃⲉ
ⲟⲩ ⲁⲣ ϯϩⲓⲱⲱⲧⲉ ⲛ̅ ⲟⲩⲕⲁⲕⲉ ⲙ̅ ⲡⲛⲁⲩ ⲙ̅ ⲙⲉⲉⲣⲉ·
ⲉⲧⲃⲉ ϫⲉ ⲁ ⲛⲓ̈ⲟⲩⲇⲁⲓ̈ ⲕⲱⲱⲛⲥ̅ ⲙ̅ ⲡⲉⲥⲡⲓⲣ ⲙ̅ ⲡϫⲟⲉⲓⲥ·
ⲉ ⲃⲟⲗ ϫⲉ ⲟⲩⲣⲱⲙⲉ ⲉϥϣⲟⲩⲉⲓⲧ̅ ⲡⲉ ⲡ ⲉⲧ ⲟⲩⲥϯⲟ̅ⲩ̅
Fol. 121 *a* col. 2 ⲙ̅ⲙⲟϥ ϩⲁⲣⲟⲛ· ⲉⲧⲃⲉ ⲟⲩ ϭⲉ ⲟⲩⲛ ⲙ̅ⲡ | ⲉⲣⲉ ⲉⲓ̈ⲙⲉ
ⲉⲩϩⲓⲱⲛⲉ ⲉ ⲛⲁⲃⲟⲩⲑⲁⲓ̈ ⲡⲓⲥⲣⲁⲏⲗⲓⲧⲏⲥ· ⲁϫⲓⲥ ⲉ ⲣⲟⲛ
ⲱ̅ ⲡⲕⲁϩ ϫⲉ ⲉⲧⲃⲉ ⲟⲩ ⲁⲕⲥⲧⲱⲧ̅ ⲉⲣⲉ ⲛⲉⲓ̈ ⲣⲉϥⲙⲓϣⲉ

ⲟⲩⲃⲉ ⲡⲛⲟⲩⲧⲉ ⲉⲓ̈ⲣⲉ ⲛ̄ ⲧⲉⲓ̈ ⲛⲟϭ ⲛ̄ ⲧⲟⲗⲙⲏⲣⲓⲁ· ⲉⲧⲃⲉ
ϫⲉ ⲟⲩⲣⲱⲙⲉ ⲉϥϣⲟⲩⲉⲓⲧ̄ ⲡ ⲉⲧ ⲟⲩⲥϯⲟ̄ⲟ̄ⲩ̄ ⲙ̄ⲙⲟϥ·

Ⲉⲧⲃⲉ ⲟⲩ ⲙ̄ⲡ ⲛ̄ⲕⲥⲧⲱⲧ̄ ⲉⲕⲛⲁⲩ ⲉ ⲏⲥⲁⲓⲁⲥ ⲉⲩⲟⲩⲉⲓ̄ⲥⲉ
ⲙ̄ⲙⲟϥ ϩⲓⲧⲛ̄ ⲙⲁⲛⲁⲥⲥⲏ· ⲁⲗⲗⲁ ⲙⲁ ϫⲛⲉ ⲡⲣ̄ⲡⲉ̄ ϩⲱⲱϥ
ⲟⲛ ϫⲉ ⲁϫⲓⲥ ⲉ ⲣⲟⲛ ⲱ̄ ⲡⲣ̄ⲡⲉ ϫⲉ ⲉⲧ | ⲃⲉ ⲟⲩ ⲁ ⲡⲕⲁⲧⲁⲡⲉⲧⲁⲥⲙⲁ Fol. 121 *b* col. 1
ⲡⲱϩ ⲉⲩⲛⲁⲥϯⲟ̄ⲟ̄ⲩ̄ ⲙ̄ ⲡⲉⲭ̄ⲥ̄ ⲉⲧⲃⲉ ϫⲉ
ⲟⲩⲣⲱⲙⲉ ⲉϥϣⲟⲩⲉⲓⲧ̄ ⲡⲉ ⲛⲧⲁⲩⲥϯⲟ̄ⲟ̄ⲩ̄ ⲙ̄ⲙⲟϥ· ⲉⲧⲃⲉ
ⲟⲩ ⲙ̄ⲡ ⲛ̄ⲕⲛⲁϩϥ̄ ⲛ̄ⲧ ⲉⲣ ⲟⲩⲡⲱϩⲧ̄ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲧⲉⲕⲙⲏⲏⲧⲉ
ⲙ̄ ⲡⲉⲥⲛⲟϥ ⲛ̄ ⲍⲁⲭⲁⲣⲓⲁⲥ·

Ⲁⲡⲟⲗⲟⲅⲓⲍⲉ ⲛⲁⲛ ⲧⲉⲛⲟⲩ ⲱ̄ ⲧⲉⲕⲧⲏⲥⲓⲥ ⲧⲏⲣⲥ̄ ⲉⲧⲉ
ⲙ ⲉⲥϣⲁϫⲉ· ⲛ̄ⲧⲁⲛⲕⲏⲣⲩⲥⲥⲉ ⲁⲛ ⲡⲉϫⲁⲥ ⲛ ⲟⲩϩⲛⲃⲉ ⲙ̄
ⲡⲣⲉϥⲥⲱⲛⲧ̄· ⲛ ⲟⲩϣⲃⲣ̄ ϩⲙ̄ϩⲁⲗ ⲁⲛ ⲡ ⲉⲛⲧ ⲁⲩⲧⲟϭ
ⲛⲉϥ ⲉ ⲡⲙⲟⲩ· ⲁⲗⲗⲁ ⲛ̄ⲧⲁⲛϣⲧⲟⲣⲧⲣ̄ | ⲁⲩⲱ ⲁⲛⲥⲧⲱⲧ Fol. 121 *b* col. 2
ⲉⲩϣⲱⲥ ⲙ̄ ⲡϫⲟⲉⲓⲥ· ⲧⲡⲉ ⲅⲁⲣ ⲱϣ ⲉ ⲃⲟⲗ ϫⲉ ⲡⲛⲟⲩⲧⲉ
ⲉⲛⲧ ⲁϥⲣ̄ ⲥⲁⲣⲝ̄ ⲡ ⲉⲛⲧ ⲁⲩⲥϯⲟ̄ⲟ̄ⲩ̄ ⲙ̄ⲙⲟϥ ϩⲛ̄ ⲧⲥⲁⲣⲝ̄·
ϯⲥⲟⲟⲩⲛ ⲉ ⲡⲁⲓ̈ ϩⲛ̄ ⲟⲩⲱⲣϫ̄· ⲁⲛⲟⲕ ⲅⲁⲣ ⲡⲉϫⲁⲥ ⲡ
ⲉ ⲛⲧ ⲁϥⲣⲁⲕⲧ̄ ⲁϥⲉⲓ̈ ⲉ ⲡⲉⲥⲏⲧ̄·

Ⲡⲣⲏ̄ ⲁϣⲕⲁⲕ ⲉ ⲃⲟⲗ ϫⲉ ⲡⲁ ϫⲟⲉⲓⲥ ⲡⲉⲓⲥ̄ ⲡⲉ ⲛⲧ
ⲁⲩⲥϯⲟ̄ⲟ̄ⲩ̄ ⲙ̄ⲙⲟϥ ϩⲛ̄ ⲧⲥⲁⲣⲝ̄· ⲁⲛⲟⲕ ⲛ̄ⲧⲁⲓ̈ⲣ̄ ϩⲟⲧⲉ
ϩⲏⲧϥ̄ ⲙ̄ⲡⲟⲩⲟⲉⲓⲛ | ⲛ̄ ⲧⲉϥⲙⲛ̄ⲧⲛⲟⲩⲧⲉ· ⲁⲓ̈ⲥⲱⲕ ⲉ ⲣⲟⲓ̈ Fol. 122 *a* col. 1
ⲛ̄ ⲛⲁ ⲁⲕⲧⲓⲛ· ⲡⲕⲁϩ ϩⲱⲱϥ ⲟⲛ ⲱϣ ⲉ ⲃⲟⲗ ϫⲉ ⲡϫⲁⲛⲙⲓⲟⲩⲣⲅⲟⲥ ⲗ̄ⲍ̄
ⲉⲛⲧ ⲁϥⲫⲟⲣⲉⲓ̈ ⲛ̄ ⲟⲩⲥⲁⲣⲝ̄ ⲡⲉ ⲛⲧ ⲁⲩⲥϯⲟ̄ⲟ̄ⲩ̄
ⲙ̄ⲙⲟϥ ϩⲛ̄ ⲧⲥⲁⲣⲝ̄· ⲕⲁⲓ ⲅⲁⲣ ⲉϣϫⲉ ⲁⲓ̈ϫⲓ ⲡⲉϫⲁϥ ⲉ
ⲡⲁ ϩⲁⲙⲏⲣ̄ ⲛ̄ ⲧⲉϥⲥⲁⲣⲝ̄ ϩⲙ̄ ⲡⲟⲩⲟⲙϥ̄· ⲁⲗⲗⲁ ⲙ̄ⲡ
ⲉⲓ̈ⲉϣⲱⲣⲃ̄ ⲉ ϩⲟⲩⲛ ⲙ̄ ⲡⲁⲙⲁϩⲧⲉ ⲛ̄ ⲧⲉϥⲙⲛ̄ⲧⲛⲟⲩⲧⲉ·

Ⲑⲁⲗⲁⲥⲥⲁ̄ ⲱϣ ⲉ ⲃⲟⲗ ϫⲉ ⲡⲁϣⲃⲣ̄ ϩⲙ̄ϩⲁⲗ ⲁⲛ |
ⲡⲉ ⲛⲧ ⲁⲩⲥϯⲟ̄ⲟ̄ⲩ̄ ⲙ̄ⲙⲟϥ ϩⲛ̄ ⲧⲥⲁⲣⲝ̄· ϣⲁⲣⲉ ⲛ̄ⲧⲁϭⲥⲉ Fol. 122 *a* col. 2
ⲅⲁⲣ ⲙ̄ ⲡⲁϣⲃⲣ̄ ϩⲙ̄ϩⲁⲗ ⲑⲣϣⲟ̄ ⲛ̄ ⲧⲁ ϫⲓⲥⲉ· ⲛ̄
ⲟⲩⲉⲣⲏⲧⲉ ⲇⲉ ⲛ̄ⲧⲟⲟⲩ ⲙ̄ ⲡⲁ ϫⲟⲉⲓⲥ ⲉⲩⲧⲃ̄ⲃⲟ̄ ⲛ̄ ⲧⲁ
ⲫⲩⲥⲓⲥ·

Ⲡⲣ̄ⲡⲉ̄ ⲱϣ ⲉ ⲃⲟⲗ ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉ ⲡⲉⲧ ⲟⲩϣⲙ̄ϣⲉ
ⲛⲁϥ ⲛ̄ ϩⲏⲧϥ̄ ϫⲓⲛ ⲛ̄ ϣⲟⲣⲡ̄ ⲛ̄ⲧⲟϥ ⲡ ⲉⲧ ⲟⲩϣⲱⲥ
ⲙ̄ⲙⲟϥ ϩⲛ̄ ⲧⲥⲁⲣⲝ̄· ⲉⲧⲃⲉ ⲡⲁⲓ̈ ⲙ̄ⲡ ⲉⲓ̈ⲉϣϥⲓ ϩⲁ ⲧⲉⲓ̈
ⲧⲟⲗⲙⲏⲣⲓⲁ ⲛ̄ ⲧⲉⲓ̈ ϭⲟⲧ̄· ⲁⲓ̈ⲡⲱϩ ⲛ̄ⲧⲁϣⲧⲏⲛ̄· ⲁⲙⲛ̄ⲧⲉ |

Fol. 122 *b* col. 1 ⲁϣⲕⲁⲕ ⲉ ⲃⲟⲗ ϫⲉ ⲟⲩⲣⲱⲙⲉ ⲁⲛ ⲉϥϣⲟⲩⲉⲓⲧ̅ ⲡⲉ ⲛⲧ ⲁϥⲉⲓ̈ ⲉ ⲡⲉⲥⲏⲧ̅ ⲉ ⲡⲓⲙⲁ̅· ϯⲥⲟⲟⲩⲛ ⲅⲁⲣ ⲡⲉϫⲁϥ ϫⲉ ⲟⲩ ⲡⲉ ⲡϩⲓⲥⲉ ⲉⲛⲧ ⲁⲓ̈ϣⲟⲡϥ̅·

Ⲡⲉ ⲛⲧ ⲁⲓ̈ϫⲓⲧϥ̅ ⲅⲁⲣ ϩⲱⲥ ⲁⲓⲭⲙⲁⲗⲱⲧⲟⲥ· ⲁⲓ̈ϩⲉ ⲉ ⲣⲟϥ ⲉ ⲡ ⲉⲧ ⲉⲩⲛ̅ϣϭⲟⲙ ⲙ̅ⲙⲟϥ ⲡⲉ ⲉ ϩⲱⲃ ⲛⲓⲙ· ⲁⲗⲗⲁ ⲉϣϫⲉ ⲕⲟ̅ ⲛ ⲁ ⲡⲓⲥⲧⲟⲥ ⲉ ⲛⲉⲥⲧⲟⲓⲭⲓⲟⲛ· ⲟⲩⲕ ⲟⲩⲛ ⲙⲁⲣⲛ̅ϫⲛⲉ̅ ⲛ̅ϭⲟⲙ[1] ⲛ ⲙ̅ ⲡⲏⲩⲉ· ⲁ̅ϫⲓⲥ ⲉ ⲣⲟⲛ
Fol. 122 *b* col. 2 ⲱ̅ ⲛ ⲁⲅⲅⲉⲗⲟⲥ ⲙⲛ̅ ⲛ ⲁⲣⲭⲏ̅ⲁⲅⲅⲉⲗⲟⲥ· | ⲙⲛ̅ ⲛⲉⲥⲧⲣⲁⲧⲓⲁ ⲧⲏⲣⲟⲩ ⲛ ⲙ̅ ⲡⲏⲩⲉ ϫⲉ ⲛⲓⲙ ⲡ ⲉⲛⲧ ⲁϥⲟⲩⲱⲛϩ̅ ⲉ ⲃⲟⲗ ϩⲓϫⲙ̅ ⲡⲕⲁϩ· ⲁⲩⲱ ⲡ ⲉⲛⲧ ⲁⲩⲥϯⲟⲩ̅ ⲙ̅ⲙⲟϥ ϩⲛ̅ ⲧⲥⲁⲣⲝ̅·

Ⲁⲩⲱ ⲥⲉⲛⲁⲟⲩⲱϣⲃ̅ ⲧⲏⲣⲟⲩ ⲉⲩⲱϣ ⲉ ⲃⲟⲗ ⲙⲛ̅ ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ ⲇⲁⲩⲉⲓⲇ· ϫⲉ ⲡϫⲟⲉⲓⲥ ⲛ̅ ϭⲟⲙ ⲛ̅ⲧⲟϥ ⲡⲉ ⲡⲣ̅ⲣⲟ̅ ⲙ̅ ⲡⲉⲟⲟⲩ· ⲡⲁⲓ̈ ⲉⲧⲉ ⲡⲱϥ ⲡⲉ ⲡⲉⲟⲟⲩ ⲙⲛ̅ ⲡⲁⲙⲁϩⲧⲉ ϣⲁ ⲉⲛⲉⲓ ⲉⲛⲉϩ ϩⲁⲙⲏⲛ·

* * *

ⲡⲣⲟⲕⲗⲟⲥ ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲩ·

---

[1] Written over an erasure. After ⲙ an ⲁ is visible, but it belongs to the word which has been erased.

THE HOMILY WHICH PROKLOS, BISHOP OF CYZICUS, PRONOUNCED IN THE GREAT CHURCH OF CONSTANTINOPLE WHEN NESTORIUS THE HERETIC WAS PRESENT, CONCERNING HIS CONTEMPTIBLE DOGMA ON THE SUNDAY WHICH PRECEDED THE HOLY FORTY DAYS.

ⲞⲨϨⲞⲘⲒⲖⲒⲀ Ⲉ ⲀϤⲦⲀⲨⲞϤ Ⲛ̄ϬⲒ ⲠⲢⲞⲔⲖⲞⲤ ⲠⲈⲠⲒⲤⲔⲞⲠⲞⲤ Ⲛ̄ ⲔⲎⲌⲒⲔⲞⲤ ϨⲚ̄ ⲦⲚⲞϬ Ⲛ ⲈⲔⲔⲖⲎⲤⲒⲀ Ⲛ̄ ⲔⲰⲤⲦⲀⲚⲦⲒⲚⲞⲨⲠⲞⲖⲒⲤ ⲈϤⲘ̄ⲘⲀⲨ Ⲛ̄ϬⲒ ⲚⲈⲤⲦⲞⲢⲒⲞⲤ· ⲠϨⲀⲒⲢⲈⲦⲒⲔⲞⲤ ⲈⲦⲂⲈ ⲠⲈϤⲦⲞⲔⲘⲀ ⲈⲦ ⲤⲎϢ Ⲉ ⲚⲀⲘⲞⲨⲢ Ⲉ ϨⲞⲨⲚ Ⲉ ⲠⲈϨⲘⲈ̄ Ⲛ̄ ϨⲞⲞⲨ ⲈⲦ ⲞⲨⲀⲀⲂ· Fol. 123 *a* col. 1 ⲗ̅ⲑ̅

* * *

ϩⲉⲛⲣ̄ⲙ̄ⲙⲁⲟ̄ ⲉⲙⲁⲧⲉ ⲛⲉ ⲛ ⲙⲁ̄ ⲛ̄ ϩⲁⲧⲉ ⲛ ⲧ̄ⲥⲟⲫⲓⲁ ⲛ̄ ⲧⲉⲭⲁⲣⲓⲥ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲟⲩⲁ̄ ϫⲓ ⲏⲡⲉ ⲇⲉ ⲙ̄ⲙⲟϥ ⲡⲉ ⲡϩⲏⲩ ⲙ̄ ⲡⲉï ⲥⲱ | ⲟⲩϩ ⲉ ϩⲟⲩⲛ ⲙ̄ ⲡⲛⲁ̄ⲧⲓⲕⲟⲛ· Fol. 123 *a* col. 2 ⲥⲧⲁïⲏⲩ ⲛ̄ϭⲓ ⲧ̄ⲙⲛ̄ⲧⲉϣⲱⲧ ⲛ̄ ⲧⲁⲅⲟⲣⲁ̄ ⲛ̄ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ· ϥ̄ⲣⲟⲟⲩⲧ̄ ⲛ̄ϭⲓ ⲡϣⲁ̄ ⲙ̄ ⲡⲉⲑⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ· ⲟⲩⲗⲁⲙⲡⲣⲟⲥ ⲉⲙⲁⲧⲉ ⲧⲉ ⲧϭⲓⲛ̄ϫⲓϯ ⲙ̄ ⲡⲥⲱⲧⲏⲣ·

Ⲟⲩ ⲁⲧ ϣⲁϫⲉ ⲉ ⲣⲟⲥ ⲧⲉ ⲧⲙⲛ̄ⲧⲣ̄ⲙ̄ⲙⲁⲟ̄ ⲛ ⲛ̄ ⲉⲓϥⲧ̄ ⲙ̄ ⲡⲥⲱⲧⲏⲣ· ⲟⲩ ⲁⲧ ⲫⲑⲟⲛⲉⲓ ⲉ ⲣⲟϥ· ⲁⲩⲱ ⲟⲩⲛⲟϭ ⲡⲉ ⲡⲉⲑⲩⲥⲁⲩⲣⲟⲥ ⲛ ⲛ̄ ⲇⲱⲣⲉⲁ̄ ⲉⲧ ⲏⲡ̄ ⲉ ⲧⲡⲉ̄· ⲧⲉï ⲭⲁⲣⲓⲥ ⲥⲟⲟⲩⲛ ⲁⲛ | ⲙ̄ ⲙⲛⲧ̄ϩⲏⲕⲉ· ⲡⲉⲭ̄ⲥ̄ ⲅⲁⲣ ⲡ ⲉⲧ Fol. 123 *b* col. 1 ϯ ⲛ̄ ⲧⲉï ⲭⲁⲣⲓⲥ· ⲁⲩⲱ ⲉϣϫⲉ ⲕⲟⲩⲱϣ ⲱ ⲡⲙⲉⲣⲓⲧ̄ ϭⲱϣⲧ̄ ⲉ ⲛⲉⲕⲣⲁⲫⲏ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲩⲱ ⲕⲛⲁⲥⲟⲩⲛ̄

ⲧⲙⲛⲧ̄ⲣ̄ⲙ̄ⲙ̄ⲁⲟ̄ ⲉⲧⲉ ⲙⲛ̄ ⲧ̄ⲥ̄ ϣⲓ· ⲉϥϯ ⲛ̄ ϩⲉⲛⲛⲟϭ ⲛ̄
ⲇⲱⲣⲟⲛ· ϥ̄ⲟⲩⲱϣ ⲅⲁⲣ ⲉ ⲧⲥⲁⲃⲟⲕ ⲉ ⲣⲟⲥ ϩⲛ̄ ⲟⲩⲁⲕⲣⲓ-
ⲃⲓⲁ ⲉⲥⲟ̄ ⲛⲁ ⲧⲉⲥⲙⲟⲧ̄ ⲁⲩⲱ ⲉⲛⲁϣⲉ ⲡⲉⲥⲧⲣⲟⲡⲟⲥ·

Ϫⲓⲛ ⲛ̄ ⲧⲉϩⲟⲩⲉⲓ̈ⲧⲉ ⲅⲁⲣ ϥ̄ⲛⲁⲗⲟ̄ ⲁⲛ ⲛ̄ϭⲓ ⲡⲉⲛϫⲟⲉⲓⲥ
Fol. 123 b col. 2 ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅ ⲉϥⲣ̄ ⲡ ⲉⲧ ⲛⲁⲛⲟⲩϥ ⲙ̄ ⲡⲅⲉⲛⲟⲥ ⲛ ⲛ̄ | ⲣⲱⲙⲉ·
ⲡⲉ ⲛ̄ⲧⲁϥⲉⲝⲱⲣⲓⲍⲉ ⲅⲁⲣ ⲙ̄ⲙⲟϥ ϫⲓⲛ ⲛ̄ ϣⲟⲣⲡ̄ ⲉⲧⲉ
ⲁⲇⲁⲙ ⲡⲉ ⲉ ⲡⲙⲁ̄ ⲛ̄ ⲟⲩⲕⲁⲧⲁⲇⲓⲕⲟⲥ ⲁϥϫⲓⲧϥ̄ ⲁϥⲑⲙ̄-
ⲥⲟϥ ⲛ̄ⲙ̄ⲙⲁϥ ϩⲙ̄ ⲡⲉϥⲑⲣⲟⲛⲟⲥ ϩⲛ̄ ⲙ̄ ⲡⲏⲩⲉ·

Ⲁϥⲛⲁⲩ ⲉ ⲁⲃⲉⲗ̄ ⲉ ⲁⲩⲕⲟⲟⲛⲥϥ̄ ⲉⲧⲃⲉ ⲟⲩⲑⲩⲥⲓⲁ·
ⲁⲩⲱ ⲙⲛ̄ⲛ̄ⲥⲁ ⲡⲉϥⲙⲟⲩ ⲁϥⲣ̄ ⲡϣⲱⲥ ⲛ̄ ⲇⲓⲁⲗⲟⲅⲟⲥ ⲉ
ⲡⲉϥϩⲱⲧⲃ̄·

Ⲁϥⲛⲁⲩ ⲉ ⲛⲱϩⲉ ⲉϥϣⲉⲉⲓ̈ ϩⲙ̄ ⲡⲙⲟⲟⲩ ⲙ̄ ⲡⲕⲁⲧⲁ-
Fol. 124 a col. 1 ⲙ̄ⲁ̄ ⲕⲗⲩⲥⲙⲟⲥ ⲁϥϩⲁ | ⲣⲉϩ ⲉ ⲣⲟϥ ⲛ̄ ⲑⲉ ⲛ̄ ⲟⲩⲥⲓⲟⲩ ⲙ̄
ⲡⲅⲉⲛⲟⲥ ⲛ ⲛ̄ ⲣⲱⲙⲉ·

Ⲁϥϩⲉ̄ ⲉ ⲁⲃⲣⲁϩⲁⲙ ⲉϥⲟ̄ ⲛ̄ ⲣⲙ̄ⲛ̄ϭⲟⲓⲗⲉ ⲁϥⲁⲁϥ ⲛ̄
ⲉⲓ̈ⲱⲧ̄ ⲛ ⲛ̄ ϩⲉⲑⲛⲟⲥ ⲧⲏⲣⲟⲩ·

Ⲁϥⲛⲁⲩ ⲇⲉ ⲟⲛ ⲉⲓ̈ⲱⲥⲏⲫ ⲉϥϩⲛ̄ ⲙ̄ ⲙⲣ̄ⲣⲉ ⲁϥⲧⲟⲩ-
ⲛⲟⲥϥ̄· ⲛ̄ ϩⲓⲕⲱⲛ ⲙ̄ ⲡⲃⲓⲟⲥ ⲛ ⲧ̄ⲥⲟⲫⲣⲟⲥⲩⲛⲏ· ⲁϥⲛⲁⲩ
ⲉ ⲙⲱⲩ̈ⲥⲏⲥ ⲉϥⲡⲏⲧ̄ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲕⲏⲙⲉ ⲁϥⲁⲁϥ ⲛ̄ ϫⲁⲩ
ⲙⲟⲉⲓⲧ̄ ⲛ ⲟⲩⲗⲁⲟⲥ ⲛ ⲁⲧ ϫⲓ ⲛⲡⲉ ⲙ̄ⲙⲟϥ· ⲁⲓ̈ⲉⲥⲟⲩ
Fol. 124 a col. 2 ⲛⲁⲩⲏ̄ | ϣⲱⲡⲉ ⲛ̄ ⲕⲁⲧⲁⲥⲕⲟⲡⲟⲥ ⲛ ⲧ̄ⲡⲁⲗⲁⲥⲧⲓⲛⲏ· ⲉ
ⲁϥⲭⲁⲗⲓⲛⲟⲩ ⲙ̄ ⲡⲉⲧⲣⲟⲙⲟⲥ ⲙ̄ ⲡⲣⲏ̄ ⲙⲛ̄ ⲡⲟⲟϩ·

Ⲁϥϫⲓ ⲛ̄ ⲇⲁⲩⲉⲓⲇ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲛ̄ ⲟϩⲉ ⲛ ⲉⲥⲟⲟⲩ
ⲁϥⲁⲁϥ ⲛ ⲣ̄ⲣⲟ̄ ⲉ ⲡⲉϥⲅⲉⲛⲟⲥ· ⲁⲩⲱ ⲛ ⲉⲓⲱⲧ̄ ⲙ̄ ⲡⲙⲏ-
ⲥⲧⲏⲣⲓⲟⲛ ⲉⲧ ϩⲁ ϩⲟⲧⲉ·

Ⲁϥϫⲡⲓⲟ̄ ⲛ̄ ⲃⲁⲗⲁϩⲁⲙ ⲡ ⲁⲧ ⲥⲱⲧⲙ̄ ϩⲓⲧⲛ̄ ⲟⲩⲉⲱ̄·
ⲉ ⲁϥ ⲧⲣⲉ ⲡⲧⲃ̄ⲛⲏ̄ ⲙ̄ ⲡ ⲉⲧ ⲙ̄ⲙⲁⲩ ϣⲱⲡⲉ ⲛ̄ ⲗⲟⲅⲓⲕⲟⲥ
Fol. 124 b col. 1 ⲉ ⲡⲙⲁ̄ ⲛ ⲟⲩⲙⲛ̄ⲧⲁⲗⲟⲅⲟⲥ· ⲉⲧ | ⲃⲉ ⲟⲩϩⲱⲃ ⲛ̄ ⲭⲣⲏ-
ⲥⲓⲙⲟⲛ ⲁϥⲭⲁⲣⲓⲍⲉ ⲛ ⲟⲩⲗⲟⲅⲓⲥⲙⲟⲥ ⲛ̄ ⲧⲉⲣⲩⲑⲣⲁ
ⲑⲁⲗⲁⲥⲥⲁ· ⲁϥ ⲧⲣⲉ ⲡϭⲉⲣⲱⲃ ⲛ ⲁⲁⲣⲱⲛ ϣⲱⲡⲉ
ⲙ̄ⲙⲁⲁⲩ ⲛ̄ ⲟⲩϯⲟⲩⲱ̄ ⲛ̄ ⲃⲣ̄ⲣⲉ ⲡⲁⲣⲁ ⲧⲉϥⲫⲩⲥⲓⲥ·
ⲁϥⲧⲁϩⲟ̄ ⲉ ⲣⲁⲧϥ̄ ⲛ ⲟⲩϩⲟϥ ⲛ̄ ϩⲟⲙⲛⲧ̄ ϩⲛ̄ ⲧⲉⲣⲏⲙⲟⲥ
ⲛ̄ ⲑⲉ ⲛ ⲟⲩⲉⲓ̈ⲁⲧⲣⲓⲕⲟⲥ ⲛ̄ ϣⲡⲏⲣⲉ·

Ⲁϥⲛⲁⲩ ⲉ ϩⲏⲗⲓⲁⲥ ⲉϥⲡⲏⲧ̄ ⲁϥⲁⲛⲁⲗⲁⲃⲃⲁⲛⲉ ⲙ̄ⲙⲟϥ

ⲁϥⲁⲁϥ ⲛ̄ ⲣⲙ̄ⲙ̄ ⲙ̄ ⲡⲉ· ⲁϥ ⲧⲣⲉ ⲡϣⲁϩ ⲛ̄ⲧⲉ ϩⲣⲱ̄ ⲉⲧ
ϩⲛ̄ ⲧⲃⲁⲃⲩⲗⲱⲛ ϣⲱⲡⲉ ⲛ ⲟⲩⲙⲟⲟⲛⲉ ⲙ̄ ⲡϣⲟⲙⲛ̄ⲧ̄ ⲛ̄ |
ϣⲏⲣⲉ ϣⲏⲙ· ⲁϥ ⲧⲣⲉ ⲙ̄ ⲙⲟⲩⲓ̈ ⲉⲧ ϩⲙ̄ ⲡϣⲏⲓ̈ ϣⲱⲡⲉ Fol. 124 *b* col. 2
ⲛ̄ ⲑⲉ ⲛ̄ ϩⲉⲛⲙⲁⲑⲏⲧⲏⲥ ⲉⲩⲥⲃ̄ⲧⲱⲧ̄ ϩⲓⲧⲛ̄ ⲇⲁⲛⲓⲏⲗ· ⲁϥ
ⲧⲣⲉ ϩⲏⲧϥ̄ ⲙ̄ ⲡⲕⲏⲧⲟⲥ ⲉⲧ ϩⲛ̄ ⲑⲁⲗⲁⲥⲥⲁ ϣⲱⲡⲉ ⲛ̄ ⲑⲉ
ⲛ ⲟⲩⲛⲩⲙⲫⲟⲛ ⲙ̄ ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ·

ⲁϥ ⲧⲣⲉ ⲡⲡⲟⲣⲛⲓⲟⲛ ⲛ̄ ϩⲣⲁⲁⲃ ⲡⲱⲱⲛⲉ ⲉⲩⲑⲏⲥ
ⲓⲁⲥⲧⲏⲣⲓⲟⲛ ϩⲛ̄ ⲧⲙⲛ̄ⲧⲙⲁⲓ̈ϣⲙ̄ⲙⲟ· ⲡⲁ ⲗⲁⲥ ⲛⲁⲣⲱϣⲉ
ⲁⲛ ⲉ ⲧⲁⲩⲟ̄ ⲛ̄ ⲛⲉϥⲙⲛ̄ⲧ̄ | ⲣⲉϥⲣ̄ ⲡ ⲉⲧ ⲛⲁⲛⲟⲩϥ ⲧⲏⲣⲟⲩ· Fol. 125 *a* col. 1 ⲙ̄ⲅ̄
ⲧⲙⲛ̄ⲧⲣⲙ̄ⲙ̄ⲙⲁⲟ̄ ⲅⲁⲣ ⲛ̄ ⲛⲉϥⲉⲛⲉⲣⲅⲓⲁ ⲟⲩⲟⲧⲃ̄ ⲉ ⲡⲁ ⲗⲁⲥ·
ⲡϣⲁ ⲅⲁⲣ ⲛ̄ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲙⲉϩ ⲉ ⲃⲟⲗ ⲛ̄ ϯϩⲓϫⲓ· ⲛⲓⲙ
ⲛ̄ⲧⲉ ⲡⲉⲛⲟⲩϫⲁⲓ̈· ⲕⲁⲧⲁ ⲡ ⲉⲧ ⲥⲏϩ ϫⲉ ϯ ⲛⲓⲙ ⲉ
ⲛⲁⲛⲟⲩϥ· ⲁⲩⲱ ⲇⲱⲣⲟⲛ ⲛⲓⲙ ⲉⲧ ϫⲏⲕ ⲉ ⲃⲟⲗ ⲟⲩ
ⲉ ⲃⲟⲗ ⲟⲩ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲧⲡⲉ̄ ⲡⲉ ⲉϥⲛⲏⲩ ⲉ ⲡⲉ ⲥⲏⲧ̄ ϩⲓⲧⲙ̄
ⲡⲓⲱⲧ̄ ⲛ̄ ⲟⲩⲟⲉⲓⲛ·

Ⲙ̄ ⲡⲉⲓ̈ ⲙⲁ̄ ⲅⲁⲣ ⲉϥϯ ⲛ̄ ⲛⲉⲧ ϩⲓϫⲙ̄ ⲡⲕⲁϩ ϩⲛ̄ | ⲛⲁ Fol. 125 *a* col. 2
ⲙ̄ ⲡⲏⲩⲉ· ⲙ̄ ⲡⲉⲓ̈ ⲙⲁ̄ ⲟⲩϫⲡⲟ̄ ⲡⲉ ⲛ ⲛ̄ ϩⲓⲥⲉ ⲙⲛ̄
ϩⲉⲛⲕⲧⲏⲥⲓⲥ ⲛ̄ ⲁⲣⲉⲧⲏ· ⲙ̄ ⲡⲉⲓ̈ ⲙⲁ̄ ⲟⲩⲡⲣⲟⲥⲫⲟⲣⲁ ⲧⲉ
ϩⲓⲧⲛ̄ ϩⲉⲛ ⲭⲣⲏⲙⲁ ⲙⲛ̄ ⲟⲩⲁⲅⲟⲣⲁ̄ ⲉⲥⲥϭⲣⲁϩⲧ̄· ⲉⲓ̈ϣⲁϫⲉ
ⲉ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ· ⲙ̄ ⲡⲉⲓ̈ ⲙⲁ̄ ϩⲉⲛⲕⲗⲟⲟⲗⲉ ⲛⲉ
ⲉⲩϯ ⲛ ⲟⲩⲙⲟⲩ ⲛ̄ ϩⲱⲟⲩ ϩⲓⲧⲛ̄ ⲙ̄ⲙⲟⲩ ⲛ̄ ⲉⲓ̈ⲟⲩⲉ ⲙ̄
ⲡⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ·

Ⲙ̄ ⲡ[ⲉ]ⲓ̈ ⲙⲁ̄ ⲛ̄ ⲥⲁⲗⲡⲓⲅ̄ⲝ̄ ⲛ̄ ⲛ ⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲛⲉ
ⲉⲩⲧⲁϣⲉ ⲟⲉⲓϣ ⲛ̄ⲧⲉ ⲧⲣⲓⲁⲥ ϫⲉ ⲟⲩⲥⲱⲛⲧ̄ ⲁⲛ ⲧⲉ· ⲙ̄
ⲡ[ⲉ]ⲓ̈ ⲙⲁ̄ ϩⲉⲛϫⲱ̄ ⲛⲉ | ⲙ̄ ⲡⲛⲁ̄ⲧⲓⲕⲟⲛ ⲉⲩϯ ⲟⲩⲃⲉ ⲧⲙⲛ̄ⲧⲧⲩⲣⲁⲛⲛⲟⲥ Fol. 125 *b* col. 1
ⲛⲙ̄ ⲡⲁⲑⲟⲥ ⲉⲛⲧ ⲁⲩⲟ̄ ⲙ̄ⲙⲟⲟⲩ ϩⲛ̄
ϩⲉⲛⲙⲉⲗⲟⲥ ⲛ̄ ⲛⲟⲛⲧⲟⲛ· ⲙ̄ ⲡⲉⲓ̈ ⲙⲁ̄ ⲟⲩⲕⲱ ⲕⲁ ϩⲏⲩ
ⲡⲉ ⲛ ⲁⲇⲁⲙ ⲡⲉ ⲉ ⲃⲟⲗ ϩⲙ̄ ⲡⲕⲁϩ· ⲉⲛϯ ⲇⲉ ϩⲓⲱⲱⲛ
ⲙ̄ ⲡⲟⲩⲟⲉⲓⲛ ⲡⲉ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲙ̄ ⲡⲏⲩⲉ ⲡⲉⲛϫⲟⲉⲓⲥ ⲓ̅ⲥ̅
ⲡⲉⲭ̅ⲥ̅·

Ⲙ̄ ⲡⲉⲓ̈ ⲙⲁ̄ ⲉⲛϣⲟⲣϣⲣ̄ ⲙ̄ ⲡⲧⲏⲣⲁⲛⲟⲥ ⲛ ⲁⲣⲭⲁⲓⲟⲥ·
ⲁⲩⲱ ⲉⲛⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲙ̄ ⲡⲙⲏⲥⲧⲏⲣⲓⲟⲛ ⲡⲉ ⲉ ⲃⲟⲗ ϩⲛ̄
ⲧⲡⲁⲣⲑⲉⲛⲟⲥ· ⲙ̄ ⲡⲉⲓ̈ ⲙⲁ̄ ⲛ̄ⲧⲁϥⲡⲱϩ ⲙ̄ ⲡⲉⲭⲓⲣⲟⲅ |
ⲣⲁⲫⲟⲛ ⲛ̄ ⲛⲉⲛⲛⲟⲃⲉ· ⲁϥⲧⲁⲥⲥⲉ ⲙ̄ⲙⲟⲛ ⲉ ⲡⲉⲕⲣⲁⲙⲁ- Fol. 125 *b* col. 2

ⲧⲓⲟⲛ ⲛ̄ ⲧⲉⲗⲉⲩⲑⲉⲣⲓⲁ· ⲙ̄ ⲡⲉï ⲙⲁ̄ ⲛ̄ⲧⲁϥⲙⲟⲩⲟⲩⲧ̄ ⲛⲙ̄ ⲡⲁⲑⲟⲥ· ⲁϥⲧⲁⲛϩⲟ̄ ⲛ̄ ⲕⲉ ⲥⲟⲡ ⲛ̄ ⲛⲉⲛⲯⲩⲭⲏ·

Ϣ ⲡϣⲁ̄ ⲉⲧ ⲉⲣⲉ ⲡⲉϥⲧⲟⲡⲟⲥ ϩⲓϫⲙ̄ ⲡⲕⲁϩ ⲉⲣⲉ ⲡⲉϥϩⲏⲩ ⲇⲉ ϩⲛ̄ ⲧⲡⲉ̄· ⲙ̄ ⲡⲉï ⲙⲁ̄ ⲛ̄ⲧⲁⲩⲕⲩⲣⲏⲥⲥⲉ ϩⲛ̄ ⲟⲩⲛⲟϭ ⲛ̄ ⲥⲙⲏ ⲙ̄ ⲛ̄ ⲡⲁϩⲣⲉ ⲛ̄ ⲭⲣⲏⲥⲓⲙⲟⲛ ⲛ
Fol. 126 *a* col. 1 ⲙ̄ⲉ̄ ⲧ̄ⲛⲏⲥⲧⲓⲁ· ⲡⲉϩⲙⲉ̄ ⲛ̄ ϩⲟⲟⲩ ⲉⲧ | ⲟⲩⲁⲁⲃ· ⲡⲃⲉⲕⲉ ⲉⲧ ⲛⲁϣⲱϥ ⲛ̄ ⲧⲉⲕⲣⲁⲧⲓⲁ· ⲡϩⲓⲥⲁⲅⲅⲉⲗⲟⲥ ⲛ ⲧ̄ⲡⲁⲣⲑⲉⲛⲓⲁ· ⲧⲙⲛⲧ̄ⲛⲁⲏⲧ̄ ⲉⲧ ϣⲏⲡ ⲧⲙⲛⲧ̄ⲣⲙ̄ⲣⲁϣ· ⲧⲙⲛⲧ̄ⲙⲁⲅⲁⲣⲓⲟⲥ· ⲧⲙⲛⲧ̄ⲥⲁⲃⲉ ⲉⲧⲉ ⲙⲛ̄ ⲧ̄ⲥ ϣⲓ· ⲧⲙⲛⲧ̄ϩⲁⲣϣ ϩⲏⲧ̄ ⲧⲉⲧ ⲧⲛ̄ⲧⲱⲛ ⲉ ⲡⲛⲟⲩⲧⲉ· ⲧⲙⲛⲧ̄ ⲁⲧ ϣⲉ̄ ⲛ̄ ϩⲁⲥⲉïⲉ ⲛ̄ ⲑⲩⲡⲟⲙⲓⲛⲏ·

Ⲧⲙⲛⲧ̄ ⲁⲧ ϩⲟⲧϩ̄ⲧ̄ ⲛ̄ⲥⲁ ⲧⲡⲓⲥⲧⲓⲥ· ⲧⲙⲛⲧ̄ ⲁⲧ ⲥⲱⲛⲧ̄
Fol. 126 *a* col. 2 ⲛ̄ⲧⲉ ⲧⲣⲓⲁⲥ· ⲧⲙⲛⲧ̄ | ⲁⲧ ⲧⲁϩⲟⲥ ⲛ̄ ⲧⲟⲓⲕⲟⲛⲟⲙⲓⲁ ⲛ̄ ⲧⲥⲁⲣⲝ̄· ⲧⲙⲏⲉ ⲅⲁⲣ ⲉⲧ ⲕ̄ⲛⲁϩⲟⲧϩ̄ⲧ̄ ⲛ̄ⲥⲁ ⲡϩⲱⲃ ⲙ̄ⲙⲟⲥ ϩⲛ̄ ⲟⲩⲗⲟⲅⲓⲥⲙⲟⲥ· ⲕⲛⲁϭⲓⲛⲉ ⲛ̄ ⲧⲉϣⲡⲏⲣⲉ ⲉⲥⲧⲁïⲏⲩ ⲛ̄ ϩⲟⲩⲟ̄ ⲉ ϭⲓⲛϩⲟⲧϩ̄ⲧ̄ ⲛⲓⲙ·

Ⲡⲁ ⲗⲟⲅⲓⲥⲙⲟⲥ ⲛⲁⲁⲡⲟⲣⲉⲓ̈ ⲉϥϣⲓⲛⲉ ϫⲉ ⲛ̄ⲧⲁ ⲡⲛⲟⲩⲧⲉ ϣⲱⲡⲉ ⲛ̄ ⲣⲱⲙⲉ ⲛ ⲁϣ ⲛ̄ ϩⲉ· ⲁⲩⲱ ϫⲉ ⲛ̄ⲧ ⲁ ⲡⲛⲟⲩⲧⲉ ⲛ ⲁⲡⲁⲑⲏⲥ ⲣ̄ ⲟⲩⲁ̄ ⲛ̄ ⲟⲩⲱⲧ ⲙⲛ̄ ⲡⲟⲙⲉ· ⲉ ⲁϥϫⲓ ⲙⲟⲣⲫⲏ ϩⲛ̄ ⲧⲥⲁⲣⲝ̄ ⲛ ⲁϣ ⲛ̄ ϩⲉ· ⲡ ⲉⲧ ϣⲟⲟⲡ ⲙⲉⲛ |
Fol. 126 *b* col. 1 ϫⲛ̄ ⲁⲣⲭⲏ· ⲉ ⲃⲟⲗ ϩⲓⲧⲙ̄ ⲡⲓⲱⲧ̄ ⲙⲉϥϣⲓⲃⲉ· ⲡⲉ ⲛⲧ ⲁϥϣⲱⲡⲉ ⲙⲛ̄ ϩⲛ̄ ⲑⲁⲏ̄ ⲛ̄ ⲛⲉϩⲟⲟⲩ ⲛ̄ⲧⲁϥⲟⲩⲱⲛϩ̄ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ· ⲡ ⲉⲧ ϣⲟⲟⲡ ⲙⲉⲛ ⲅⲁⲣ ⲛ̄ⲧⲁϥϣⲱⲡⲉ ⲁⲛ· ⲡⲉ ⲛⲧⲁϥϣⲱ[ⲡⲉ] ⲅⲁⲣ ⲛ̄ ⲟⲩⲫⲁⲛⲧⲁⲥⲓⲁ ⲁⲛ ⲡⲉ· ⲛ̄ⲧⲟϥ ⲅⲁⲣ ⲡⲉ ⲡⲛⲟⲩⲧⲉ ϩⲛ̄ ⲟⲩⲙⲉ̄· ⲁⲩⲱ ⲡⲣⲱⲙⲉ ϩⲛ̄ ⲟⲩⲙⲉ̄·

Ⲉϥⲟ̄ ⲛ̄ ϩⲟⲙⲟⲟⲩⲥⲓⲟⲥ ⲙⲛ̄ ⲡⲓⲱⲧ̄· ⲁⲩⲱ ⲛⲙ̄ⲙⲁï ⲉ ⲃⲟⲗ ϩⲙ̄ ⲡⲁ ⲅⲉⲛⲟⲥ· ⲕⲁⲧⲁ ⲑⲉ ⲉⲛⲧ ⲁϥϣⲱⲡⲉ ⲙ̄ⲙⲟⲥ
Fol. 126 *b* col. 2 ⲛ̄ ϣⲁⲧ̄ ⲛ̄ | ⲛⲟⲃⲉ· ⲧⲉϥⲩⲥⲓⲥ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲛ ⲟⲩⲥⲱⲛⲧ̄ ⲁⲛ ⲧⲉ· ⲁⲩⲱ ⲧ ⲉⲛⲧ ⲁϥϫⲓⲧⲥ̄ ⲉ ⲃⲟⲗ ⲙ̄ⲙⲟï ⲛ ⲟⲩⲛⲟⲩϫ ⲁⲛ ⲧⲉ· ⲁⲗⲗⲁ ⲟⲩϣⲣ̄ ⲛ̄ ⲟⲩⲱⲧ ⲡⲉ·

Ⲉⲛⲡⲱϣ ⲁⲛ ⲛ̄ ⲛⲉϥⲩⲥⲓⲥ ⲉ ⲥⲛ̄ⲧⲉ ⲛ̄ ϩⲩⲡⲟⲥⲧⲁⲥⲓⲥ· ⲁⲗⲗⲁ ⲉⲣⲉ ⲧⲉϥⲩⲥⲓⲥ ⲥⲛ̄ⲧⲉ ⲟ̄ ⲛ ⲟⲩϩⲩⲡⲟⲥⲧⲁⲥⲓⲥ ⲛ̄ ⲟⲩⲱⲧ̄ ⲧⲉ· ⲉ ⲃⲟⲗ ϩⲛ̄ ⲧⲙⲛ̄ⲧⲛⲟⲩⲧⲉ ⲙⲛ̄ ⲧⲙⲛⲧ̄ⲣⲱⲙⲉ

ⲛ̄ ⲧⲟⲓⲕⲟⲛⲟⲙⲓⲁ ⲛ̄ ϣⲡⲏⲣⲉ ⲉⲛⲧ ⲁⲥ ⲣ̄ ⲟⲩⲉⲓ̄ ⲛ̄ | ⲟⲩⲱⲧ̄ Fol. 127 *a* col. 1 ⲙⲍ̄
ⲛ̄ⲙ̄ⲙⲁϥ· ⲙⲛ̄ⲛ̄ⲥⲁ ⲧⲙⲛ̄ⲧⲟⲩⲁ̄ ⲛ ⲁⲧ ϣⲁϫⲉ ⲉ ⲣⲟⲥ
ⲉϥϣⲟⲟⲡ ⲛ̄ ϣⲏⲣⲉ ⲙ̄ ⲙⲟⲛⲟⲅⲉⲛⲏⲥ·

Ⲕⲁⲛ ⲉⲩϣⲁⲛⲗⲓⲃⲉ ⲛ̄ϭⲓ ⲛ̄ ϩⲁⲓⲣⲉⲧⲓⲕⲟⲥ· ⲕⲁⲛ ⲉⲩϣⲁⲛⲡⲱϩ
ⲛ̄ ⲛⲉⲩϩⲏⲧ̄ ⲛ̄ϭⲓ ⲛ ⲓ̄ⲟⲩⲇⲁⲓ̈· ⲕⲁⲛ ⲉⲩϣⲁⲛⲥⲗⲉⲡⲗⲱⲡⲟⲩ
ⲉ ⲃⲟⲗ ⲛ̄ϭⲓ ⲛ̄ ϩⲉⲗⲗⲏⲛ· ⲟⲩ ⲁⲧ ⲡⲱⲣϫ
ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲓⲱⲧ ⲡⲉ· ⲁⲩⲱ ⲁⲩⲥⲁⲛⲟⲩϣϥ ⲙⲛ̄ ⲛ̄
ⲣⲱⲙⲉ· ⲁϥϫⲓ ⲥⲁⲣⲝ̄ ⲁϫⲛ̄ ϣⲓⲃⲉ· ⲁϥϫⲓ ⲙ̄ ⲡⲣⲱⲙⲉ |
ⲧⲏⲣϥ̄ ⲉⲛⲉϥⲡⲏϣ ⲁⲛ· ⲛ̄ⲧⲟϥ ⲧⲏⲣϥ̄ ⲡⲉ ϩⲛ̄ ⲧⲡⲉ̄· Fol. 127 *a* col. 2
ⲁⲩⲱ ⲛ̄ⲧⲟϥ ⲧⲏⲣϥ̄ ⲡⲉ ϩⲓϫⲙ̄ ⲡⲕⲁϩ· ⲁⲩⲱ ⲛ̄ⲧⲟϥ ⲧⲏⲣϥ̄
ⲡⲉ ϩⲙ̄ ⲙⲁ̄ ⲛⲓⲙ·

Ⲧⲉⲫⲩⲥⲓⲥ ⲅⲁⲣ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲙ ⲉⲩⲡⲟϣⲥ̄· ⲁⲩⲱ ⲡⲉ
ⲛⲧ ⲁϥⲧⲁⲁϥ ϩⲓⲱⲱϥ ⲛ̄ⲧⲁϥϩⲩⲡⲟⲙⲓⲛⲉ ⲛ̄ ϩⲏⲧϥ̄ ϩⲁⲛϩⲓⲥⲉ·
ⲁⲗⲗⲁ ⲁϥⲉⲗⲉⲩⲑⲉⲣⲟⲩ ⲙ̄ⲙⲟⲓ̈ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲛ̄
ϩⲓⲥⲉ ⲙ̄ ⲡ ⲉⲛⲧ ⲁϥϫⲓⲧϥ̄· ⲧⲛ̄ ϫⲱ ⲙ̄ⲙⲟⲥ ⲉ ⲣⲟϥ ϫⲉ
ⲡϣⲏⲣⲉ ⲙ̄ ⲡⲛⲟⲩⲧⲉ [ⲕⲁⲧⲁ ⲟⲩⲭⲁⲣⲓⲥ | ⲁⲗⲗⲁ ⲉ][1] Fol. 127 *b* col. 1
ⲡⲛⲟⲩⲧⲉ ⲡⲗⲟⲅⲟⲥ ⲡⲉ ϩⲛ̄ ⲟⲩⲙⲉ̄· ⲉ ⲃⲟⲗ ϫⲉ ⲛ̄ⲧⲟϥ ⲡⲉ
ⲧⲥⲟⲫⲓⲁ ⲁⲩⲱ ⲡⲛⲟⲩⲥ ⲛ ⲁⲧ ⲡⲱⲣϫ̄ ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲓⲱⲧ̄
ⲕⲁⲧⲁ ⲟⲩⲫⲩⲥⲓⲛ ϩⲱⲥ ⲉⲛⲓ̈ⲟⲭⲟⲥ ⲛ̄ ⲛⲉϩⲃⲏⲩⲉ ⲙ̄ ⲡⲛⲟⲩⲧⲉ·
ⲙⲛ̄ ⲛ̄ ⲣⲱⲙⲉ· ⲛ̄ⲧⲟϥ ⲅⲁⲣ ⲡⲉⲧϭⲟⲙ ⲙ̄ ⲡⲉϥⲉⲓ̈ⲱⲧ·
ⲉ ⲃⲟⲗ ϫⲉ ⲡⲣⲉϥϩⲁⲣⲉϩ ⲡⲉ ⲉ ⲛⲉ ⲛⲧⲁⲩϣⲱⲡⲉ ⲧⲏⲣⲟⲩ·

Ⲧⲙⲉ̄ ⲡⲉ̄ ⲉ ⲃⲟⲗ ϫⲉ ⲡⲉⲭⲁⲣⲁⲕⲧⲏⲣ ⲡⲉ ⲙ̄ ⲡⲓⲱⲧ̄·
ⲑⲓⲕⲱⲛ ⲡⲉ ⲉ ⲃⲟⲗ ϫⲉ ⲟⲩϩⲟⲙⲟⲟⲩⲥⲓⲟⲥ ⲡⲉ ⲙⲛ̄ ⲡⲉ ⲛⲧ
ⲁϥϫⲡⲟϥ ⲁϫⲛ̄ ϣⲓⲃⲉ· ⲟⲩⲟⲉⲓⲛ ⲡⲉ | ⲉ ⲃⲟⲗ ϫⲉ ⲡⲣⲏ ⲡⲉ Fol. 127 *b* col. 2
ⲛ̄ ⲛⲉⲛⲯⲩⲭⲏ̄· ⲟⲩⲱⲛϩ̄ ⲡⲉ ⲉ ⲃⲟⲗ ϫⲉ ⲉⲛⲟⲛϩ̄ ⲛ̄
ϩⲏⲧϥ̄· ⲁⲩⲱ ⲉⲛϣⲟⲟⲡ ⲁⲩⲱ ⲉⲛⲕⲓⲙ· ⲟⲩⲇⲓⲕⲁⲓⲟⲥⲩⲛⲏ
ⲡⲉ ⲉ ⲃⲟⲗ ϫⲉ ⲛ̄ⲧⲟϥ ⲡⲉ ⲡⲣⲉϥϯ ⲙ̄ ⲡⲟⲩⲁ̄ ⲡⲟⲩⲁ̄·
ⲕⲁⲧⲁ ⲡⲉϥⲙ̄ⲡϣⲁ̄·

Ⲟⲩⲧⲃ̄ⲃⲟ ⲡⲉ ⲉ ⲃⲟⲗ ϫⲉ ⲡⲣⲉϥⲙⲟⲩⲟⲩⲧ̄ ⲙ̄ ⲡⲛⲟⲃⲉ
ⲡⲉ· ⲟⲩⲥⲱⲧⲉ ⲡⲉ ⲉ ⲃⲟⲗ ϫⲉ ⲛ̄ⲧⲟϥ ⲡⲉ ⲛⲧ ⲁϥϣⲱⲡ
ⲙ̄ ⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ̄ ϩⲙ̄ ⲡⲉϥⲥⲛⲟϥ· ⲧⲁⲛⲁⲥⲧⲁⲥⲓⲥ ⲡⲉ
ⲉ ⲃⲟⲗ | ϫⲉ ⲛ̄ⲧⲟϥ ⲡⲉ ⲛⲧ ⲁϥⲃⲱⲗ ⲉ ⲃⲟⲗ ⲛ̄ ⲛⲉⲧ ϩⲛ̄ Fol. 128 *a* col. 1
ⲛ ⲧⲁⲫⲟⲥ ⲁϥⲁⲁⲩ ⲛ̄ ⲃⲣ̄ⲣⲉ̄ ⲛ̄ ⲕⲉ ⲥⲟⲡ ϩⲓⲧⲙ̄ ⲡⲉϥⲥⲛⲟϥ· ⲙⲑ̄

---

[1] The words within [ ] have been partially erased.

ⲁⲗⲗⲁ ϫⲱ ⲉ ⲣⲟⲓ̈ ⲛ ⲛ̄ ⲕⲟⲟⲩⲉ ⲡⲉϫⲁⲕ ⲉⲓ̈ϣⲁϫⲉ ⲉ ⲣⲟⲕ ⲱ ⲡⲓⲟⲩⲇⲁⲓ̈· ⲛ̄ ϯϣⲓⲡⲉ ⲁⲛ ⲉⲓ̈ⲱϣ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲟⲩⲛⲟϭ ⲛ̄ ⲥⲙⲏ̄· ⲡⲁ ⲟⲩϫⲁⲓ̈ ⲅⲁⲣ ⲡⲉ ⲧⲟⲓⲕⲟⲛⲟⲙⲓⲁ ⲛ̄ ϣⲡⲏⲣⲉ·

Ⲡ ⲉⲧ ϣⲟⲟⲡ ⲙⲉⲛ ⲅⲁⲣ ⲉϥϣⲟⲟⲡ ϩⲓ ⲧⲟⲟⲧϥ̄ ⲙ̄ⲙⲓⲛ
Fol. 128*a* col. 2 ⲙ̄ⲙⲟϥ· ⲡⲉ ⲛⲧ ⲁϥϣⲱⲡⲉ ⲇⲉ ⲙ̄ⲙⲟϥ ⲛ̄ⲧⲁϥϣⲱ | ⲡⲉ ⲙ̄ⲙⲟϥ ⲉⲧⲃⲏⲏⲧ· ⲁⲩⲱ ⲉϥⲉⲛⲉⲣⲅⲉⲓ ⲛ̄ ⲛⲉϣⲡⲏⲣⲉ ϩⲱⲥ ⲛⲟⲩⲧⲉ· ⲁⲩⲱ ϥ̄ϩⲩⲡⲟⲙⲓⲛⲉ ϩⲁϩ ⲉⲛ ϩⲓⲥⲉ ϩⲱⲥ ⲣⲱⲙⲉ· ⲡⲉ ⲛⲧ ⲁϥϣⲱⲡⲉ ⲟⲩⲛ ⲙ̄ⲙⲟϥ ⲉⲧⲃⲉ ⲧⲉϥⲙⲛ̄ⲧϣⲁⲛⲁϩⲧⲏϥ ⲉ ϩⲟⲩⲛ ⲉ ⲣⲟⲓ̈· ⲉⲧⲉ ⲡⲣⲱⲙⲉ ⲡⲉ ⲛ̄ⲧⲁϥϫⲓⲧϥ̄ ϩⲛ̄ ⲟⲩⲙⲉ̄·

Ⲉⲡⲓⲇⲏ ⲡⲉⲑⲁⲃ ⲙ̄ ⲡⲟⲩⲱϣⲙ̄ ⲡⲉ· ⲉⲧⲃⲉ ⲡⲁⲓ̈ ⲁϥϣⲱⲡⲉ ⲛ̄ ϣⲏⲣⲉ ⲛ̄ ⲣⲱⲙⲉ· ϩⲛ̄ ⲟⲩⲙⲉ̄ ⲅⲁⲣ ⲁϥϫⲓ ⲥⲁⲣⲝ̄ ⲉ
Fol. 128*b* col 1 ⲡ̄ ⲃⲟⲗ ϩⲛ̄ ⲟⲩⲥϩⲓⲙⲉ· | ⲁϫⲛ̄ ϩⲟⲟⲩⲧ· ⲟⲩϩⲓⲏ̄ ⲅⲁⲣ ⲡⲉ ⲉ ⲃⲟⲗ ϫⲉ ⲡⲣⲉϥϫⲓ ⲙⲟⲉⲓⲧ̄ ⲡⲉ ϣⲁ ⲡⲉϥⲉⲓ̈ⲱⲧ̄: ⲉⲓ̈ⲧⲁ ⲟⲩⲣⲟ̄ ⲡⲉ ⲉ ⲃⲟⲗ ϫⲉ ⲡⲣⲉϥϫⲓ ⲙⲟⲉⲓⲧ ⲡⲉ ⲉ ϩⲟⲩⲛ ⲉ ⲡⲡⲁⲣⲁⲇⲓⲥⲟⲥ· ⲟⲩϣⲱⲥ ⲡⲉ ⲉ ⲃⲟⲗ ϫⲉ ⲡⲣⲉϥϣⲓⲛⲉ ⲡⲉ ⲛ̄ⲥⲁ ⲡⲉⲥⲟⲟⲩ ⲉⲛⲧⲁϥⲥⲱⲣⲙ̄· ⲟⲩⲉⲥⲟⲟⲩ ⲡⲉ ⲉ ⲃⲟⲗ ϫⲉ ⲁⲩⲕⲟⲟⲛⲉⲥϥ̄ ϩⲁ ⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣⲥ̄·

Ⲟⲩϩⲓⲉⲓⲃ ⲡⲉ ⲉ ⲃⲟⲗ ϫⲉ ⲡⲣⲉϥⲧⲃ̄ⲃⲟ̄ ⲙ̄ ⲡⲕⲟⲥⲙⲟⲥ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲛⲉϥϫⲱϩⲙ̄· ⲧⲉϥⲟⲓⲕⲟⲛⲟⲙⲓⲁ ⲅⲁⲣ ⲟⲩ ⲁⲧ
Fol. 128*b* col. 2 ⲥⲙⲟⲧ ⲧⲉ· ⲁⲩⲱ ⲟⲩ ⲁⲧ ϣⲓⲃⲉ | ⲧⲉ ⲧⲉϥⲫⲩⲥⲓⲥ·

Ⲟⲩⲁⲣⲭⲓⲉⲣⲉⲩⲥ ⲡⲉ ⲉ ⲃⲟⲗ ϫⲉ ⲛ̄ⲧⲁϥⲧⲁⲗⲟϥ ⲉ ϩⲣⲁⲓ̈ ϩⲁⲣⲟⲛ ⲙ̄ⲙⲓⲛ ⲙ̄ⲙⲟϥ· ⲡⲛⲟⲩⲧⲉ ⲡⲉ ⲉⲧ ϣⲟⲟⲡ̄· ⲛ ⲁⲧ ⲙⲁⲁⲩ ⲫⲱⲃⲉⲧ ⲛ̄ ⲧⲡⲉ̄ ⲛ̄ ⲧⲉⲛⲫⲩⲥⲓⲥ· ⲟⲩ ⲁⲧ ⲉⲓ̈ⲱⲧ̄ ⲛ̄ ϩⲏⲧⲛ̄ ⲡⲉ ⲉ ⲡϩⲱⲃ ⲉⲧ ⲏⲡ̄ ⲉ ⲧⲉⲛⲫⲩⲥⲓⲥ· ⲟⲩ ⲁⲧ ϣⲁϫⲉ ⲡⲉ ⲉ ⲧⲉϥⲕⲉⲛⲉⲁ̄ ϩⲛ̄ ϩⲱⲃ ⲛⲓⲙ ⲁⲩⲱ ⲥⲁ ⲥⲁ̄ ⲛⲓⲙ· ⲙ ⲉⲩⲉϣⲧⲁⲩⲟⲥ ϩⲛ̄ ⲧⲡⲉ̄· ⲙ ⲉⲩⲉϣϫⲟⲟⲥ
Fol. 129*a* col. 1 ⲡ̄ⲁ̄ ϩⲓϫⲙ̄ ⲡⲕⲁϩ· ⲙ ⲉⲩⲉϣϩⲉⲣ | ⲙⲛⲛⲉⲩⲉ ⲙ̄ⲙⲟⲥ ϩⲛ̄ ⲗⲁⲁⲩ ⲙ̄ ⲙⲁ̄· ⲁϥϫⲓ ⲅⲁⲣ ⲙ̄ ⲥⲱⲙⲁ̄ ⲙⲛ̄ ⲧⲉⲯⲩⲭⲏ̄ ⲙⲛ̄ ⲡⲛⲟⲩⲥ· ϫⲉ ⲕⲁⲥ ⲉ ⲃⲟⲗ ϩⲓ ⲧⲟⲟⲧⲟⲩ ⲉϥⲉϣⲱⲡ ⲉ ⲣⲟϥ ⲙ̄ ⲡⲙⲟⲩ ⲛϥⲥⲱⲧⲉ ⲙ̄ⲙⲟⲛ ⲉ ⲃⲟⲗ ⲛ̄ ϩⲏⲧϥ̄:

Ϣⲓⲡⲉ ϩⲏⲧ ⲟⲩⲛ ⲛ̄ ϩⲓⲥⲉ ⲉⲛⲧ ⲁϥϣⲟⲡⲟⲩ ϩⲁ ⲣⲟⲕ ⲱ̄ ⲡⲓⲟⲩⲇⲁⲓ̈· ⲙⲛ̄ ⲛⲉϣⲡⲏⲣⲉ ⲉⲛⲧ ⲁϥⲁⲁⲩ ⲉⲧⲃⲏⲏⲧⲕ· ⲁⲗⲗⲁ ⲡⲉϫⲁϥ ⲛ̄ϭⲓ ⲡⲓⲟⲩⲇⲁⲓ̈ ⲛ̄ ⲃⲣ̄ⲣⲉ ϫⲉ· Ⲁϣ ⲡⲉ

ⲛⲉ ϣⲡⲏ | ⲣⲉ ⲉⲛⲧ ⲁϥⲁⲁⲩ · ⲁⲛⲟⲕ ϩⲱ̄ ϯⲛⲁϫⲟⲟⲥ ⲛⲁⲕ Fol. 129 *a* col. 2
ϫⲉ ⲁϣ ⲛⲉ ⲛⲉϣⲡⲏⲣⲉ ⲉⲛⲧ ⲁϥⲁⲁⲩ ϩⲁⲧ ⲛ̄ⲧⲏⲩⲧⲛ̄
ⲱ̄ ⲛ̄ⲣⲉϥⲙⲓϣⲉ ⲙⲛ̄ ⲡⲛⲟⲩⲧⲉ · ⲛ̄ ⲑⲉ ⲛⲉ ⲛⲧⲁϥⲁⲁⲩ
ϩⲁⲧⲏⲛ ·

Ⲁϣ ⲟⲩⲛ ⲛⲉ ⲛⲉϣⲡⲏⲣⲉ ⲉⲧⲟ̄ ⲛ̄ ⲛⲟϭ ⲉⲧ ⲕ̄ⲛⲁⲡⲗⲏⲥⲥⲉ
ⲉ ϫⲱⲟⲩ ⲧⲡⲉ̄ ⲧⲉ · ⲉⲛ ⲧⲡⲉ̄ ⲧⲉ ⲉⲛⲧ ⲁⲥϩⲱⲟⲩ ⲙ̄ ⲡⲟⲉⲓⲕ ·
ϫⲉ ⲉⲛⲉ ⲡⲛⲟⲩⲧⲉ ⲡⲉ ⲛ̄ⲧⲁϥϫⲓ ⲥⲁⲣⲝ̄ · ⲑⲁⲗⲁⲥⲥⲁ ⲧⲉ
ⲉⲛⲧ ⲁⲥⲡⲱϩ ⲁⲕϫⲓⲟⲟⲣ ⲙ̄ⲙ̄ⲟⲥ ϫⲉ ⲉ | ⲛⲉ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ Fol. 129 *b* col. 1
ⲧⲉ ⲙⲛ̄ⲛ̄ⲥⲁ ⲧⲣⲉ ⲥⲱⲥⲉ ⲙ̄ⲡ̄ⲥ̄ⲗⲟ̄ ⲟⲛ ⲉⲥⲟ̄ ⲙ̄ ⲡⲁⲣ-
ⲑⲉⲛⲟⲥ · ⲡϭⲉⲣⲱⲃ ⲡⲉ ⲉⲛⲧ ⲁϥ ⲧⲣⲉ ⲧⲡⲉⲧⲣⲁ̄ ϣⲱⲡⲉ ⲙ̄
ⲡⲉⲗⲁⲅⲟⲥ · ϫⲛ̄ ⲡⲉⲥϯⲫⲟ̄ⲥ̄ ⲡⲉ ⲉⲧ ⲧⲃ̄ⲃ̄ⲟ̄ ⲙ̄ ⲡⲕⲟⲥⲙⲟⲥ ·

Ϣⲓⲛⲉ ϩⲏⲧ ⲟⲩⲛ ⲉ ϣⲡⲏⲣⲉ ⲗⲟⲡⲡⲟⲛ (*sic*) ⲱ̄ ⲡⲓⲟⲩⲇⲁⲓ̈
ⲛⲅ̄ ⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲙ̄ ⲡⲉ ⲛⲧ ⲁϥϫⲓ ⲥⲁⲣⲝ̄ · ⲁⲗⲗⲁ ⲡⲉϫⲁϥ
ⲟⲛ ⲛ̄ϭⲓ ⲡϩⲁⲓⲣⲉⲧⲓⲕⲟⲥ ϫⲉ ⲁϣ ⲛⲉ ⲛⲉϣⲡⲏⲣⲉ · ⲱ̄
ⲡⲓⲟⲩⲇⲁⲓ̈ ⲉϣϫⲉ ⲕⲟⲩⲱϣ ⲉ ⲉⲓ̈ⲙⲉ ϫⲉ ⲁϣ ⲛⲉ ⲛⲉϣ-
ⲡⲏⲣⲉ | ⲥⲱⲧⲙ̄ ⲧⲁⲧⲁⲙⲟⲕ ⲉ ⲣⲟⲟⲩ · ⲟⲩϫⲡⲟ̄ ⲁϫⲛ̄ Fol. 129 *b* col. 2
ⲥⲡⲉⲣⲙⲁ · ⲟⲩⲛⲁⲁⲕⲉ ⲁϫⲛ̄ ⲙⲁ̄ ⲛ ⲛ̄ⲕⲟⲧ̄ⲕ · ⲏ̄ ⲁϫⲛ̄
ⲅⲁⲙⲙⲟⲥ ·

Ⲟⲩⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲥ ⲟⲩⲁⲁⲃ · ⲁⲩⲱ ⲛ ⲁⲧ ϫⲱϩⲙ̄
ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲁⲩⲱ ⲧⲙⲁⲁⲩ ⲁⲩⲱⲧ ⲡⲁⲣⲑⲉⲛⲟⲥ ⲟⲛ ·
ⲡⲉⲧⲣⲟⲙⲟⲥ ⲁⲩⲱ ⲧϭⲓⲛⲡⲱⲧ̄ ⲛ ⲛ̄ ⲥⲓⲟⲩ · ⲡϩⲩⲙⲛⲟⲥ ⲛ
ⲛ̄ ⲁⲅⲅⲉⲗⲟⲥ · ⲑⲟⲧⲉ ⲛ ⲛ̄ ϣⲟⲟⲥ ·

Ⲛ̄ ⲇⲱⲣⲟⲛ ⲛ ⲙ̄ ⲙⲁⲅⲟⲥ · ⲧⲙⲛ̄ⲧ̄ⲥⲧⲙⲏⲧ | ⲛ̄ ⲑⲁ- Fol. 130 *a* col. 1
ⲗⲁⲥⲥⲁ · ⲛ̄ⲡⲱⲧ̄ ⲛ ⲛ̄ⲧⲏⲩ · ⲛ̄ ⲡⲉⲥϭⲣⲁϩⲧ̄ · ⲧϭⲓⲛ- [ⲛⲃ̄]
ⲙⲟⲟϣⲉ ϩⲛ̄ ⲧⲗⲓⲙⲛⲏ · ⲧϫⲁⲙⲏ̄ ⲛ ⲛ̄ ϩⲟⲉⲓⲙ · ⲧϭⲓⲛ-
ϫⲓϥⲟϭⲥ̄ ⲙ̄ ⲡ ⲉⲧ ϣⲱⲛⲉ · ⲧϭⲓⲛⲛⲁⲩ ⲉ ⲃⲟⲗ ⲛ ⲛ̄ ⲃⲉⲗⲉⲉⲩ ·

Ⲧϭⲓⲛⲙⲁⲥⲧⲓⲅⲟⲩ ⲛ ⲛ̄ ⲇⲁⲓⲙⲟⲛⲓⲟⲛ · ⲧϭⲓⲛⲱⲛϩ̄ ⲛ̄
ⲕⲉ ⲥⲟⲡ̄ ⲛ̄ ⲛⲉⲧ ⲙⲟⲟⲩⲧ̄ · ⲧϭⲓⲛⲥⲧⲱⲧ̄ ⲛ̄ ⲧⲉⲕⲧⲓⲥⲓⲥ ·
ⲧϭⲓⲛⲣ̄ ϩⲏⲃⲉ ⲛ ⲧ̄ⲡⲉ ·

Ⲡⲣⲏ̄ ⲉⲛⲧ ⲁϥⲣ̄ ⲕⲁⲕⲉ · ⲙ̄ ⲡⲉⲧⲣⲁ ⲉⲛⲧ ⲁⲩⲡⲱϩ |
ⲧϭⲓⲛⲱ[ϩ] ⲙ̄ ⲡⲕⲁⲧⲁ[ⲡⲉ]ⲧⲁⲥⲙⲁ ⲙ̄ ⲡ[ⲣ̄]ⲡⲉ · ⲧϭⲓⲛ- Fol. 130 *a* col. 2
ϣⲱⲗ ⲛ ⲁⲙ[ⲛ̄]ⲧⲉ ·

Ⲧϭⲓⲛ[ⲉⲓ̈] ⲉ ⲃⲟⲗ ⲛ̄ ⲛⲉⲧ ⲙⲟⲟⲩⲧ̄ ϩⲛ̄ [ⲛ̄] ⲧⲁⲫⲟⲥ ·
ⲧϭⲓⲛⲕⲧⲟ̄ ⲙ̄ ⲡⲗ[ⲏⲥ]ⲧⲏⲥ · ⲧϭⲓ[ⲛ]ⲱϥⲧ̄ ⲉ ⲡⲉ[ⲥ]ϯⲫⲟ̄ⲥ̄ ⲙ̄

ⲡⲉ[ⲭⲉⲓ]ⲣⲟⲕⲣⲁⲫⲟ[ⲥ] ⲉⲧ ⲁⲣⲟⲛ [ⲡ]ϣⲟⲣϣⲣ̄ [ⲛ] ⲛⲉⲕⲥⲩⲛ[ⲁ]ⲅⲱⲅⲏ·

Ⲧ [ⲁⲩ]ⲍⲏⲥⲓⲥ ⲛ̄ ⲛⲉⲕⲕⲗⲏⲥ[ⲓⲁ]· ⲡⲟⲩⲱϣ [ⲉ] ⲃⲟⲗ ⲛ̄ ⲧⲙ[ⲛ̄ⲧ]ⲉⲩⲥⲉⲃⲏ[ⲥ]· ⲗⲟⲓⲡⲟⲛ ⲉ[ϣⲱ]ⲡⲉ ⲁⲕⲕⲁ[ⲃⲱⲗ] ⲛ̄ⲧⲉⲕⲡⲗ[ⲁⲛⲏ] | Fol. 130 *b* col. 1 [ⲙⲛ̄] ⲛ̄ⲧⲉⲕⲙⲁⲧⲟⲩ· [ⲱ]ϣ ⲉ ⲃⲟⲗ ϩⲱ[ⲱ]ⲕ ⲙⲛ̄ ⲡⲛⲟⲙⲟ[ⲑⲉ]ⲧⲏⲥ ⲙⲱⲩ̈[ⲥⲏ]ⲥ ϫⲉ ⲡⲁï ⲡⲉ [ⲡⲁ] ⲡⲛⲟⲩⲧⲉ ϯⲛⲁ]ϯ ⲉ]ⲟⲟⲩ ⲛⲁϥ· [ⲉⲧⲉ] ⲡⲱϥ ⲡⲉ ⲡⲉ[ⲟⲟⲩ] ⲙⲛ̄ ⲡⲁⲙⲁϩ[ⲧⲉ] ϣⲁⲁ ⲛⲁⲓ[ⲱⲛ] ⲧⲏⲣⲟⲩ ⲛ ⲁⲓ[ⲱⲛ] ϩⲁⲙⲏⲛ·[1]

* * *

[ⲡ]ⲣⲟⲕⲗⲟⲥ [ⲡⲉⲡⲓⲥ]ⲕⲟⲡⲟⲩ·

* * *

---

[1] A portion of the outer edge of Fol. 130 is wanting, and therefore several lines of *a* col. 2 and *b* col. 1 are incomplete; the numerous portions of words in brackets represent an attempt to restore the text.

A HOMILY OF APA BASIL, BISHOP OF CAESAREA OF CAPPADOCIA, WHICH HE PRONOUNCED CONCERNING THE END OF THE WORLD, AND THE TEMPLE OF SOLOMON, AND THE GOING FORTH FROM THE BODY.

ⲞⲨϨⲞⲘⲞⲖⲒⲀ Ⲛ̅ⲦⲈ ⲀⲠⲀ ⲂⲀⲤⲒⲖⲒⲞⲤ ⲠⲈⲠⲒⲤⲔⲞⲠⲞⲤ Ⲛ̅Ⲧ̅ ⲔⲀⲒⲤⲀⲢⲒⲀ Ⲛ̅Ⲧ̅ ⲔⲀⲠⲠⲀⲦⲞⲔⲒⲀ Ⲉ ⲀϤⲦⲀⲨⲞⲤ ⲈⲦⲂⲈ ⲦⲤⲨⲚⲦⲈⲖⲒⲀ Ⲙ̅ ⲠⲀⲒⲰⲚ ⲘⲚ̅ ⲠⲢ̅ⲠⲈ Ⲛ̅ ⲤⲞⲖⲞⲘⲰⲚ· ⲀⲨⲰ ⲈⲦⲂⲈ ⲦϬⲒⲚⲈⲒ̈ Ⲉ ⲂⲞⲖ ϨⲚ̅ ⲤⲰⲘⲀ·

Fol. 130 *b* col. 2

* * *

Ⲙⲁⲣⲛ̅ ⲉⲓ̈ⲙⲉ ⲧⲉⲛⲟⲩ ⲱ̅ ⲛⲉⲥⲛⲏⲩ ϫⲉ ⲙ̅ ⲡⲙⲁⲩ ⲉⲧ ⲉⲣⲉ ⲡⲛⲟⲩⲧⲉ ⲧⲁⲙⲉⲓⲟ̅ ⲛ̅ ⲧⲉⲕⲧⲏⲥⲓⲥ ⲧⲏⲣⲥ̅· ⲉⲛⲉ ⲙⲛ̅ ⲗⲁⲁⲩ ⲥⲟⲟⲩⲛ· ⲟⲩⲇⲉ ⲉⲛⲉ ⲙⲛ̅ ϩⲣⲟⲟⲩ | ϣⲟⲟⲡ̅· ⲟⲩⲇⲉ ϣⲧⲟⲣⲧⲣ̅· ⲁⲗⲗⲁ ⲉⲛ ⲉⲣⲉ ⲟⲩⲛⲟϭ ⲛ̅ ⲥϭⲣⲁϩⲧ̅ ⲙⲛ̅ ⲟⲩⲉⲥⲩⲭⲓⲁ ϣⲟⲟⲡ̅ ⲛ̅ⲧ ⲉⲣⲉ ϥⲧⲁⲙⲓⲟ̅ ⲙ̅ ⲡⲧⲏⲣϥ̅· ⲁⲛⲥⲱⲧⲙ̅ ⲇⲉ ϩⲱⲱϥ ϩⲛ̅ ⲛⲉⲕⲣⲁⲫⲏ̅ ⲉⲧ ⲟⲩⲁⲁⲃ ⲉⲧⲃⲉ ⲡⲉϩⲟⲟⲩ ⲙ̅ ⲡⲃⲱⲗ ⲉ ⲃⲟⲗ ⲛ ⲧ̅ⲡⲉ ⲙⲛ̅ ⲡⲕⲁϩ· ⲁⲩⲥⲉϩ ⲟⲩⲏⲣ ⲧⲁⲣⲁⲭⲏ ϫⲉ ⲉⲩⲛⲁϣⲱⲡⲉ·

Fol. 131 *a* col. 1
ⲛ̅ⲉ̅

Ⲛ̅ ⲕⲉ ⲁⲅⲅⲉⲗⲟⲥ ⲅⲁⲣ ⲡⲉϫⲁϥ ϫⲉ ⲥⲉⲛⲁⲣ̅ ϩⲱⲃ ⲉ ⲡⲃⲱⲗ ⲉ ⲃⲟⲗ ⲙ̅ ⲡⲕⲟⲥⲙⲟⲥ | ⲕⲁⲧⲁ ⲑⲉ ⲉⲛⲧ ⲁⲛⲥⲱⲧⲙ̅· ⲉⲁ ⲡⲉⲛⲥⲱⲧⲏⲣ ⲧⲁⲙⲟⲛ ϩⲛ̅ ⲛⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲉ ⲛⲉϣⲧⲟⲣⲧⲣ̅ ⲙⲛ̅ ⲛⲉⲑⲗⲓⲯⲓⲥ ⲙⲛ̅ ⲛ̅ ⲕⲙ̅ⲧⲟ̅ ⲉⲧ ⲛⲁϣⲱⲡⲉ· ⲡⲉϫⲁϥ ⲅⲁⲣ ϫⲉ ⲥⲛⲁϣⲱⲡⲉ ⲛ̅ϭⲓ ⲟⲩⲛⲟϭ ⲛ̅ ⲑⲗⲓⲯⲓⲥ ⲉⲙⲡⲉ ⲟⲩⲟⲛ ϣⲱⲡⲉ ⲛ̅ ⲧⲉⲥϩⲉ· ϫⲓⲛ ⲛ̅ ⲧⲁⲣⲭⲏ ⲙ̅ ⲡⲥⲱⲛⲧ̅ ⲙ̅ ⲡⲕⲟⲥⲙⲟⲥ· ⲁⲩⲱ ⲟⲛ ⲙⲛ̅ ⲟⲩⲟⲛ ⲛⲁϣⲱⲡⲉ ⲉϥⲉⲓ̈ⲛⲉ ⲙ̅ⲙⲟⲛ·

Fol. 131 *a* col. 2

Ϥϫⲱ ⲙ̅ⲙⲟⲥ ⲟⲛ ϩⲛ̅ ⲛ̅ ⲕⲉ ⲙⲁ· ϫⲉ ⲧⲡⲉ̅ ⲙⲛ̅ ⲡⲕⲁϩ |
Fol. 131 *b* col. 1 ⲛⲁϣⲧⲟⲣⲧⲣ̅· ⲛ̅ ϭⲟⲙ ⲛ ⲙ̅ ⲡⲏⲩⲉ ⲥⲉⲛⲁⲛⲟⲉⲓⲛ· ϩⲙ̅
ⲡⲉϩⲟⲟⲩ ⲉⲧ ⲙ̅ⲙⲁⲩ· ϩⲉⲛⲛⲟϭ ⲛ̅ ⲕⲙ̅ⲧⲟ̅ ⲙⲛ̅ ϩⲉⲛϩⲣⲟⲟⲩ
ⲛ̅ ⲥⲁⲗⲡⲓⲅ̅ⲝ̅· ⲙⲛ̅ ϩⲉⲛⲛⲟϭ ⲛ̅ ϩⲣⲟⲩⲃⲃⲁⲓ̈ ⲉⲩⲱϣ ⲉ ⲃⲟⲗ
ϩⲛ̅ ϩⲉⲛⲛⲟϭ ⲛ̅ ⲥⲙⲏ·

Ⲛⲁⲅⲅⲉⲗⲟⲥ ⲅⲁⲣ ⲛⲉⲩⲥⲏⲣ ⲉ ⲃⲟⲗ ⲉ ⲡⲉϥⲧⲟⲟⲩ ⲛ̅
ⲕⲟⲟ[ⲃⲉ] ϩⲙ̅ ⲡⲕⲟⲥⲙⲟⲥ· ⲉⲩⲥⲱⲟⲩϩ ⲉ ϩⲟⲩⲛ ⲛ ⲛ̅
ⲧⲙⲛ̅ⲧⲣⲱⲙⲉ ⲧⲏⲣⲥ̅ ⲉⲩⲧⲁϩⲟ̅ ⲙ̅ⲙⲟⲟⲩ ⲉ ⲣⲁⲧⲟⲩ ⲉ ⲡⲃⲏⲙⲁ̅
Fol. 131 *b* col. 2 ⲉⲧ ϩⲁ ϩⲟⲧⲉ ⲙ̅ ⲡϣⲏⲣⲉ ⲙ̅ ⲡⲛⲟⲩ | ⲧⲉ· ⲉⲩⲡⲱⲣϫ̅ ⲉ
ⲃⲟⲗ ⲛ ⲛ̅ ⲁⲥⲉⲃⲏⲥ ϩⲛ̅ ⲧⲙⲏⲏⲧⲉ ⲛ ⲛ̅ ⲇⲓⲕⲁⲓⲟⲥ·

Ⲁⲛⲁⲩ ϩⲱⲱϥ ⲙ̅ ⲡⲛⲁⲩ ⲉⲛⲧ ⲁϥⲧⲁⲙⲉⲓ̈ ⲉ ⲡⲧⲏⲣϥ·
ⲉⲛⲉ ⲙⲛ̅ ⲗⲁⲁⲩ ⲥⲟⲟⲩⲛ ⲉ ⲙⲛⲧⲧⲉⲓ ⲉ ⲣⲟϥ ⲙⲛ̅ ⲡⲉϥ-
ⲙⲉⲣⲓⲧ̅ ⲛ̅ ϣⲏⲣⲉ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅· ⲙ̅ ⲡⲛⲁⲩ ⲇⲉ ϩⲱⲱϥ ⲉⲧ
ϥ̅ⲛⲁⲧⲁⲕⲟⲟⲩ ⲧⲉⲕⲧⲏⲥⲓⲥ ⲧⲏⲣⲥ̅ ⲛⲁϣⲧⲟⲣⲧⲣ̅· ϣⲁⲁ ⲑⲁⲏ̅
Fol. 132 *a* col. 1 ⲛ ⲟⲩⲛⲟⲩ ⲁⲩⲱ ⲡⲃⲱⲗ ⲉ ⲃⲟⲗ | ⲛ ⲧ̅ⲡⲉ̅ ⲙⲛ̅ ⲡⲕⲁϩ·
ⲛ̅ⲍ ⲉⲛⲉ ⲙⲛ̅ ⲗⲁⲁⲩ ⲥⲟⲟⲩⲛ ⲙ̅ⲙⲟⲟⲩ ⲟⲩⲇⲉ ⲛ ⲁⲅⲅⲉⲗⲟⲥ
ϩⲛ̅ ⲙ̅ ⲡⲏⲩⲉ· ⲉ ⲙⲛⲧⲧⲉⲓ ⲉ ⲣⲟϥ ⲙⲛ̅ ⲡⲉϥϣⲏⲣⲉ ⲙ̅
ⲙⲉⲣⲓⲧ̅ ⲕⲁⲧⲁ ⲑⲉ ⲉⲛⲧ ⲁⲛϣⲣⲡ̅ ϫⲟⲟⲥ· ϩⲛ̅ ⲛⲉϩⲟⲟⲩ ⲇⲉ
ⲛ̅ⲧⲁ ⲥⲟⲗⲟⲙⲱⲛ ⲕⲱⲧ ⲙ̅ ⲡⲣ̅ⲡⲉ ⲙ̅ ⲡϫⲟⲉⲓⲥ ϩⲛ̅ ⲑⲓⲗⲏ̅ⲙ̅·
ⲉⲛⲉ ϥⲥⲏϩ ⲅⲁⲣ ⲛ̅ ⲧⲉⲓ̈ ϩⲉ ϫⲉ ⲙ̅ⲡ ⲟⲩⲥⲱⲧⲙ̅ ⲉ ϩⲣⲟⲟⲩ
Fol. 132 *a* col. 2 ⲛ̅ ϩⲛⲧϥ̅· ⲟⲩⲇⲉ ⲕⲉⲗⲉⲃⲓⲛ· ⲟⲩⲇⲉ | ⲥⲟⲩⲃⲉϥ ⲙ̅ ⲡⲉⲛⲓⲡⲉ·
ⲉⲩⲕⲱⲧ ⲙ̅ⲙⲟϥ ⲛ̅ ϫⲟⲩⲱⲧⲉ ⲛ̅ ⲣⲟⲙⲡⲉ· ⲛⲉⲣⲉ ⲡⲣ̅ⲣⲟ̅
ⲕⲱⲧ̅ ⲡⲉ ⲙ̅ ⲡⲉⲓ̈ ⲣ̅ⲡⲉ ⲛ̅ ⲧⲉⲓ̈ ϭⲟⲧ̅· ⲉⲛⲉⲩⲥⲱⲧⲙ̅ ⲁⲛ
ⲡⲉ ⲉ ϩⲣⲟⲟⲩ ⲛ̅ ⲣⲉϥⲣ̅ ⲉⲓⲟⲡⲉ ⲉϥⲣ̅ ϩⲱⲃ ⲛ̅ ϩⲏⲧϥ̅·

Ⲉⲧⲃⲉ ⲟⲩ ϭⲉ ⲉ ⲃⲟⲗ ϫⲉ ϣⲟⲣⲡ̅ ⲉⲛⲉⲩⲕⲱⲧ̅ ⲙ̅ⲙⲟϥ
ⲙ̅ ⲡϫⲟⲉⲓⲥ· ⲡⲁⲓ̈ ⲉⲧⲉ ⲙⲛ̅ ⲗⲁⲁⲩ ⲛ̅ ϣⲧⲟⲣⲧⲣ̅ ⲛⲁⲟⲩ-
ⲱⲛϩ̅ ⲉ ⲃⲟⲗ ϩⲛ̅ ⲛⲉϥⲙⲁ̅ ⲛ̅ ϣⲱⲡⲉ· ⲉ ⲃⲟⲗ ϫⲉ
Fol. 132 *b* col. 1 ⲟⲩⲣ̅ⲣⲟ̅ ⲛ̅ ⲥⲟⲫⲟⲥ | ⲡⲉⲧⲕⲱⲧ ⲙ̅ⲙⲟϥ ⲙ̅ ⲡϫⲟⲉⲓⲥ ⲡⲛⲟⲩ-
ⲧⲉ· ⲉ ⲁϥⲥⲱⲧⲡ̅ ⲛⲁϥ ⲛ̅ ⲥⲟⲗⲟⲙⲱⲛ ⲉ ⲧⲣⲉ ϥⲕⲱⲧ̅
ⲛⲁϥ ⲛ ⲟⲩⲏⲓ̈ ⲛ̅ ⲧⲉⲓ̈ ⲙⲓⲛⲉ· ϩⲛ̅ ⲟⲩⲥϭⲣⲁϩⲧ̅· ⲕⲁⲧⲁ
ⲧϭⲓⲛⲣ̅ ϩⲱⲃ ⲛ̅ ⲧⲉⲕⲇⲏⲥⲓⲥ ⲛ̅ ϣⲟⲣⲡ̅· ⲧⲁⲓ̈ ⲉⲛⲧ ⲁϥ-
ⲥⲟⲟⲛⲧⲥ̅ ϩⲛ̅ ⲟⲩⲥϭⲣⲁϩⲧ̅· ⲉⲙⲡⲉ ⲗⲁⲁⲩ ⲛ̅ ⲥⲙⲏ ϣⲱⲡⲉ·
ⲟⲩⲇⲉ ⲗⲁⲁⲩ ⲛ̅ ϣⲧⲟⲣⲧⲣ̅·

Ⲉ ⲃⲟⲗ ϫⲉ ⲉⲛ ⲉⲣⲉ ⲡⲛⲟⲩⲧⲉ ⲡⲉ ⲣ̅ ϩⲱⲃ ϩⲙ̅ ⲡⲉϥ-

ⲙⲟⲕⲙⲉⲕ ⲙ̅ⲙⲓⲛ ⲙ̅ⲙⲟϥ· ⲁⲩⲱ ϩⲙ̅ ⲡⲉϥ ⲗⲟⲅⲓⲥ|
ⲙⲟⲥ· ⲡⲁï ⲉⲧⲉ ⲛϥ̅ ⲣ̅ ⲭⲣⲓⲁ ⲁⲛ ⲛ̅ ϩⲉⲛⲙⲏⲛϣⲉ ⲛⲁï Fol. 132 *b* col. 2
ⲉⲧⲉ ϣⲁⲩϣⲧⲣ̅ⲧⲣ̅ ⲡⲙⲁ̅ ⲉⲧ ⲟⲩⲣ̅ ϩⲱⲃ ⲛ̅ ϩⲏⲧϥ̅· ⲛⲟⲩ
ⲧⲉï ⲙⲓⲛⲉ ⲁⲛ ⲡⲉ ⲡⲛⲟⲩⲧⲉ· ⲁⲗⲗⲁ ϣⲁⲣⲉ ⲡⲉϥⲙⲟⲕⲙⲉⲕ
ⲙⲛ̅ ⲡⲉϥⲟⲩⲉϩⲥⲁϩⲛⲉ ⲣⲱϣⲉ ⲉⲙⲁⲧⲉ ⲉ ⲧⲁⲙⲉï ⲉ ⲧⲉⲭⲛⲏ
ⲛⲓⲙ·

Ⲉⲧⲃⲉ ⲡⲁï ⲥⲱⲧⲙ̅ ⲉ ⲣⲟϥ ⲉϥⲥⲏϩ ϩⲛ̅ ⲧⲉⲝⲟⲇⲟⲥ ⲙ̅
ⲙⲱⲩ̈ⲥⲏⲥ ⲛ̅ⲧ ⲉⲣⲉ ⲙⲱⲩ̈ⲥⲏⲥ ⲧⲁⲙⲉï | ⲟ̅ ⲛ̅ ⲧⲉⲥⲕⲏⲛⲏ Fol. 133 *a* col. 1 ⲡ̅ⲑ̅
ⲙⲛ̅ ⲧϭⲓⲃⲱⲧⲟⲥ ⲛ ⲧ̅ⲇⲓⲁⲑⲏⲕⲏ· ϭⲱϣⲧ̅ ⲡⲉϫⲁϥ ⲉⲕⲉⲧⲁⲙⲉⲓⲟ̅
ⲛ ⲛ̅ ⲕⲁ̅ ⲛⲓⲙ ⲕⲁⲧⲁ ⲡⲧⲩⲡⲟⲥ ⲉⲛⲧ ⲁⲩⲧⲥⲁⲃⲟⲕ
ⲉ ⲣⲟϥ ϩⲓ ⲡⲧⲟⲟⲩ·

Ⲛⲓⲙ ϭⲉ ⲡⲉ ⲛⲧ ⲁϥⲧⲁⲙⲓⲟⲟⲩ ⲉⲙⲛⲧⲧⲉï ⲉ ⲡⲟⲩⲉϩⲥⲁϩⲛⲉ
ⲙ̅ ⲡⲛⲟⲩⲧⲉ· ⲧⲁï ⲟⲛ ⲧⲉ ⲑⲉ ⲉⲧ ⲉⲣⲉ ⲡⲛⲟⲩⲧⲉ
ⲛⲁⲕⲱⲧ ⲛⲁϥ ⲙ̅ ⲡⲉϥⲣⲡⲉ̅ ⲉⲑ ⲛⲡ̅· ⲉⲧⲉ ⲡⲁⲓ ⲟⲛ ⲡⲉ
ⲛⲧⲁ ⲡⲥⲟⲫⲟⲥ | ⲡⲁⲩⲗⲟⲥ ⲥϩⲁï ⲉⲧⲃⲏⲏⲧϥ̅· ϫⲉ ⲛ̅ⲧⲱⲧⲛ̅ Fol. 133 *a* col. 2
ⲡⲉ ⲡⲣ̅ⲡⲉ ⲙ̅ ⲡⲛⲟⲩⲧⲉ· ⲁⲩⲱ ⲡⲉⲡⲛⲁ̅ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲟⲩⲏϩ
ⲛ̅ ϩⲏⲧ ⲧⲏⲩⲧⲛ̅· ⲡⲁⲗⲓⲛ ⲟⲛ ϫⲉ ⲧⲉⲧⲛ̅ ⲥⲟⲟⲩⲛ ⲁⲛ ϫⲉ
ⲛ̅ ⲧⲉⲧⲛ̅ ⲡⲣ̅ⲡⲉ ⲙ̅ ⲡⲉⲡⲛⲁ ⲉⲧ ⲟⲩⲁⲁⲃ ⲉⲧ ⲛ̅ ϩⲏⲧ ⲧⲏⲩⲧⲛ̅·

Ϣⲁϥϫⲟⲟⲥ ⲟⲛ ⲛ̅ϭⲓ ⲟⲩⲁ̅ ϩⲛ̅ ⲛ̅ ⲥⲟⲫⲟⲥ ⲛ ⲁⲣⲭⲁⲓⲟⲥ
ϫⲉ ⲡⲛⲟϭ ⲛ̅ ⲑⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲡⲉ ⲡϩⲏⲧ̅ ⲙ̅
ⲡⲥⲟⲫⲟⲥ· ⲧϭⲓϫ ⲅⲁⲣ ⲙⲛ̅ ⲧⲉⲛⲉⲣⲅⲓⲁ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲧⲉ
ⲛ|ⲧ ⲁⲥⲧⲁⲙⲉⲓⲟ̅ ⲛ̅ ⲧⲉⲕⲧⲓⲥⲓⲥ ⲧⲏⲣⲥ̅· ⲛ̅ⲧⲟⲥ ⲟⲛ ⲧⲉ ⲛⲧ Fol. 133 *b* col. 1
ⲁⲥⲧⲁⲙⲉⲓⲟ̅ ⲙ̅ ⲡⲣⲱⲙⲉ· ⲥⲱⲧⲙ̅ ⲟⲛ ⲉ ⲏⲥⲁïⲁⲥ ⲉϥϫⲱ
ⲙ̅ⲙⲟⲥ ϩⲙ̅ ⲡⲉⲡⲣⲟⲥⲟⲡⲟⲛ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ϫⲉ ⲙⲏ̅ ⲧⲁ ϭⲓϫ
ⲁⲛ ⲧⲉ ⲛⲧ ⲁⲥⲥⲙⲛ̅ ⲥⲛ̅ⲧⲉ ⲙ̅ ⲡⲕⲁϩ· ⲁⲩⲱ ⲧⲁ ⲟⲩⲛⲁⲙ̅
ⲧⲉ ⲛⲧ ⲁⲥⲧⲁϫⲣⲉ ⲧⲡⲉ̅· ϯⲛⲁⲙⲟⲩⲧⲉ ⲉ ⲣⲟⲟⲩ ⲧⲏⲣⲟⲩ
ⲛ̅ⲥⲉⲁϩⲉ ⲣⲁⲧⲟⲩ ϩⲓ ⲟⲩⲥⲟⲡ·

Ⲁⲩⲱ ⲟⲛ ⲡⲙⲁⲅⲁⲣⲓⲟⲥ ⲇⲁⲩⲉⲓⲇ ⲱϣ ⲉ ⲃⲟⲗ· ϫⲉ
ⲛⲉϥϭⲓϫ ⲛⲉ ⲛ|ⲧ ⲁⲩⲡⲗⲁⲥⲥⲉ ⲙ̅ ⲡ ⲉⲧ ϣⲟⲩⲱⲟⲩ· ⲁⲩⲱ Fol. 133 *b* col. 2
ⲟⲛ ϩⲛ̅ ⲱⲥⲏⲉ ⲡⲉϫⲁϥ ϫⲉ ⲧⲁϭⲓϫ ⲧⲉ ⲛⲧ ⲁⲥⲥⲱⲛ̅ⲧ ⲛ̅
ⲧⲉⲥⲧⲣⲁⲧⲓⲁ ⲛ̅ ⲧⲡⲉ̅· ⲡⲁⲗⲓⲛ ⲟⲛ ϩⲛ̅ ⲏⲥⲁïⲁⲥ ϫⲉ ⲧⲡⲉ̅
ⲡⲉ ⲡⲁ ⲑⲣⲟⲛⲟⲥ· ⲡⲕⲁϩ ⲡⲉ ⲡϩⲩⲡⲟⲡⲟⲇⲓⲟⲛ ⲛ̅ ⲛⲁ
ⲟⲩⲉⲣⲏⲧⲉ·

Ⲁϣ ⲡⲉ ⲡⲏï ⲉ ⲧⲉⲧⲛⲁⲕⲟⲧϥ̅· ⲛⲁï ⲡⲉϫⲉ ⲡϫⲟⲉⲓⲥ·

ⲙⲛ̄ ⲧⲁ ϭⲓϫ ⲁⲛ ⲧⲉ ⲛⲧⲁⲥⲧⲁⲙⲓⲉ̄ ⲛⲁⲓ̈ ⲧⲏⲣⲟⲩ· ⲛ̄ⲧⲟⲥ |
Fol. 134 *a* col. 1 ⲝ̄ⲁ ⲟⲛ ⲧⲉ ⲛⲧ ⲁⲥⲡⲗⲁⲥⲥⲉ ⲙ̄ ⲡϣⲟⲣⲡ ⲛ̄ ⲣⲱⲙⲉ ⲁⲇⲁⲙ·
ⲉⲧⲃⲉ ⲡⲁⲓ̈ ⲙⲛ̄ⲛ̄ⲥⲁ ⲧⲉⲡⲗⲁⲥⲓⲥ ⲙ̄ ⲡϣⲟⲣⲡ ⲛ̄ ⲣⲱⲙⲉ
ⲉⲧ ϩⲛ̄ ⲧⲕⲉⲛⲉⲥⲓⲥ·

ϥ̄ϫⲱ ⲙ̄ⲙⲟⲥ ⲟⲛ ⲛ̄ϭⲓ ⲡⲇⲓⲕⲁⲓⲟⲥ ⲓ̈ⲱⲃ ϫⲉ ⲁⲣⲓ ⲡⲙⲉⲉⲩⲉ
ϫⲉ ⲛ̄ⲧⲁⲕⲡⲗⲁⲥⲥⲉ ⲙ̄ⲙⲟⲓ̈ ⲛ ⲟⲟⲙⲉ· ⲁⲩⲱ ⲟⲛ ⲉⲓ̈ⲛⲁⲕⲧⲟⲓ̈
ⲉ ⲡⲕⲁϩ· ⲁⲩⲱ ⲟⲛ ϫⲉ ⲙⲏ ⲛ̄ⲧⲁⲕϩⲟⲣⲧ̄ ⲁⲛ ⲛ̄ ⲑⲉ ⲛ
Fol. 134 *a* col. 2 ⲟⲩⲉⲣⲱⲧⲉ· ⲁⲕⲕⲟⲧⲧ̄ ⲛ̄ ⲑⲉ ⲛ ⲟⲩϩⲁⲗⲱⲙ· | ⲁⲕϯ ⲇⲉ
ϩⲓⲱⲱⲧ ⲛ ⲟⲩϣⲁⲁⲣ̄ ⲙⲛ̄ ϩⲉⲛ ⲁϥ· ⲁⲕⲙⲟⲗϩⲧ̄ ⲇⲉ ⲛ̄
ϩⲉⲛⲕⲉⲉⲥ ⲙⲛ̄ ϩⲉⲛⲙⲟⲩⲧ̄· ⲁⲕⲕⲱ̄ ⲇⲉ ⲛ̄ ϩⲏⲧ̄ ⲛ ⲟⲩⲱⲛϩ̄
ⲙⲛ̄ ⲟⲩⲛⲁ̄· ⲡⲉⲕϭⲙ̄ ⲡϣⲓⲛⲉ ⲡⲉ ⲛⲧ ⲁϥϩⲁⲣⲉϩ ⲉ ⲡⲁ
ⲡⲛⲁ̄· ⲉⲩⲛ̄ⲧⲕ̄ ⲛⲁⲓ̈ ⲛ̄ ϩⲏⲧ ϯⲥⲟⲟⲩⲛ ϫⲉ ⲟⲩⲛϣϭⲟⲙ
ⲙ̄ⲙⲟⲕ ⲉ ϩⲱⲃ ⲛⲓⲙ· ⲙⲛ̄ ⲗⲁⲁⲩ ⲇⲉ ⲟ̄ ⲛ ⲁⲧ ϭⲟⲙ
ⲛⲁϩⲣⲁⲕ·

Ⲉⲓⲧⲁ̄ ⲟⲛ ⲡⲉⲯⲁⲗⲙⲱⲇⲟⲥ ⲇⲁⲩⲉⲓⲇ ϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉ
Fol. 134 *b* col. 1 ⲛⲉⲕϭⲓϫ ⲛⲉ ⲛⲧⲁⲩⲡⲗⲁⲥⲥⲉ ⲙ̄|ⲙⲟⲓ̈ ⲁⲩⲧⲁⲙⲉⲓ̈ⲟⲓ̈· ⲁⲩⲱ
ⲟⲛ ϫⲉ ⲛ̄ⲧⲟⲕ ⲡⲉ ⲛⲧⲁⲕ ⲛⲧ̄ ⲉ ⲃⲟⲗ ϩⲛ̄ ϩⲏⲧⲥ̄ ⲛ̄
ⲧⲁⲙⲁⲁⲩ· ⲁⲩⲱ ⲟⲛ ϫⲉ ϩⲛ̄ ⲟⲩϩⲱⲡ ⲙ̄ⲡⲉ ⲡⲁⲕⲁⲥ
ϩⲱⲡ ⲉ ⲣⲟⲕ ⲉⲛⲧⲁⲕ ⲧⲁⲙⲉⲓ̈ⲟϥ ϩⲙ̄ ⲡϩⲱⲡ· ϥ̄ϫⲱ
ⲙ̄ⲙⲟⲥ ⲟⲛ ϩⲛ̄ ⲓ̈ⲉⲣⲏⲙⲓⲁⲥ ϫⲉ ⲙ̄ⲡⲁ ϯ ⲡⲗⲁⲥⲥⲉ ⲙ̄ⲙⲟⲕ
ϩⲛ̄ ⲑⲏ ϯ ⲥⲟⲟⲩⲛ ⲙ̄ⲙⲟⲕ· ⲁⲩⲱ ⲙ̄ⲡ ⲕ̄ⲉⲓ̈ ⲉ ⲃⲟⲗ ϩⲛ̄
ⲧⲟⲟⲧⲉ ⲁⲓ̈ⲧⲃ̄ⲃⲟⲕ·

Ⲙⲛ̄ⲛ̄ⲥⲁ ⲛⲁⲓ̈ ⲇⲉ ⲧⲏⲣⲟⲩ ⲉϣϫⲉ ⲧϭⲓϫ ⲙ̄ ⲡⲛⲟⲩⲧⲉ
Fol. 134 *b* col. 2 ⲧⲉ ⲛⲧⲁⲥⲥⲱⲛⲧ̄ ⲛ̄ ⲧⲉⲕ|ⲧⲏⲥⲓⲥ ⲧⲏⲣⲥ̄· ⲧⲡⲉ̄ ⲙⲛ̄ ⲡⲕⲁϩ
ⲙⲛ̄ ⲑⲁⲗⲁⲥⲥⲁ· ⲙⲛ̄ ⲛⲉⲧ ⲛ̄ ϩⲏⲧⲟⲩ ⲧⲏⲣⲟⲩ· ⲉⲓ̈ⲉ ⲉⲧⲃⲉ
ⲟⲩ ⲛ̄ⲧⲟⲟⲩ ⲛ ⲉⲩⲛⲁⲧⲁⲕⲟ̄ ⲛ̄ⲥⲉ ⲃⲱⲗ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲟⲩⲛⲟϭ
ⲛ̄ ϣⲧⲟⲣⲧⲣ̄· ⲧⲉⲕⲧⲏⲥⲓⲥ ⲁⲩⲱ ⲡⲣⲱⲙⲉ· ⲙⲛ̄ ⲡⲣ̄ⲡⲉ ⲛ̄
ⲥⲟⲗⲟⲙⲱⲛ·

Ⲡⲁⲗⲓⲛ ⲟⲛ ϥ̄ϫⲱ ⲙ̄ⲙⲟⲥ ⲛ̄ϭⲓ ⲡϫⲟⲉⲓⲥ ϩⲙ̄ ⲡⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ϫⲉ ϯⲣ̄ ϩⲱⲃ ⲁⲩⲱ ⲡⲁ ⲉⲓ̈ⲱⲧ̄ ⲣ̄ ϩⲱⲃ ϣⲁⲁ
Fol. 135 *a* col. 1 ⲝ̄ⲅ ϩⲣⲁⲓ̈ ⲉ ⲧⲉⲛⲟⲩ· ⲡⲥⲟⲟⲩ ⲇⲉ ⲛ̄ ϩⲟⲟⲩ ⲉⲛ|ⲧ ⲁϥⲧⲁⲙⲓⲟⲟⲩ ⲛ̄ϭⲓ ⲡⲛⲟⲩⲧⲉ· ⲁϥⲧⲁⲙⲓⲟⲟⲩ ϩⲛ̄ ⲟⲩⲛⲟϭ ⲛ
ⲟⲩⲛⲟϥ· ⲙⲛ̄ ⲟⲩⲣⲁϣⲉ ⲙⲛ̄ ⲟⲩϭⲣⲁϩⲧ̄· ⲁⲩⲱ ⲟⲛ
ⲥⲟⲟⲩ ⲛ̄ ϣⲟ̄ ⲛ̄ ⲣⲟⲙⲡⲉ ⲁϥⲁⲁⲩ ⲉϥⲭⲟⲣⲩⲅⲉⲓ ⲙ̄

ⲡⲕⲟⲥⲙⲟⲥ ϩⲛ̄ ⲛⲉϥⲉⲛⲧⲟⲗⲏ̄ ⲙⲛ̄ ⲛⲉϥⲛⲟⲙⲟⲥ · ⲁⲩⲱ
ⲛⲉϥⲡⲣⲟⲫⲏⲧⲏⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ·

Ⲁⲩⲱ ⲡⲕⲉⲫⲁⲗⲁⲓⲟⲛ ⲛ̄ ⲛⲁï ⲧⲏⲣⲟⲩ · ⲧⲉϥ ⲉⲡⲏⲧ-
ⲏⲙⲓⲁ ⲉⲧ ⲟⲩⲁⲁⲃ ⲉⲛⲧ ⲁϥⲁⲁⲥ ϣⲁⲁ | ⲣⲟⲛ · ⲙⲛ̄ ⲡϩⲓⲥⲉ Fol. 135 *a* col. 2
ⲧⲏⲣϥ̄ ⲛ̄ ⲛⲉϥⲁⲡⲟⲥⲧⲟⲗⲟⲥ · ⲁⲩⲱ ⲧⲉⲭⲟⲣⲏⲅⲓⲁ ⲧⲏⲣⲥ̄ ⲛ̄
ⲧⲉⲭⲣⲓⲁ ⲛ ⲛ̄ ⲣⲱⲙⲉ · ⲙⲛ̄ ⲡⲉⲧⲣⲟⲙⲟⲥ ⲛ̄ ⲛⲉⲫⲱⲥⲧⲏⲣ ·

Ⲁⲩⲱ ⲟⲛ ⲙⲛ̄ⲛ̄ⲥⲁ ⲛⲁï ⲧⲏⲣⲟⲩ ⲛ̄ⲧⲉ ⲟⲩⲟⲩⲛⲟⲩ ⲛ̄
ⲟⲩⲱⲧ̄ ϩⲛ̄ ⲟⲩϣⲡ̄ ⲛ̄ ϣⲱⲡ ⲕⲁⲧⲁⲥⲧⲣⲉⲫⲉ · ⲁⲩⲱ ⲛⲥ̄ⲧⲁⲕⲟ̄
ⲛ ⲧ̄ⲇⲏⲙⲓⲟⲩⲣⲅⲓⲁ ⲧⲏⲣⲥ̄ · ⲁⲩⲱ ⲟⲛ ⲡⲥⲟⲟⲩ ⲛ̄ ϩⲟⲟⲩ
ⲛ̄ⲧⲁ ⲡⲛⲟⲩⲧⲉ ⲁⲁⲩ ⲉϥⲥⲱⲛⲧ̄ ⲙ̄ ⲡⲕⲟⲥⲙⲟⲥ · ϩⲛ̄ ⲟⲩ-
ⲣⲓⲕⲉ ⲅⲁⲣ ⲛ̄ ⲃⲁⲗ ⲛ̄ⲧⲉ ⲛⲁï | ⲧⲏⲣⲟⲩ ⲧⲁⲕⲟ̄ ⲛ̄ⲥⲉⲃⲱⲗ Fol. 135 *b* col. 1
ⲉ ⲃⲟⲗ · ⲛ̄ⲧⲟϥ ⲅⲁⲣ ⲡϫⲟⲉⲓⲥ ⲙ̄ ⲡⲧⲏⲣϥ̄ ⲁⲩⲱ ⲡⲇⲏ-
ⲙⲓⲟⲩⲣⲅⲟⲥ ⲓⲥ̄ ⲡⲉⲭⲥ̄ ⲡⲉ ⲛⲧⲁϥϫⲟⲟⲥ ϩⲙ̄ ⲡⲉⲩⲁⲅⲅⲉ-
ⲗⲓⲟⲛ · ϫⲉ ⲧⲡⲉ̄ ⲙⲛ̄ ⲡⲕⲁϩ ⲛⲁⲡⲁⲣⲁⲅⲉ ·

Ⲁⲩⲱ ⲟⲛ ϫⲉ ⲉⲧⲃⲉ ⲡⲉϩⲟⲟⲩ ⲇⲉ ⲙⲛ̄ ⲧⲉⲩⲛⲟⲩ
ⲉⲧ ⲙ̄ⲙⲁⲩ ⲙⲛ̄ ⲗⲁⲁⲩ ⲥⲟⲟⲩⲛ ⲉ ⲙⲏⲧⲧⲉⲓ ⲉ ⲡⲓⲱⲧ̄
ⲙⲁⲩⲁⲁϥ · ⲉ ⲃⲟⲗ ϫⲉ ⲥⲉⲛⲁϣϥⲓ ⲁⲛ ϩⲁ ⲡⲛⲟϭ ⲛ̄ϣ-
ⲧⲟⲣⲧⲣ̄ ⲉⲧ ⲛⲁϣⲱⲡⲉ · ⲱ̄ ⲡⲉï ⲛⲟϭ ⲛ ⲙ̄ ⲕⲁϩ ⲛ̄ ϩⲏⲧ̄
ϫⲉ | ⲛ̄ ϩⲓⲥⲉ ⲧⲏⲣⲟⲩ ⲙ̄ ⲡⲉï ⲛⲟϭ ⲛ̄ ⲟⲩⲟⲉⲓϣ ⲉⲧⲉ ⲧⲁï Fol. 135 *b* col. 2
ⲧⲉ ⲧⲇⲓⲏⲕⲏⲥⲓⲥ ⲁⲩⲱ ⲧⲇⲓⲁⲕⲟⲛⲓⲁ ⲛ ⲛ̄ⲁⲅⲅⲉⲗⲟⲥ ⲧⲗⲓ-
ⲧⲟⲩⲣⲅⲓⲁ ⲛ̄ ⲛⲉⲫⲱⲥⲧⲏⲣ · ⲁⲩⲱ ⲡⲉϣⲟⲩⲟ̄ ⲉ ⲡⲉⲥⲏⲧ ⲛ̄
ⲧⲉïⲱⲧⲉ ⲉϫⲙ̄ ⲡⲕⲁϩ · ⲡⲛⲓϥⲉ ⲛ ⲛ̄ ⲧⲏⲩ ·

Ⲧϭⲟⲙ ⲙ̄ ⲡⲕⲁϩ ⲉⲧ ϥ̄ϯ ⲙ̄ⲙⲟⲥ ⲛ ⲛ̄ ϣⲏⲣⲉ ⲛ
ⲛ̄ ⲣⲱⲙⲉ · ⲡϩⲁⲧⲉ ⲛ ⲙ̄ ⲙⲟⲩ ⲛ̄ ⲉïⲟⲟⲩⲉ · ⲛⲁï ϭⲉ ⲧⲏⲣⲟⲩ
ⲛ̄ⲧⲉ ⲟⲩⲛⲟⲩ ⲛ̄ ⲟⲩ | ⲱⲧ ϥⲟⲧⲟⲩ ⲉ ⲃⲟⲗ · ⲁⲩⲱ ⲛ̄ⲥⲉⲧⲁⲕⲟ̄ · Fol. 136 *a* col. 1
ⲉⲧⲃⲉ ⲟⲩ ϭⲉ ⲉⲣⲉ ⲧⲉï ⲟⲩⲛⲟⲩ ⲛ̄ ⲟⲩⲱⲧ ⲛⲁϣϭⲙ̄ϭⲟⲙ ⲍ̅ⲉ̅
ⲉ ⲉïⲣⲉ ⲛ̄ ⲛⲉï ⲡⲉⲑⲟⲟⲩ ⲧⲏⲣⲟⲩ ⲉ ⲙⲏⲧⲧⲉⲓ ϩⲓⲧⲙ̄
ⲡⲛⲟⲃⲉ ⲙⲛ̄ ⲧⲙⲛⲧ̄ ⲁⲧ ⲥⲱⲧⲙ̄ · ⲧϣⲟⲣⲡ ⲙ̄ ⲡⲁⲣⲁⲃⲁⲥⲓⲥ
ⲧⲉ ⲛⲧⲁⲥⲛⲉϫ ⲡⲣⲱⲙⲉ ⲉ ⲃⲟⲗ ϩⲙ̄ ⲡⲡⲁⲣⲁⲇⲓⲥⲟⲥ · ⲉⲧⲉ
ⲧⲁï ⲧⲉ ⲧⲙⲛⲧ̄ ⲁⲧ ⲥⲱⲧⲙ̄ ·

Ⲁⲥⲡⲱⲱⲛⲉ ⲙ̄ ⲡⲁⲓⲱⲛ ⲛⲉⲧ ⲏⲡ̄ ⲁⲛ ⲉϣⲱ | ⲡⲉ ⲁⲥ Fol. 136 *a* col. 2
ⲧⲣⲉ ⲩϣⲱⲡⲉ · ⲛⲉⲧ ⲏⲡ̄ ϩⲱⲱϥ · ⲉϣⲱⲡⲉ ⲁⲥⲕⲁⲧⲉⲭⲉ
ⲙ̄ⲙⲟⲟⲩ · ⲁⲥ ⲧⲣⲉ ⲡⲛⲟⲩⲧⲉ ⲡⲓ ⲁⲧ ϭⲱⲛⲧ̄ ϭⲱⲛⲧ̄ · ⲁⲥ
ⲧⲣⲉ ⲡⲓⲱⲧ̄ ⲙ̄ ⲡⲣⲁϣⲉ ⲗⲩⲡⲏ ·

Ⲛⲓⲙ ϭⲉ ⲡⲉ ⲛⲧⲁϥⲣ̄ ⲛⲁï ⲧⲏⲣⲟⲩ ⲡⲛⲟⲃⲉ ⲡⲉ · ⲡϫⲁϫⲉ
ⲡⲉ ⲛ̄ ⲣⲱⲙⲉ ⲛⲓⲙ · ⲡⲉï ⲑⲏⲣⲓⲟⲛ ⲉⲧ ϩⲟⲟⲩ ⲛ̄ ⲣⲉϥⲙⲉⲩⲧ
ⲯⲩⲭⲏ̄ · ⲡⲉï ϩⲁⲗⲏⲧ̄ ⲛ̄ ⲣⲉϥⲧⲱⲣⲡ̄ · ⲡⲉï ϩⲟϥ ⲛ̄ ⲣⲉϥ-
Fol. 136 *b* col. 1 ⲗⲱⲕⲥ̄ · ⲡⲕⲱϩⲧ̄ ⲛ̄ ⲣⲉϥⲣⲱ|ⲕϩ̄ · ⲡⲉï ⲥⲟⲟⲛⲉ ⲛ̄ ⲣⲉϥⲥⲩⲗⲁ̄
ⲍ̄ⲋ̄ ⲛ̄ ⲛⲉⲯⲩⲭⲏ̄ · ⲧⲏⲣⲟⲩ · ⲡⲛⲟⲃⲉ ⲡⲉï ⲃⲁⲣⲃⲁⲣⲟⲥ ⲛ̄
ⲣⲉϥϩⲱⲧⲃ̄ · ⲡⲉï ⲗⲏⲙⲏⲛ̄ ⲉⲧ ϣⲧⲣ̄ⲧⲱⲣ ·

Ⲧⲉϩⲓⲏ̄ ⲛ ⲉⲣⲏⲙⲟⲥ ⲡⲉï ⲉⲛⲧⲏϭ ⲉⲑⲟⲟⲩ · ⲡⲛⲟⲃⲉ
ⲡⲣⲉϥⲕⲁⲗⲉⲓ ⲙ̄ ⲡⲙⲟⲩ · ⲁⲩⲱ ⲡⲉⲧ ⲉⲓⲛⲉ ⲙ̄ ⲡϩⲉⲃⲱⲱⲛ ·
ⲡⲉⲧ ⲧⲟⲩⲛⲟⲥ ⲛ ⲙ̄ ⲡⲟⲗⲉⲙⲟⲥ · ⲁⲩⲱ ⲡⲉϣⲁϥϣⲱϥ ⲛ
ⲙ̄ ⲡⲟⲗⲓⲥ ⲛϥϣⲱϫⲡ̄ ⲛ ⲛ̄ ⲗⲁⲟⲥ · ⲛϥⲣ̄ ⲡⲕⲁϩ ⲧⲏⲣϥ̄ ⲛ
Fol. 136 *b* col. 2 ⲁⲧ ⲕⲁⲣⲡⲟⲥ · ⲛ̄ⲧⲟϥ ⲟⲛ ⲡⲉ ϣⲁϥ ⲧⲣⲉ ⲩ|ⲁⲙⲁϩⲧⲉ
ⲛ̄ ϯⲱⲧⲉ ⲛ ⲧ̄ⲡⲉ · ⲁⲩⲱ ⲟⲛ ϣⲁϥ ⲧⲣⲉ ϩⲉⲛⲉïⲟⲧⲉ ⲛⲁⲩ
ⲉ ⲡⲙⲟⲩ ⲛ̄ ⲛⲉⲩϣⲏⲣⲉ · ⲛ̄ ⲥⲉⲛⲉϩⲡⲉ ⲉϫⲛ̄ ⲛⲉⲩⲙⲉⲣⲁⲧⲉ ·

Ϣⲁϥⲡⲱⲱⲛⲉ ⲛ̄ ϩⲉⲛⲉⲓⲣⲱⲟⲩ ⲛϥⲥⲱⲣⲙ̄ ⲛ̄ ϩⲉⲛϩⲉⲑ-
ⲛⲟⲥ · ⲛϥ ⲛ̄ ϩⲉⲛϩⲉⲑⲛⲟⲥ ⲉ ϩⲉⲛⲧⲟϣⲉ ⲛⲟⲩⲟⲩ ⲁⲛ ⲡⲉ ·
ⲛ̄ⲧⲁ ϣⲟⲛⲧⲉ ϩⲓ ⲁⲣⲟⲟⲩⲉ ϣⲱⲡⲉ ⲉⲧⲃⲉ ⲡⲛⲟⲃⲉ · Ⲁⲩⲱ
Fol. 137 *a* col. 1 ⲉⲧⲃⲏⲏⲧϥ̄ ⲛ̄ⲧⲁ ⲡⲙⲟⲩ ⲣ̄ⲣ̄ⲣⲟ̄ · ⲉⲧⲃⲏⲏⲧϥ̄ | ⲟⲛ ⲛ̄ⲧⲁ
ⲍ̄ⲍ̄ ϩⲁⲡ̄ ϣⲱⲡⲉ ϩⲙ̄ ⲡ̄ⲡⲁⲣⲁⲇⲓⲥⲟⲥ ⲁⲩⲱ ϩⲉⲛϫⲡⲓⲟ̄ ϩⲙ̄
ⲡⲧⲟⲡⲟⲥ ⲛ̄ ⲧⲉⲩⲫⲣⲟⲥⲩⲛⲏ · ⲉⲧⲃⲉ ⲡⲛⲟⲃⲉ ⲟⲛ ⲛ̄ⲧⲁ
ⲣⲓⲙⲉ ϣⲱⲡⲉ ϩⲙ̄ ⲡⲁïⲱⲛ̄ ⲉⲧ ⲛⲏⲩ · ⲁⲩⲱ ⲁ ⲡⲉⲙⲕⲁϩ
ⲛ̄ ϩⲏⲧ̄ ϣⲱⲡⲉ ϩⲛ̄ ⲧⲉⲕⲧⲏⲥⲓⲥ ⲧⲏⲣⲥ̄ ·

Ⲉⲧⲃⲏⲏⲧϥ̄ ⲛ̄ⲧⲁ ⲡⲕⲁⲧⲁⲕⲗⲩⲥⲙⲟⲥ ϣⲱⲡⲉ ϩⲓϫⲙ̄
ⲡⲕⲁϩ · ⲉ ⲁⲩϣⲟⲩⲟ̄ ⲛ̄ϭⲓ ⲛ̄ ⲕⲁⲧⲁϩⲣⲁⲕⲧⲏⲥ ⲛ ⲧ̄ⲡⲉ̄ ·
Fol. 137 *a* col. 2 ⲛ ⲟⲩⲙⲟⲟⲩ ⲛ̄ | ⲛ ⲟⲣⲅⲏ̄ ϩⲓϫⲙ̄ ⲡⲕⲁϩ · ⲉ ⲁⲩⲟⲩⲱⲛ
ⲛ̄ϭⲓ ⲙ̄ ⲡⲩⲅⲏ̄ ⲙ̄ ⲡⲛⲟⲩⲛ · ⲁⲩⲱ ⲁⲩⲃⲣ̄ⲃⲣ̄ ⲉ ϩⲣⲁï ⲛ
ⲟⲩⲙⲟⲟⲩ ⲛ̄ ϫⲓⲕⲃⲁ ·

Ⲉⲧⲃⲏⲏⲧϥ̄ ⲛ̄ⲧⲁ ⲡⲛⲟⲩⲧⲉ ⲙⲟⲕⲙⲉⲕ ⲉϥϣⲱⲧⲉ ⲉ ⲃⲟⲗ ⲙ̄
ⲡⲧⲁⲙⲉïⲟ̄ ⲧⲏⲣϥ̄ ⲉⲧ ϩⲓϫⲙ̄ ⲡϩⲟ̄ ⲙ̄ ⲡⲕⲁϩ ⲧⲏⲣϥ̄ ·
ⲧⲙⲛ̄ⲧⲡⲁⲣⲁⲃⲁⲧⲏⲥ ⲛ̄ ⲛⲉⲅⲣⲏⲅⲟⲣⲟⲥ ⲉⲧⲉ ⲛ̄ ⲅⲓⲅⲁⲥ ⲛⲉ
ⲧⲉ ⲛⲧⲁⲥⲉïⲛⲉ ⲙ̄ ⲡⲕⲁⲧⲁⲕⲗⲩⲥⲙⲟⲥ · ⲡⲛⲟⲃⲉ ⲙⲛ̄ ⲡⲥⲱⲱϥ
Fol. 137 *b* col. 1 ⲙⲛ̄ ⲡⲉ ⲣ ϩⲱⲃ ⲉ ⲁⲕⲁ|ⲑⲁⲣⲥⲓⲁ ⲛⲓⲙ ⲡⲉ ⲛⲧⲁϥⲣⲱⲕϩ̄
ⲛ̄ ⲥⲟⲇⲟⲙⲁ ⲙⲛ̄ ⲕⲟⲙⲟⲣⲣⲁ̄ · ⲧⲙⲛ̄ⲧⲡⲉⲣⲓⲉⲣⲅⲟⲥ ⲛ ⲛ̄
ⲣⲱⲙⲉ ⲛ̄ ⲭⲁⲗⲁⲛⲏ̄ ⲧⲉ ⲛⲧⲁⲥ ⲧⲣⲉ ⲩϣⲃⲉ ⲛ̄ϭⲓ ⲛ̄
ⲁⲥⲡⲉ ⲛ ⲛ̄ ⲣⲱⲙⲉ · ϣⲁⲛⲧ ⲟⲩϫⲱⲣ̄ ⲉ ⲃⲟⲗ ϩⲓϫⲙ̄

ⲡⲕⲁϩ ⲧⲏⲣϥ· ⲡⲛⲟⲃⲉ ⲙⲛ̅ ⲧⲙⲛ̅ⲧⲛⲁϣⲧ̅ ⲙⲁⲕϩ̅ ⲙ̅
ⲫⲁⲣⲁⲱ̅ ⲛⲉ ⲛⲧⲁⲩϫⲡ̅ ⲙ̅ ⲡⲙⲏⲏϣⲉ ⲛ̅ ⲕⲏⲙⲉ·

Ⲧⲁⲛⲟⲙⲓⲁ ⲛ̅ ⲧⲙⲛ̅ⲧⲣⲉϥϣⲙ̅ϣⲉ ⲉⲓ̈ⲇⲱⲗⲟⲛ ⲛⲉ ⲛⲧⲁⲩϥⲱⲧⲉ
ⲉ ⲃⲟⲗ ⲙ̅ ⲡⲥⲁϣϥ̅ ⲛ̅ ϩⲉⲑⲛⲟⲥ ϩⲙ̅ | ⲡⲕⲁϩ ⲛ̅ Fol. 137 *b* col. 2
ⲭⲁⲛⲁⲁⲛ· ⲡⲛⲟⲃⲉ ⲙⲛ̅ ⲧⲙⲛ̅ⲧ ⲁⲧ ⲥⲱⲧⲙ̅ ⲛ̅ⲥⲁ ⲡⲛⲟⲩⲧⲉ
ⲡⲉ ⲛⲧⲁⲥⲣⲱϩⲧ̅ ⲙ̅ ⲡⲥⲉ ⲛ ⲧ̅ⲃⲁ̅ ϩⲙ̅ ⲡⲓⲏ̅ⲗ̅ ϩⲛ̅ ⲧⲉⲣⲏⲙⲟⲥ·
ϩⲛ̅ ⲟⲩⲥⲏϥⲉ ⲙⲛ̅ ⲟⲩⲕⲱϩⲧ̅ ⲙⲛ̅ ϩⲉⲛ ϩⲟϥ· ⲉ
ⲃⲟⲗ ϫⲉ ⲁⲩⲥⲱⲧⲡ̅ ⲛⲁⲩ ⲙ̅ ⲡⲛⲟⲃⲉ· ⲁⲩⲕⲱ̅ ⲛ̅ⲥⲱⲟⲩ ⲙ̅
ⲡϫⲟⲉⲓⲥ ⲡⲉⲩⲛⲟⲩⲧⲉ· ⲉⲧⲃⲉ ⲛⲁⲓ̈ ⲇⲉ ⲧⲏⲣⲟⲩ·

Ⲉⲣⲉ ⲡϫⲟⲉⲓⲥ ⲱϣ ⲉ ⲃⲟⲗ ϩⲛ̅ ⲏ | ⲥⲁⲓ̈ⲁⲥ ϫⲉ ⲉⲓⲥ Fol. 138 *a* col. 1 ⲍ̅ⲑ̅
ϩⲏⲏⲧⲉ ⲅⲁⲣ ϩⲣⲁⲓ̈ ϩⲙ̅ ⲡⲁ ϭⲱⲛⲧ̅ ϯⲛⲁⲣ̅ ⲑⲁⲗⲁⲥⲥⲁ ⲛ̅
ϫⲁⲓ̈ⲉ· ⲁⲩⲱ ⲧⲁⲕⲁ ⲛⲉⲓⲉⲣⲱⲟⲩ ⲛ̅ ϫⲁⲓ̈ⲉ· ⲁⲩⲱ ⲛ̅ⲥⲉϣⲟⲟⲩⲉ
ⲛ̅ϭⲓ ⲛⲉⲩⲧ̅ⲃⲧ̅ ⲉ ⲃⲟⲗ ϫⲉ ⲙⲛ̅ ⲙⲟⲟⲩ ⲛ̅ⲥⲉⲙⲟⲩ
ⲉⲧⲃⲉ ⲡⲓⲃⲉ· ϯⲛⲁϯ ⲛ ⲟⲩⲕⲁⲕⲉ ϩⲓⲱⲱⲥ ⲛ ⲧ̅ⲡⲉ̅· ⲁⲩⲱ
ⲛ̅ⲧⲁⲕⲁ ⲧⲉⲥϩ̅ⲃ̅ⲥⲱ̅ ⲛ̅ ⲑⲉ ⲛ ⲟⲩϭⲟⲟⲩⲛⲉ·

Ⲡⲛⲟⲃⲉ ⲇⲉ ⲡⲉ ⲛⲧⲁϥⲣ̅ ⲛⲁⲓ̈ ⲧⲏⲣⲟⲩ· | Ⲁⲩⲱ ⲉⲧⲃⲏⲏⲧϥ Fol. 138 *a* col. 2
ⲉⲣⲉ ⲡⲉⲓ̈ϩⲟⲟⲩ ⲛ̅ ⲧⲉⲓ̈ ⲟⲩⲛⲟⲩ ⲛ̅ ⲟⲩⲱⲧ̅ ⲛⲁⲕⲁⲧⲁⲥⲧⲣⲉⲫⲉ·
ⲁⲩⲱ ⲛⲥ̅ⲧⲁⲕⲟ̅ ⲛ ⲧ̅ⲕⲟⲥⲙⲏⲥⲓⲥ ⲧⲏⲣⲥ̅ ⲙ̅ ⲡⲉⲓ̈ ⲛⲟϭ ⲛ̅
ⲟⲩⲟⲉⲓϣ ϫⲓⲛ ⲙ̅ ⲡϣⲁ ⲥⲱⲛⲧ̅ ⲙ̅ ⲡⲕⲟⲥⲙⲟⲥ·

Ⲙⲁⲣⲛ̅ ⲥⲱⲧⲙ̅ ⲇⲉ ⲟⲛ ⲉⲧⲃⲉ ⲧⲟⲓⲕⲟⲇⲟⲙⲏ̅ ⲙ̅ ⲡⲛⲟϭ
ⲛ̅ ⲣ̅ⲡⲉ̅ ⲉⲛⲧⲁ ⲥⲟⲗⲟⲙⲱⲛ ⲕⲟⲧϥ ϩⲛ̅ ⲟⲩⲛⲟϭ ⲛ ⲏⲥⲩⲭⲓⲁ·
ϫⲉ ⲛⲓⲙ ⲡⲉ ⲛⲧⲁϥϣϭⲙ̅ϭⲟⲙ ⲉ ϣⲣ̅ϣⲱⲣϥ ϣⲁⲁ ⲛⲉϥⲥⲛ̅ⲧⲉ·
| ⲉϥⲥⲏϩ ⲅⲁⲣ ⲛ ⲧⲉⲓ̈ ϩⲉ ϩⲛ̅ ⲧⲙⲉϩ ϣⲟⲙⲧⲉ ⲙ̅ Fol. 138 *b* col. 1
ⲙⲛ̅ⲧⲉⲣⲟ̅ ⲉⲧⲃⲉ ⲡⲣ̅ⲡⲉ ⲛ̅ⲧⲁ ⲥⲟⲗⲟⲙⲱⲛ ⲕⲟⲧϥ ⲉ ⲡⲣⲁⲛ
ⲙ̅ ⲡϫⲟⲉⲓⲥ· ⲉⲓⲥ ⲡⲛⲟⲩⲧⲉ ⲙ̅ ⲡⲓⲏ̅ⲗ̅ ϫⲉ ⲙ̅ⲡ ⲟⲩⲥⲱⲧⲙ̅
ⲉ ϩⲣⲟⲟⲩ ⲛ̅ ϩⲁⲧⲏⲣ ⲛ̅ ϩⲏⲧϥ· ⲟⲩⲇⲉ ⲕⲉⲗⲉⲃⲓⲛ· ⲟⲩⲇⲉ
ϩⲣⲟⲟⲩ ⲛ̅ ⲗⲁⲁⲩ ⲛ̅ ⲥⲟⲧⲃⲉϥ ⲙ̅ ⲡⲉⲛⲓⲡⲉ· ⲉⲡⲓⲇⲏ ϩⲓⲧⲛ̅
ⲧⲉϥⲙⲛ̅ⲧⲥⲁⲃⲉ ⲉⲧ ⲟϣ·

Ⲁϥⲕⲁ ⲟⲩⲧⲟⲡⲟⲥ ⲉϥⲟⲩⲏⲩ ⲉ ⲃⲟⲗ ⲙ̅ ⲡⲣ̅ⲡⲉ̅ ⲛ ⲟⲩⲕⲟⲩⲓ̈
ⲉⲩⲣ̅ ϩⲱⲃ ⲙ̅ ⲡⲙⲁ̅ ⲉⲧ ⲙ̅ⲙⲁⲩ· ⲡⲁⲓ̈ ⲇⲉ ⲛ̅ⲧⲁϥⲁⲁϥ·
ϫⲉ ⲉⲛⲉ ⲡⲉϩⲣⲟ | ⲟⲩ ⲛ ⲛ̅ ⲣⲉϥⲣ̅ⲡⲉⲓ̈ⲟⲡⲉ ϩⲧⲟⲙⲧⲙ̅ ⲛ ⲙ̅ Fol. 138 *b* col. 2
ⲙⲁⲁϫⲉ ⲙ̅ ⲡⲣ̅ⲣⲟ̅ ⲛ̅ⲥⲉ ⲧⲙ̅ ⲕⲁⲁϥ ⲉ ⲥⲱⲧⲙ̅ ⲉ ⲡϩⲁⲡ̅ ⲛ̅
ⲛⲉⲧⲛⲏⲩ ϣⲁⲁ ⲣⲟϥ ⲉ ϫⲓ ϩⲁⲡ̅·

Ⲉ ⲃⲟⲗ ϫⲉ ⲁ ⲡⲛⲟⲩⲧⲉ ϯ ⲛⲁϥ ⲛ̅ ⲟⲩⲉⲓ̈ⲣⲏⲛⲏ ⲉⲙ ⲛ̅

ⲗⲁⲁⲩ ⲙ̅ ⲡⲟⲗⲉⲙⲟⲥ ⲙ̅ ⲡⲉϥⲕⲱⲧⲉ· ⲟⲩⲇⲉ ⲗⲁⲁⲩ ⲛ
ⲉⲡⲓⲃⲟⲗⲏ̅ ⲛ̅ⲥⲁ ⲗⲁⲁⲩ ⲛ̅ⲥⲁ· ⲉⲧⲃⲉ ⲡⲁⲓ̈ ⲉⲛⲉ ⲙⲛ̅ⲧϥ
Fol. 139 a col. 1 ⲗⲁⲁⲩ ⲛ̅ ⲣⲟⲟⲩϣ ⲛ̅ⲥⲁ ⲡⲣⲟⲟⲩϣ ⲛⲧⲙⲛⲧⲉⲣⲟ̅ ⲙ̅ | ⲙⲁⲧⲉ·
ⲟⲁ̅ ⲉⲛⲉϣⲁϥⲧⲱⲟⲩⲛ ⲇⲉ ⲛ̅ ϣⲱⲣⲡ̅ ⲙ̅ ⲙⲏⲛⲉ ⲛϥⲃⲱⲕ ⲉ
ⲃⲟⲗ ⲉ ⲡⲙⲁ̅ ⲉⲛⲧ ⲁϥⲥⲃ̅ⲧⲱⲧϥ̅· ⲛϥϩⲙⲟⲟⲥ ⲛ̅ ϩⲏⲧϥ̅·
ⲧⲁⲣⲉ ⲛⲉϩⲃⲏⲩⲉ ⲧⲏⲣⲟⲩ ϭⲱ̅ ⲉⲩⲙⲟⲟϣⲉ ⲛ̅ⲥⲁ ⲛⲉⲩⲉⲣⲏⲩ·
ⲧⲙ̅ ⲧⲉ ⲗⲁⲁⲩ ⲛ ⲁⲡⲣⲁⲅⲓⲁ ϣⲱⲡⲉ ⲛ̅ ⲗⲁⲁⲩ ⲛ ⲁⲙⲉⲗⲓⲁ·

Ⲉⲧⲃⲉ ⲡⲁⲓ̈ ⲙ̅ⲡ ϥ̅ⲕⲁ ⲛ̅ ⲧⲉⲭⲛⲓⲧⲏⲥ ⲉ ⲣ̅ ϩⲱⲃ ϩⲙ̅
ⲡⲙⲁ̅ ⲉⲛⲧ ⲁϥⲥⲙⲛ̅ⲧϥ ϫⲉ ⲕⲁⲥ ⲉⲛⲉ ⲡⲙⲁ̅ ϭⲱ̅ ⲉϥⲧⲉϩ-
Fol. 139 a col. 2 ⲧⲱϩ· ⲛ̅ⲥⲉ ⲧⲙ̅ ϫⲓ ⲥⲙⲏ̅ | ⲉⲛϣⲁϫⲉ ⲙ̅ ⲡⲣ̅ⲣⲟ̅· ⲛ̅ⲧ ⲉⲣⲉ
ϥⲟⲩⲱ̅ ⲇⲉ ⲉϥⲕⲱⲧ̅ ⲙ̅ ⲡⲏⲓ̈ ⲙⲛ̅ⲛ̅ⲥⲁ ϫⲟⲩⲱⲧⲉ ⲛ̅ ⲣⲟⲙⲡⲉ·
ⲁϥⲉⲓ̈ⲣⲉ̅ ⲙ̅ ⲡϫⲓ ⲁⲉⲓⲕ ⲙ̅ ⲡⲏⲓ̈ ⲙ̅ ⲡϫⲟⲉⲓⲥ· ⲁϥⲃⲱⲕ ⲉ
ϩⲟⲩⲛ ⲉ ⲡⲣ̅ⲡⲉ ⲉⲣⲉ ⲡⲓⲏⲗ̅ ⲧⲏⲣϥ̅ ⲛ̅ⲙ̅ⲙⲁϥ· ⲁϥⲕⲟⲗϫ̅
ⲛ̅ ⲛⲉϥⲡⲁⲧ ⲙ̅ⲡⲉ ⲙⲧⲟ̅ ⲉ ⲃⲟⲗ ⲙ̅ ⲡⲉⲑⲏⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ ⲙ̅
ⲡϫⲟⲉⲓⲥ ⲉⲣⲉ ⲛⲉϥϭⲓϫ ⲡⲟⲣϣ̅ ⲉ ⲃⲟⲗ ⲉ ϩⲣⲁⲓ̈ ⲉ ⲧⲡⲉ̅·

Ⲁϥϣⲗⲏⲗ ⲛ̅ ⲧⲉⲓ̈ ϩⲉ ⲉϥϫⲱ ⲙ̅ⲙⲟⲥ ϫⲉ ⲡϫⲟⲉⲓⲥ
ⲡⲛⲟⲩⲧⲉ ⲙ̅ ⲡⲓⲏⲗ· ⲉϣϫⲉ ⲧⲡⲉ̅· ⲁⲩⲱ ⲧⲡⲉ̅ ⲛ ⲧ̅ⲡⲉ̅
Fol. 139 b col. 1 ⲣⲱϣⲉ ⲉ ⲣⲟⲕ ⲁⲛ· ϫⲉ ⲛⲁⲙⲉ ⲉⲛ ⲉⲣⲉ ⲡⲛⲟⲩ | ⲧⲉ ⲛⲏⲩ
ⲛϥⲟⲩⲱϩ ⲙⲛ̅ ⲛ̅ ⲣⲱⲙⲉ· ⲧⲉⲛⲟⲩ ϭⲉ ⲡϫⲟⲉⲓⲥ ⲥⲱⲧⲙ̅ ⲉ
ⲡⲉϣⲗⲏⲗ ⲉⲧ ⲉⲣⲉ ⲡⲉⲕϩⲙ̅ϩⲁⲗ ⲉⲓ̈ⲣⲉ ⲙ̅ⲙⲟϥ ⲉ ϩⲣⲁⲓ̈ ⲉ
ⲣⲟⲕ· ϫⲉ ⲕⲁⲥ ⲛⲉⲕⲃⲁⲗ ⲙⲛ̅ ⲛⲉⲕⲙⲁⲁϫⲉ ⲉⲩⲉϣⲱⲡⲉ
ⲉⲩⲟⲩⲏⲛ̅ ⲉ ϩⲣⲁⲓ̈ ⲉϫⲙ̅ ⲡⲓ̂ⲏⲓ̈·

Ⲁⲩⲱ ϩⲁⲡⲗⲱⲥ ⲙⲛ̅ⲛ̅ⲥⲁ ⲧⲉϥⲡⲁⲣⲁⲕⲗⲏⲥⲓⲥ· ⲁ
ⲡϫⲟⲉⲓⲥ ϣⲁϫⲉ ⲛ̅ⲙ̅ⲙⲁϥ ϩⲓϫⲙ̅ ⲡⲉⲑⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ
ⲉϥϫⲱ ⲙ̅ⲙⲟⲥ ϫⲉ ⲁⲓ̈ⲥⲱⲧⲙ̅ ⲉ ⲡⲉⲕϣⲗⲏⲗ ⲉⲛⲧ ⲁⲕⲁⲁϥ
Fol. 139 b col. 2 ⲉ ϩⲣⲁⲓ̈ ⲉ ⲣⲟⲓ̈· ⲙ ⲉⲓ̈ⲟⲩⲱϩ ϩⲛ̅ ⲛⲓ̈ | ⲙ̅ ⲙⲟⲩⲛ̅ⲧ ⲛ̅ ϭⲓϫ
ⲛ̅ ⲣⲱⲙⲉ· ⲁⲗⲗⲁ ⲉⲧⲃⲉ ⲡⲉⲕϩⲓⲥⲉ ⲉⲛⲧ ⲁⲕⲁⲁϥ·

Ⲉϣⲱⲡⲉ ⲉⲧⲉⲧⲛ̅ ϣⲁⲛϩⲁⲣⲉϩ ⲉ ⲛⲁ ⲉⲛⲧⲟⲗⲏ ⲙⲛ̅
ⲛⲁ ϩⲁⲡ̅ ⲛⲁⲓ̈ ⲉⲛⲧ ⲁⲓ̈ⲧⲁⲁⲩ ⲉ ⲧⲟⲧ ⲧⲏⲩⲧⲛ̅· ⲛⲁ ⲃⲁⲗ
ⲙⲛ̅ ⲛⲁ ⲙⲁⲁϫⲉ ⲛⲁϣⲱⲡⲉ ⲉⲩⲟⲩⲏⲛ̅ ⲉϫⲙ̅ ⲡⲉⲓ̈ ⲏⲓ̈ ⲉ̅ⲛⲧ
ⲁⲕⲕⲟⲧϥ̅·

Ⲉⲧⲉⲧⲛ̅ ϣⲁⲛⲡⲁⲣⲁⲃⲁ ϭⲉ ⲛ̅ ⲛⲁ ⲉⲛⲧⲟⲗⲏ· ⲡⲉⲓ̈ ⲛⲟϭ
Fol. 140 a col. 1 ⲙ̅ ⲙⲁ̅ ϯⲛⲁⲛⲟϫϥ̅ ⲉ ⲃⲟⲗ ⲙ̅ⲙⲟⲓ̈· ⲛ̅ⲥⲉ | ϣⲣ̅ϣⲱⲣϥ̅
ⲟⲃ̅ ⲁⲩⲱ ⲛϥϣⲱⲡⲉ ⲛ̅ϫⲁⲓ̈ⲉ ⲛ̅ⲧⲉ ⲛⲉⲧ ⲡⲁⲣⲁⲅⲉ ⲧⲏⲣⲟⲩ ⲣ̅

ϣⲡⲏⲣⲉ ⲛ̄ⲥⲉϣϭⲁ ϭⲓϫ· ⲁⲩⲱ ⲛ̄ⲥⲉϣⲙ̄ϣⲏϭⲉ ⲛ̄ⲥⲉϫⲟⲟⲥ
ϫⲉ ⲉⲧⲃⲉ ⲟⲩ ⲁⲩⲉïⲣⲉ ϩⲓ ⲛⲁï ⲙ̄ ⲡⲉï ⲛⲟϭ ⲙ̄ ⲙⲁ̄ ⲁⲩⲱ
ⲥⲉⲛⲁϫⲟⲟⲥ ϫⲉ ⲉ ⲃⲟⲗ ϫⲉ ⲁⲩⲕⲱ ⲛ̄ⲥⲱⲟⲩ ⲙ̄ ⲡϫⲟⲉⲓⲥ
ⲡⲛⲟⲩⲧⲉ ⲛ̄ ⲛⲉⲩⲉⲓⲟⲧⲉ· ⲁⲩⲣ̄ ϩⲙ̄ϩⲁⲗ ⲛ̄ ϩⲉⲛ ⲕⲉ ⲛⲟⲩⲧⲉ
ⲛ̄ ϣⲙ̄ⲙⲟ̄·

Ⲁⲛⲁⲩ ϭⲉ ⲧⲉⲛⲟⲩ ϫⲉ ⲙⲛ̄ⲛ̄ | ⲥⲁ ⲧⲣⲉ ⲥⲟⲗⲟⲙⲱⲛ Fol. 140 *a* col. 2
ⲛ̄ⲕⲟⲧⲕ̄ ⲁ ⲡⲗⲁⲟⲥ ⲣ̄ ⲛⲟⲃⲉ· ⲁⲩⲱ ⲁⲩⲧⲟϭⲟⲩ ⲉ ⲡⲉï
ϣⲃⲏⲣ̄ ⲉⲑⲟⲟⲩ ⲉⲧⲉ ⲡⲛⲟⲃⲉ ⲡⲉ· ⲡⲁï ⲟⲛ ⲉⲛⲧ ⲁϥ ⲧⲣⲉ
ⲡϣⲟⲣⲡ̄ ⲛ̄ ⲣⲱⲙⲉ ⲣ̄ ⲛⲟⲃⲉ ϩⲙ̄ ⲡ̄ⲡⲁⲣⲁⲇⲓⲥⲟⲥ· ⲉ ⲁϥ-
ⲡⲱⲱⲛⲉ ⲙ̄ ⲡⲁⲓⲱⲛ ϫⲓⲛ ⲛ̄ ⲧⲁⲣⲭⲏ̄·

Ⲛ̄ⲧⲟϥ ⲟⲛ ⲡⲉ ⲛⲧⲁϥϣⲟⲣϣⲣ̄ ⲙ̄ ⲡⲣ̄ⲡⲉ ⲛ ⲛ̄ ϩⲉⲃⲣⲁⲓⲟⲥ
ϩⲓ ⲧⲟⲟⲧⲟⲩ ⲛ̄ ⲛⲉⲭⲁⲗⲇⲁⲓⲟⲥ· ⲛⲁï ⲇⲉ ⲉϣⲁⲩϩⲉⲣ-
ⲙⲏⲛⲉⲩⲉ ⲙ̄ⲙⲟⲟⲩ ϫⲉ | ⲡⲉⲧ ϫⲱⲣ ⲉ ⲃⲟⲗ ⲛ̄ ⲡⲉⲧ ⲧⲁⲕⲟ̄· Fol. 140 *b* col. 1
ⲡⲉ ⲛⲧⲁ ⲥⲟⲗⲟⲙⲱⲛ ⲣ̄ ϫⲟⲩⲱⲧⲉ ⲛ̄ ⲣⲟⲙⲡⲉ ⲉϥⲕⲱⲧ
ⲙ̄ⲙⲟϥ ϩⲛ̄ ϩⲉⲛⲱⲛⲉ ⲉⲩⲧⲁïⲏⲩ· ⲙⲛ̄ ⲟⲩⲛⲟϭ ⲛ ⲉⲣ-
ⲅⲁⲥⲓⲁ· ⲉⲥⲥⲏⲣ ⲉ ⲃⲟⲗ ⲉⲧⲉ ⲛⲁï ⲛⲉ·

Ϣⲙⲟⲩⲛ ⲛ ⲧ̄ⲃⲁ̄ ⲛ̄ ϥⲁï ⲉⲧⲡⲱ· ⲛ (?) ϣⲟⲙⲛⲧ̄ ⲛ ⲧ̄ⲃⲁ̄
ϩⲙ̄ ⲡⲗⲓⲃⲁⲛⲟⲥ ⲉⲩⲕⲉⲣⲉϣⲉ· ⲙⲁⲃ ⲧⲁⲥⲉ ⲛ̄ ϣⲉ̄ ⲛ̄ ⲥⲁϩ·
ϣⲙⲟⲩⲛ ⲛ ⲧ̄ⲃⲁ̄ ⲛ̄ ⲗⲁⲧⲟⲙⲟⲥ ϩⲙ̄ ⲡⲧⲟⲟⲩ· ⲁⲩⲱ
ⲙⲛ̄ⲛ̄ⲥⲁ ⲛⲁï ⲧⲏⲣⲟⲩ ⲛ̄ⲧⲉ ⲡⲉï ϫⲁϫⲉ ⲉⲧⲉ ⲡⲛⲟⲃⲉ ⲡⲉ
ⲧⲣⲉ ⲩϣⲣ̄ | ϣⲱⲣϥ̄ ⲛ̄ ϩⲉⲛⲕⲟⲩï ⲛ̄ ϩⲟⲟⲩ· ⲉⲛⲁϫⲟⲟⲥ Fol. 140 *b* col. 2
ϭⲉ ϫⲉ ⲁⲣⲁ̄ ⲡⲁⲣⲁ ⲟⲩⲣⲟⲙⲡⲉ ⲧⲏⲣⲥ̄ ⲛⲉ ⲛⲧⲁ ⲛⲉⲭⲁⲗ-
ⲇⲁⲓⲟⲥ ⲁⲁⲩ ϩⲓ ⲣⲱⲥ ⲛ̄ ⲑⲓⲗⲏⲙ̄·

Ⲉⲧⲃⲉ ⲡⲁï ϭⲉ ⲁ ⲧⲉï ⲣⲟⲙⲡⲉ ⲛ̄ ⲟⲩⲱⲧ̄ ⲃⲱⲗ ⲉ ⲃⲟⲗ
ⲛ̄ ⲧⲉï ⲉⲣⲅⲁⲥⲓⲁ ⲛ̄ ⲧⲉï ϫⲟⲩⲱⲧⲉ ⲛ̄ ⲣⲟⲙⲡⲉ ⲉⲧⲃⲉ ⲡⲛⲟⲃⲉ·
ⲡⲉ ⲛⲧⲁ ⲛ ϩⲉⲃⲣⲁⲓⲟⲥ ⲕⲟⲧϥ̄· ⲁ ⲛⲉⲭⲁⲗⲇⲁⲓⲟⲥ ϣⲣ̄-
ϣⲱⲣϥ̄· ⲉⲧⲃⲉ ⲧⲡⲁ | ⲣⲁⲛⲟⲙⲓⲁ ⲛ ⲛ̄ ⲣⲱⲙⲉ· ⲡⲉ ⲛⲧⲁⲩ- Fol. 141 *a* col. 1
ⲕⲟⲧϥ̄ ϩⲛ̄ ⲟⲩⲥϭⲣⲁϩⲧ̄ ⲁⲩϣⲣ̄ϣⲱⲣϥ̄ ϩⲛ̄ ⲟⲩⲛⲟϭ ⲛ̄ ⲟ̄ⲉ̄
ⲧⲁⲣⲁⲭⲏ·

Ⲡⲉ ⲛⲧⲁ ⲥⲟⲗⲟⲙⲱⲛ ⲕⲟⲧϥ̄ ϩⲛ̄ ⲟⲩⲥⲟⲫⲓⲁ ⲁ ⲥⲉⲇⲉ-
ⲕⲓⲁⲥ ϣⲣ̄ϣⲱⲣϥ̄ ϩⲛ̄ ⲧⲉϥ ⲁⲛⲟⲙⲓⲁ· ⲕⲁⲗⲱⲥ ⲟⲩⲛ ⲁ
ⲡϫⲟⲉⲓⲥ ⲛⲟⲩϫⲉ ⲙ̄ ⲡⲉⲓ ϣⲁϫⲉ ⲉ ⲣⲱϥ ⲛ̄ ⲥⲟⲗⲟⲙⲱⲛ
ⲉ ⲧⲣⲉ ϥϫⲟⲟϥ· ϫⲉ ϣⲁⲣⲉ ϩⲉⲛⲥⲁⲃⲏ̄ ⲛ̄ ⲥϩⲓⲙⲉ ⲕⲉⲧ
ϩⲉⲛⲏï ⲧⲉⲧ ⲛⲁⲣ̄ ⲁⲑⲏⲧ ⲇⲉ ϣⲁⲥ | ϣⲣ̄ϣⲱⲣϥ̄ ⲛ̄ Fol. 141 *a* col. 2

ⲛⲉⲥϭⲓϫ· ϥ̅ϫⲱ ⲙ̅ⲙⲟⲥ ⲟⲛ ⲛ̅ϭⲓ ⲡⲙⲁⲕⲁⲣⲓⲟⲥ ⲡⲁⲩⲗⲟⲥ
ϫⲉ ⲡⲥⲟⲟⲩⲛ ϣⲁϥϫⲓⲥⲉ ⲧⲁⲅⲁⲡⲏ ⲇⲉ ϣⲁⲥⲕⲱⲧ·

Ⲛⲁⲓ̈ ⲧⲏⲣⲟⲩ ⲁⲩϣⲱⲡⲉ ϩⲓ ⲥⲟⲗⲟⲙⲱⲛ· ⲧⲕⲁⲧⲁⲥⲧⲣⲟⲫⲏ
ⲇⲉ ⲙ̅ ⲡⲧⲁⲕⲟ̅ ⲛ̅ⲧⲁϥϣⲱⲡⲉ ϩⲓ ⲥⲉⲇⲉⲕⲓⲁⲥ· ⲡⲉϩⲣⲟⲟⲩ
ⲛ ⲡ̅ ⲥⲟⲩⲃⲉϥ ⲉⲧⲉ ⲙ̅ⲡ ⲟⲩⲥⲱⲧⲙ̅ ⲉ ⲣⲟⲟⲩ ⲉⲩⲕⲱⲧ̅ ⲙ̅ⲙⲟϥ
ϩⲓⲧⲛ̅ ⲥⲟⲗⲟⲙⲱⲛ ⲡⲥⲟⲫⲟⲥ· ⲁ ⲡⲉϩⲣⲟⲟⲩ ⲛ ⲡ̅ ⲕⲉⲗⲉⲃⲓⲛ
Fol. 141 b col. 1 ⲙⲛ̅ ⲡ̅ | ϩⲁⲧⲏⲣ̅ ⲧⲁⲣⲁⲥⲥⲉ ⲛ̅ ⲑⲓⲗⲏⲙ̅· ⲉⲩⲃⲱⲗ ⲙ̅ⲙⲟϥ
ⲉ ⲃⲟⲗ ϩⲓⲧⲛ̅ ⲧⲙⲛ̅ⲧⲥⲟϭ ⲛ̅ ⲥⲉⲇⲉⲕⲓⲁⲥ·

Ⲙⲛ̅ⲛ̅ⲥⲁ ⲛⲁⲓ̈ ⲇⲉ ⲟⲛ ⲥⲱⲧⲙ̅ ⲉ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲥⲧⲉ-
ⲫⲁⲛⲟⲥ ⲉϥϫⲱ ⲙ̅ⲙⲟⲥ ϫⲉ ⲥⲟⲗⲟⲙⲱⲛ ⲁϥⲕⲱⲧ ⲛ ⲟⲩⲏⲓ̈·
ⲁⲗⲗⲁ ⲙ ⲁⲣⲉ ⲡⲉⲧ ϫⲟⲥⲉ ⲟⲩⲱϩ ϩⲛ̅ ⲧⲁⲙⲓⲟ̅ ⲛ̅ ϭⲓϫ·
ⲉⲓ̈ⲉ ⲉⲣⲉ ⲡⲛⲟⲩⲧⲉ ⲛⲁⲟⲩⲱϩ ⲧⲱⲛ· ⲉϥϫⲱ ⲙ̅ⲙⲟⲥ ϫⲉ
ⲟⲛⲧⲟⲥ ⲡⲛⲟⲩⲧⲉ ⲛⲁⲟⲩⲱϩ ⲙⲛ̅ ⲛ̅ ⲣⲱⲙⲉ·

Fol. 141 b col. 2 Ⲡⲁⲓ̈ ⲅⲁⲣ ⲁϥϣⲱⲡⲉ ⲛⲁⲙⲉ̅· ⲁϥⲉⲓ̈ | ⲉ ⲃⲟⲗ ϩⲛ̅ ⲙ̅
ⲡⲏⲩⲉ ⲛ̅ϭⲓ ⲡⲉⲛϫⲟⲉⲓⲥ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅ ⲁϥⲟⲩⲱϩ ⲛ̅ⲙ̅ⲙⲁⲛ
ⲉ ⲁϥⲫⲟⲣⲉⲓ ⲛ ⲟⲩⲥⲁⲣⲝ̅ ⲛ̅ⲧⲉⲛϩⲉ̅ ϣⲁⲧ̅ ⲛ̅ ⲛⲟⲃⲉ· ⲡⲉⲓ̈
ⲣ̅ⲡⲉ̅ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲩⲱ ⲉⲧ ⲧⲁⲓ̈ⲏⲩ ⲉⲛⲧⲁ ⲡⲉⲛⲥⲱⲧⲏⲣ
ⲫⲟⲣⲉⲓ ⲙ̅ⲙⲟϥ ⲉϩⲛⲁϥ· ⲡⲁⲓ̈ ⲟⲛ ⲉⲛⲧⲁ ⲇⲁⲩⲉⲓⲇ ϣⲁϫⲉ
ⲉ ⲣⲟϥ ϫⲉ ⲡⲉⲕⲣ̅ⲡⲉ̅ ⲟⲩⲁⲁⲃ ⲁⲩⲱ ⲟⲩϣⲡⲏⲣⲉ ⲡⲉ ϩⲛ̅
Fol. 142 a col. 1 ⲟ̅ⲍ̅ ⲧⲇⲓⲕⲁⲓⲟⲥⲩⲛⲏ· ⲁⲗⲏ | ⲑⲱⲥ ⲟⲩϣⲡⲏⲣⲉ ⲛⲁⲙⲉ· ⲧⲉ ⲧ
ⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲁⲣⲓⲁ̅· ⲧⲁⲓ̈ ⲉⲙⲛ ⲟⲩϫⲡⲉ̅
ⲣⲱⲙⲉ ⲉϫⲙ̅ ⲡⲕⲁϩ ⲛ̅ ⲧⲉⲥϩⲉ· ⲙⲁⲣⲓⲁ̅ ⲡⲉⲓ̈ ⲣ̅ⲡⲉ̅ ⲉⲧ
ϫⲟⲥⲉ ⲁⲩⲱ ⲉⲧ ⲧⲁⲓ̈ⲏⲩ ⲛ ϩⲟⲩⲟ̅ ⲉ ⲡⲁ ⲥⲟⲗⲟⲙⲱⲛ· ⲧⲁⲓ̈
ⲉⲛⲧ ⲁⲥϣⲱⲡⲉ ⲛ ⲛⲓ̈ ⲛ̅ⲧⲉ ⲡⲛⲟⲩⲧⲉ ⲙ̅ ⲙⲉ̅· ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅
ⲓ̅ⲥ̅ ⲡⲉⲛϫⲟⲉⲓⲥ ⲡⲁⲓ̈ ⲉ ⲃⲟⲗ ϩⲓ ⲧⲟⲟⲧϥ̅ ⲡⲉⲟⲟⲩ ⲙ̅ⲡⲓⲱⲧ
Fol. 142 a col. 2 ⲛ̅ⲙ̅ⲙⲁϥ ⲙⲛ̅ ⲡⲉⲡⲛ̅ⲁ̅ ⲉⲧ | ⲟⲩⲁⲁⲃ· ϣⲁ ⲛ ⲁⲓ̈ⲱⲛ ⲧⲏⲣⲟⲩ
ⲛ ⲁⲓ̈ⲱⲛ ϩⲁⲙⲏⲛ·

* * *

ⲃⲁⲥⲓⲗⲓⲟⲩ ⲉⲡⲓⲥⲕⲟⲡⲟⲩ·

* * *

THE DISCOURSE WHICH THE HOLY PATRIARCH, APA ATHANASIUS, ARCHBISHOP OF RAKOTE, PRONOUNCED CONCERNING THE SOUL AND THE BODY.

ⲞⲨⲖⲞⲄⲞⲤ ⲈⲀϤⲦⲀⲨⲞϤ Ⲛ̄ϬⲒ Ⲡ̄ⲠⲀⲦⲢⲒⲀⲢⲬⲎⲤ ⲈⲦ ⲞⲨⲀⲀⲂ ⲀⲠⲀ ⲀⲐⲀⲚⲀⲤⲒⲞⲤ ⲠⲀⲢⲬⲎ̄ⲈⲠⲒⲤⲔⲞⲠⲞⲤ Ⲛ̄ ⲢⲀⲔⲞⲦⲈ· ⲈⲦⲂⲈ ⲦⲈⲮⲨⲬⲎ ⲘⲚ̄ ⲠⲤⲰⲘⲀ· Fol. 142 b col. 1

Ⲡϣⲁϫⲉ ⲙⲉⲛ ⲉⲧ ⲟⲩⲧⲛ̄ⲛⲟⲟⲩ ⲙ̄ⲙⲟϥ ϩⲛ̄ ⲙ̄ ⲡⲏⲩⲉ̄ ⲙⲛ̄ ⲡⲑⲟⲛⲟⲥ ⲛ̄ ϩⲏⲧϥ̄· ⲡⲁï ⲉⲧⲥⲃ̄ⲧⲱⲧ̄ ⲉ ϫⲱⲕⲣ̄ ⲛ̄ ⲛⲉⲧ ⲙ̄ ⲯⲩⲭⲏ· ⲛ̄ⲧⲱⲧⲛ̄ ϩⲱⲧ ⲧⲏⲩⲧⲛ̄ ϣⲱⲡⲉ ⲉⲧⲉⲧⲛ̄ⲥⲃ̄ⲧⲱⲧ̄ ⲡⲣⲟⲥ ⲧϭⲟⲙ ⲙ̄ ⲡϣⲁϫⲉ· ⲁⲗⲗⲁ ⲥⲉⲣ̄ ⲭⲣⲓⲁ ⲟⲛ ⲙ̄ Fol. 142 b col. 2 ⲡⲉⲧ ⲥⲱⲧⲙ̄· ⲛ̄ ⲑⲉ ⲅⲁⲣ ⲙ̄ ⲡϩⲟⲩ ⲙ̄ | ⲡⲉ̄ ⲉⲧⲉ ⲙ̄ ⲉϥϯ ⲕⲁⲣⲡⲟⲥ ⲉϫⲙ̄ ⲡⲕⲁϩ· ⲟⲩⲇⲉ ⲙ ⲁⲣⲉ ⲡⲕⲁϩ ϯⲟⲩⲱ̄ ⲉϫⲙ̄ ⲡϩⲟⲩ ⲙ̄ ⲡⲉ̄· ⲧⲁï ⲧⲉ ⲑⲉ ⲉⲧⲉ ⲙ ⲁⲣⲉ ⲡⲁⲕⲣⲟⲁⲧⲏⲥ ϯϩⲏⲩ ⲉϫⲙ̄ ⲡⲉⲧ ϯ ⲥⲃⲱ̄ ⲛⲁϥ· ⲟⲩⲇⲉ ⲡⲉⲧ ϯ ⲥⲃⲱ̄ ⲉϫⲙ̄ ⲡⲉⲧ ⲥⲱⲧⲙ̄ ⲛ̄ⲥⲱϥ· ⲡⲗⲟⲅⲟⲥ ⲇⲉ ⲛⲁϯ ⲙ̄ ⲡϣⲁϫⲉ· ⲁⲩⲱ ⲧⲙⲛ̄ⲧⲥⲧⲙⲏⲧ̄ ⲙⲁⲣⲟⲩϫⲟⲕⲥ̄ ⲉ ⲃⲟⲗ ⲛ̄ϭⲓ ⲛⲉⲧ ⲥⲱⲧⲙ̄·

Ⲉⲓⲥ ⲡⲗⲟⲅⲟⲥ ⲅⲁⲣ ϯ ⲛ̄ ⲧⲉϥϭⲟⲙ· ⲛ̄ⲧⲉⲧⲛ̄ ϩⲱⲧ | ⲧⲏⲩⲧⲛ̄ ⲁϫⲙ̄ ⲡⲑⲟⲛⲟⲥ ⲉⲁ ⲧⲉⲧⲛ̄ ⲣ̄ ϣⲟⲣⲡ̄ ⲉⲧⲃ̄ⲃⲉ Fol. 143 a col. 1 ⲟⲑ ⲧⲏⲩⲧⲛ̄ ⲉ ⲃⲟⲗ ϩⲛ̄ ϩⲱⲕ ⲛⲓⲙ· ϩⲓ ⲡⲑⲟⲛⲟⲥ ⲙⲛ̄ ⲧ̄ⲙⲛⲧ̄ ⲁ ⲡⲓⲥⲧⲟⲥ ϫⲉ ⲥⲉⲟ̄ ⲛ̄ ϫⲁϫⲉ ⲉ ⲧⲇⲓⲕⲁⲓⲟⲥⲩⲛⲏ·

Ⲡⲕⲱϩ ⲅⲁⲣ ϯ ⲟⲩⲃⲉ ⲧⲁⲅⲁⲡⲏ̄· ⲁⲩⲱ ⲧⲙⲛ̄ⲧ ⲁ ⲡⲓⲥⲧⲟⲥ ⲟⲩⲃⲉ ⲧⲡⲓⲥⲧⲓⲥ· ⲛ̄ ⲑⲉ ⲟⲛ ⲉⲧ ⲉⲣⲉ ⲡ ⲉⲧ ⲥⲁϣⲉ ϯ ⲟⲩⲃⲉ ⲡ ⲉⲧ ϩⲟⲗϭ̄· ⲁⲩⲱ ⲡⲕⲁⲕⲉ ϯ ⲟⲩⲃⲉ ⲡⲟⲩⲟⲉⲓⲛ· ⲁⲩⲱ

Fol. 143 *a* col. 2 ⲛ̄ ⲡ ⲉⲑⲟⲟⲩ ⲟⲩⲇⲉ ⲛ̄ ⲡ ⲉⲧ ⲛⲁ | ⲛⲟⲩϥ· ⲡⲙⲟⲩ ϯ
ⲟⲩⲇⲉ ⲡⲱⲛϩ̄· ⲁⲩⲱ ⲡϭⲟⲗ ϯ ⲟⲩⲇⲉ ⲧⲙⲉ̄· ⲛⲉⲧ ϫⲏⲕ
ⲇⲉ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲧϭⲟⲙ ⲙ̄ ⲡⲁⲛⲧⲓⲕⲓⲙⲉⲛⲟⲥ ⲛⲉⲧ ⲉⲩⲛⲧⲁⲩ
ⲙ̄ⲙⲁⲩ· ⲛ ⲟⲩⲕⲱϩ ⲙⲛ̄ ⲟⲩⲡⲑⲟⲛⲟⲥ· ⲙⲛ̄ ⲧⲙⲛ̄ⲧ ⲁ
ⲡⲓⲥⲧⲟⲥ ⲉⲩⲙⲟⲥⲧⲉ ⲛ̄ ⲧⲁⲅⲁⲡⲏ· [ⲙⲛ̄] ⲙⲛ̄ⲧⲡⲓⲥⲧⲓⲥ ⲛⲉⲧ
ⲙⲟⲥⲧⲉ ⲇⲉ ⲛ̄ ⲛⲁⲓ̈· ⲥⲉⲟ̄ ⲛ ϫⲁϫⲉ ⲉ ⲡⲛⲟⲩⲧⲉ·

Ⲧⲛ̄ⲥⲟⲟⲩⲛ ⲅⲁⲣ ⲛⲁ ⲙⲉⲣⲁⲧⲉ ϫⲉ ⲟⲩⲟⲛ ⲛⲓⲙ ⲉⲧ
Fol. 143 *b* col. 1 ⲙⲏϩ ⲛ̄ ⲕⲱϩ ϩⲓ ⲡⲑⲟⲛⲟⲥ ϩⲓ | ⲁⲡⲓⲥⲧⲓⲁ· ⲥⲉⲟ̄ ⲛ̄ ϫⲁϫⲉ
ⲉ ⲧⲇⲓⲕⲁⲓⲟⲥⲩⲛⲏ· ⲣⲟⲉⲓⲥ ϭⲉ ⲉ ⲣⲱⲧⲛ̄ ⲉⲛⲉⲧⲟ̄ ⲛ̄ ϫⲁϫⲉ
ⲉ ⲧⲇⲓⲕⲁⲓⲟⲥⲩⲛⲏ· ⲛ̄ⲧⲉⲧⲛ̄ϣⲱⲡ ⲉ ⲣⲱⲧⲛ̄ ⲛ ⲧ̄ⲡⲓⲥⲧⲓⲥ ⲙⲛ̄
ⲧⲁⲅⲁⲡⲏ̄· ϫⲉ ⲉⲧⲃⲉ ⲛⲁⲓ̈ ⲛ̄ⲧⲁ ⲛⲉⲧ ⲟⲩⲁⲁⲃ ⲧⲏⲣⲟⲩ
ⲟⲩϫⲁⲓ̈· ϫⲓⲛ ⲛ̄ ⲧⲉϩⲟⲩⲉⲓ̈ⲧⲉ ϣⲁ ϩⲣⲁⲓ̈ ⲉ ⲧⲉⲛⲟⲩ·

Ⲟⲩⲱⲛϩ̄ ϭⲉ ⲉ ⲃⲟⲗ ⲛ ⲧ̄ϭⲟⲙ ⲛ̄ ⲧⲁⲅⲁⲡⲏ̄ ⲙ̄ ⲡϣⲁϫⲉ
ⲙ̄ⲙⲁⲧⲉ ⲁⲛ ⲁⲗⲗⲁ ϩⲙ̄ ⲡϩⲱⲃ· ⲁϥⲧⲁⲁϥ ⲅⲁⲣ ⲛ̄ ⲥⲱⲧⲉ
ϩⲁ ⲣⲟⲛ ⲧⲏⲣⲛ̄ ⲛ̄ϭⲓ ⲡϫⲟⲉⲓⲥ· ⲛ̄ ⲑⲉ ⲅⲁⲣ ⲛ̄ⲧⲁ ⲡⲕⲟⲥ-
Fol. 143 *b* col. 2 ⲙⲟⲥ | ⲧⲏⲣϥ̄ ϣⲱⲡⲉ ϩⲙ̄ ⲡϣⲁϫⲉ ⲛ̄ ⲣⲱϥ ⲛ̄ⲧⲁⲛϣⲱⲡⲉ
ϩⲱⲱⲛ ⲁⲛ· ⲁⲗⲗⲁ ⲁϥⲧⲁⲙⲓⲟⲛ ϩⲙ̄ ⲡϣⲁϫⲉ ⲙⲛ̄
ⲡϩⲱⲃ·

Ⲙ̄ⲡⲉ ⲡⲛⲟⲩⲧⲉ ϩⲱ̄ ⲉ ⲣⲟϥ ⲉ ⲧⲣⲉ ϥϫⲟⲟⲥ ϫⲉ ⲙⲁⲣⲛ̄
ⲧⲁⲙⲉⲓ̈ⲟ̄ ⲛ ⲟⲩⲣⲱⲙⲉ· ⲕⲁⲧⲁ ⲡⲉⲛⲉⲓ̈ⲛⲉ ⲙⲛ̄ ⲧⲉⲛϩⲓⲕⲱⲛ·
ⲁⲗⲗⲁ ϥ ⲧⲣⲉ ⲡϩⲱⲃ ⲟⲩⲁϩϥ̄ ⲛ̄ⲥⲁ ⲡϣⲁϫⲉ· ⲁ ⲡⲛⲟⲩⲧⲉ
ⲅⲁⲣ ϫⲓ ⲛ ⲟⲩⲕⲁϩ ⲉ ⲃⲟⲗ ϩⲙ̄ ⲡⲕⲁϩ· ⲁϥⲡⲗⲁⲥⲥⲉ
Fol. 144 *a* col. 1 ⲙ̄ⲙⲟϥ | ⲛ ⲟⲩⲣⲱⲙⲉ· ⲕⲁⲧⲁ ⲧⲉϥϩⲓⲕⲱⲛ ⲙⲛ̄ ⲡⲉϥⲉⲓ̈ⲛⲉ·
ⲡ̄ⲁ̄ ⲁϥⲛⲓϥⲉ ⲉ ϩⲟⲩⲛ ϩⲙ̄ ⲡⲉϥϩⲟ̄ ⲛ ⲟⲩⲡⲛⲟⲏ̄ ⲛ ⲱⲛϩ̄·

Ⲁⲇⲁⲙ ⲇⲉ ⲁϥϣⲱⲡⲉ ϩⲁ ⲧⲟⲟⲧϥ̄ ⲙ̄ ⲡⲙⲟⲩ· ⲉⲧⲃⲉ
ⲧⲉϥⲡⲁⲣⲁⲃⲁⲥⲓⲥ· ⲁⲩⲱ ⲁ ⲡⲉⲡⲗⲁⲥⲙⲁ̄ ⲛ ⲁⲇⲁⲙ ⲣ̄
ⲭⲣⲓⲁ ⲉ ⲧⲣⲉ ⲩⲡⲗⲁⲥⲥⲉ ⲙ̄ⲙⲟϥ ⲛ̄ ⲕⲉ ⲥⲟⲡ̄ ⲉ ⲃⲟⲗ ϩⲓ
ⲧⲟⲟⲧϥ̄ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲡⲇⲏⲙⲓⲟⲩⲣⲅⲟⲥ· ϫⲉ ⲕⲁⲥ ⲉϥⲉⲟⲩ-
Fol. 144 *a* col. 2 ϫⲁⲓ̈· ⲁ ⲡⲣⲱⲙⲉ ⲅⲁⲣ ⲥⲣⲟϥⲣⲉϥ ⲧⲟⲙⲥ̄ | ⲉ ⲡⲕⲁϩ· ⲉⲁ
ⲡⲉⲡⲛⲁ̄ ⲡⲱⲣϫ̄ ⲉ ⲃⲟⲗ ⲙ̄ⲙⲟϥ· ⲡⲁⲓ̈ ⲉⲛⲧ ⲁϥⲛⲓϥⲉ ⲉ
ϩⲟⲩⲛ ⲉ ϩⲣⲁϥ ⲛ̄ ϩⲏⲧϥ̄· ⲉ ⲁϥϣⲱⲡⲉ ⲛ ⲟⲩⲡⲛⲟⲏ̄ ⲛ
ⲱⲛϩ̄· ⲡⲁⲓ̈ ϭⲉ ⲁⲩⲁⲙⲁϩⲧⲉ ⲙ̄ⲙⲟϥ· ϩⲛ̄ ⲟⲩⲧⲟⲡⲟⲥ ⲛ̄
ⲕⲁⲕⲉ ⲛ̄ⲧ ⲉⲣⲉ ϥⲙⲟⲩ· ϩⲙ̄ ⲡⲙⲁ̄ ⲉⲧⲟⲩⲙⲟⲩⲧⲉ ⲉ ⲣⲟϥ
ϫⲉ ⲁⲙⲛ̄ⲧⲉ·

Ⲧⲉⲯⲩⲭⲏ ⲅⲁⲣ ⲙⲛ̄ ⲡⲥⲱⲙⲁ ⲁⲩⲡⲱϣ· ⲁⲩⲱ
ⲁ ⲡⲙⲟⲩ ⲡⲟⲣϫⲟⲩ ⲉ ⲛⲉⲩⲉⲣⲏⲩ· ⲧⲉⲯⲩⲭⲏ̄ ⲙⲉⲛ
ⲁⲩⲙⲟⲣⲥ̄ ϩⲛ̄ ⲁⲙⲛ̄ⲧⲉ· | ⲧⲥⲁⲣⲝ̄ ⲇⲉ ϩⲱⲱⲥ ⲁⲥⲃⲱⲗ ⲉ Fol. 144 *b* col. 1 ⲡⲃ̅
ⲃⲟⲗ ϩⲙ̄ ⲡⲕⲁϩ· ⲁⲩⲱ ⲛⲉⲩ ⲛ̄ ⲟⲩⲛⲟϭ ⲛ̄ ⲟⲩⲉ̄ ⲟⲩⲧⲱⲟⲩ
ⲙⲛ̄ ⲛⲉⲩⲉⲣⲏⲩ· ⲧⲥⲁⲣⲝ̄ ⲙⲛ̄ ⲧⲉⲯⲩⲭⲏ· ⲧⲥⲁⲣⲝ̄ ⲙⲉⲛ
ⲁⲥⲱϫⲛ̄ ⲁⲩⲱ ⲁⲥϫⲱⲣ ⲉ ⲃⲟⲗ ϩⲙ̄ ⲡⲕⲁϩ· ⲉⲛⲧ ⲁⲩⲧⲟⲙⲥ̄
ⲛ̄ ϩⲏⲧϥ̄· ⲧⲉⲯⲩⲭⲏ ⲇⲉ ϩⲱⲱⲥ ⲁⲥⲣ̄ ⲁⲧ ϭⲟⲙ ϩⲛ̄
ⲙ̄ ⲙⲣ̄ⲣⲉ ⲛ ⲁⲙⲛ̄ⲧⲉ· ⲧⲉⲯⲩⲭⲏ̄ ⲉⲧ ϭⲙ̄ϭⲟⲙ ⲁⲩⲙⲟⲣⲥ̄
ϩⲙ̄ ⲡⲕⲁⲕⲉ·

Ⲡϭⲱⲃ ϩⲱⲱϥ ⲡⲥⲱⲙⲁ ⲁϥⲃⲱⲗ ⲉ ⲃⲟⲗ ϩⲙ̄ ⲡⲕⲁϩ·
ⲡⲥⲱⲙⲁ ⲅⲁⲣ ⲛⲁϣϭⲙ̄ϭⲟⲙ ⲁⲛ ⲉ ⲕⲓⲙ ⲉϥ | ⲃⲏⲗ ⲉ ⲃⲟⲗ Fol. 144 *b* col. 2
ϩⲙ̄ ⲡⲧⲟⲟⲩ· ⲟⲩⲇⲉ ⲧⲉⲯⲩⲭⲏ ⲛⲁϣϭⲙ̄ϭⲟⲙ ⲁⲛ ⲉⲣ̄
ⲟⲩϩⲱⲃ ⲉⲥⲙⲏⲣ ϩⲛ̄ ⲁⲙⲛ̄ⲧⲉ· ⲛ̄ⲧ ⲉⲣⲉ ⲡⲙⲟⲩ ⲅⲁⲣ ϥⲓ
ⲙ̄ ⲡⲣⲱⲙⲉ ⲡϫⲱⲱⲣⲉ ⲙⲉⲛ ⲁϥⲙⲟⲣϥ̄ ϩⲛ̄ ⲁⲙⲛ̄ⲧⲉ ⲉⲧⲉ
ⲧⲉⲯⲩⲭⲏ ⲧⲉ· ⲡϭⲱⲃ ϩⲱⲱϥ ⲁϥϥⲟⲗϥ̄ ⲉ ⲃⲟⲗ ϩⲙ̄
ⲡⲕⲁϩ· ⲉⲧⲉ ⲧⲥⲁⲣⲝ̄ ⲧⲉ·

Ⲛ̄ ⲑⲉ ⲅⲁⲣ ⲛ ⲟⲩⲧⲩⲣⲁⲛⲛⲟⲥ ⲉϥⲛⲁϫⲓ ⲛ ⲟⲩⲡⲟⲗⲓⲥ
ⲛⲣ̄ⲣⲟ̄· ⲛϥⲣ̄ϣⲟⲣⲡ ⲛϥⲁⲙⲁϩⲧⲉ ⲉ | ϫⲱ̄ ⲡ ⲣ̄ⲣⲟ̄ ⲛϥⲟⲣϫϥ̄ Fol. 145 *a* col. 1 ⲡⲅ̅
ϩⲁ ⲧⲟⲟⲧϥ̄·

Ⲧⲁï ⲧⲉ ⲑⲉ ⲉⲧ ⲉⲣⲉ ⲡⲙⲟⲩ ⲣ̄ ϣⲟⲣⲡ̄ ⲉ ⲧⲉⲯⲩⲭⲏ̄·
ⲉⲁ ⲡⲥⲱⲙⲁ ϣⲱⲡⲉ ⲛ̄ ⲑⲉ ⲛ ⲟⲩϫⲁï (*sic*) ⲉ ⲙⲛ̄ ⲣⲉϥⲣ̄ϩⲙ̄ⲙⲉ
ϩⲓⲱⲱϥ· ⲧⲁï ⲧⲉ ⲑⲉ ⲛ̄ⲧⲁ ⲡⲥⲱⲙⲁ ⲧⲁⲕⲟ̄· ⲁϥⲣ̄
ⲙⲉⲗⲟⲥ ⲙⲉⲗⲟⲥ ⲉ ⲃⲟⲗ ϫⲉ ⲁ ⲧⲉⲯⲩⲭⲏ ⲗⲟ̄ ⲉⲥⲣ̄
ϩⲙ̄ⲙⲉ ⲙ̄ⲙⲟϥ· ⲁⲩⲱ ⲁⲙⲙⲉⲗⲟⲥ ϫⲱⲱⲣ ⲉ ⲃⲟⲗ ϩⲙ̄
ⲡⲧⲟⲟⲩ· ⲁⲩⲧⲁⲕⲟ̄ ⲛ̄ ⲑⲉ ⲛ ⲟⲩⲡⲟⲗⲓⲥ ⲉⲥϣⲏϥ· | ⲛ̄ ⲑⲉ Fol. 145 *a* col. 2
ⲛ ⲟⲩϫⲟï ⲉ ⲙⲛ̄ ⲣⲉϥⲣ̄ ϩⲙ̄ⲙⲉ ⲛ̄ ϩⲏⲧϥ̄ ⲉ ⲁϥⲱⲙⲥ̄ ϩⲣⲁï
ϩⲙ̄ ⲡⲙⲟⲟⲩ· ⲉⲣⲉ ⲧⲉⲯⲩⲭⲏ ⲅⲁⲣ ⲣ̄ ϩⲙ̄ⲙⲉ ⲙ̄
ⲡⲉⲥⲥⲱⲙⲁ ⲙ̄ⲙⲓⲛ ⲙ̄ⲙⲟⲥ ⲛ̄ ⲑⲉ ⲛ ⲟⲩⲣ̄ⲣⲟ ⲉϥⲟⲓⲕⲟⲛⲟⲙⲉⲓ
ⲛ̄ⲧⲉϥⲡⲟⲗⲓⲥ·

Ⲛ̄ⲧ ⲉⲣⲉ ⲡⲣⲱⲙⲉ ⲅⲁⲣ ⲙⲟⲩ ⲙ̄ⲡⲉ ⲧⲉϥⲯⲩⲭⲏ̄ ϭⲙ̄ϭⲟⲙ
ⲉ ⲕⲩⲃⲉⲣⲛⲏⲧⲉⲩⲉ ⲛ̄ⲧⲉϥⲥⲁⲣⲝ̄ ⲉ ⲃⲟⲗ ϫⲉ ⲥⲙⲏⲣ̄ ϩⲛ̄
ⲁⲙⲛ̄ⲧⲉ· ⲁⲩⲱ ⲁⲥⲥⲱⲣⲙ̄ ϩⲛ̄ ⲛⲉϩⲓⲟⲟⲩⲉ ⲛ ⲧ̄ⲇⲓⲕⲁⲓⲟⲥⲩⲛⲏ̄·
ⲛ̄ ⲑⲉ ⲛ ⲟⲩ | ⲕⲉⲃⲉⲣⲛⲏⲧⲏⲥ ⲉⲁ ⲡⲉϥϫⲟï ⲥⲱⲣⲙ̄ Fol. 145 *b* col. 1
ϩⲛ̄ ⲑⲁⲗⲁⲥⲥⲁ̄· ⲁⲥⲣⲓⲕⲉ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲛⲉϩⲓⲟⲟⲩⲉ ⲉⲧ

ⲥⲟⲩⲧⲱⲛ ⲛ̄ϭⲓ ⲧⲉⲯⲩⲭⲏ̄· ⲉⲩϥⲱⲱⲣⲉ ⲙ̄ⲙⲟⲥ ⲉ ⲛⲉ-
ϩⲓⲟⲟⲩⲉ ⲛ ⲛ̄ ⲥⲟⲟⲛⲉ ⲉ ⲧⲣⲉ ⲩⲧⲟⲣⲡⲥ̄ ⲛ̄ ϩⲏⲧⲟⲩ· ⲉⲧⲉ
ⲛⲁï ⲛⲉ ⲙ̄ ⲙⲛ̄ⲧⲛⲟⲉⲓⲕ· ⲙⲛ̄ ⲙ̄ⲡⲟⲣⲛⲓⲁ· ⲙⲛ̄ ⲙⲛ̄ⲧ-
ⲙⲁïⲕⲟⲥⲙⲉï· ⲙⲛ̄ ⲙ̄ ⲙⲛ̄ⲧⲣⲉϥϣⲙ̄ϣⲉ ⲉⲓⲇⲱⲗⲟⲛ· ⲙⲛ̄
ⲙ̄ ⲙⲛ̄ⲧⲣⲉϥϩⲉⲧⲃ̄ ⲣⲱⲙⲉ· ⲙⲛ̄ ⲙ̄ ⲙⲟⲥⲧⲉ·

Ⲛⲁï ⲅⲁⲣ ⲛⲉ ⲛⲧⲁⲥⲧⲁⲕⲉ ⲡⲣⲱⲙⲉ ⲛ̄ ϩⲏⲧⲟⲩ ⲛ̄ϭⲓ |
Fol. 145 b col. 2 ⲧⲉⲯⲩⲭⲏ· ⲁⲩⲱ ⲉⲧⲃⲉ ⲛⲁï ⲛ̄ⲧⲁϥⲣ̄ⲭⲟⲗⲉⲥ ϩⲛ̄ ⲛ̄ⲧⲟⲟⲩ·
ⲁⲩⲧⲁⲁⲥ ⲇⲉ ϩⲓⲧⲙ̄ ⲡ̄ⲡⲟⲛⲏⲣⲟⲥ ⲉⲛⲧ ⲁⲥⲟⲩⲁϩⲥ̄ ⲛ̄ⲥⲱϥ·
ⲉ ⲧⲣⲉ ⲩⲁⲙⲁϩⲧⲉ ⲙ̄ⲙⲟⲥ ϩⲛ̄ ⲁⲙⲛ̄ⲧⲉ· ⲉ ⲃⲟⲗ ϫⲉ
ⲁϥⲥⲩⲗⲁ̄ ⲙ̄ⲙⲟⲥ ⲛ̄ ⲑⲉ ⲛ ⲟⲩⲥⲟⲟⲛⲉ·

Ⲡⲗⲏⲛ ⲁϥⲕⲁⲁⲥ ⲉ ⲣⲟⲥ ⲉ ⲧⲙ̄ ⲧⲣⲉⲥ ϭⲙ̄ϭⲟⲙ ⲉ
ⲃⲟⲏⲑⲉï ⲉ ⲡⲉⲥⲥⲱⲙⲁ ⲙ̄ⲙⲓⲛ ⲙ̄ⲙⲟⲥ ⲉ ⲁϥⲧⲁⲕⲟ̄· ⲁ
Fol. 146 a col. 1 ⲧⲥⲁⲣⲝ̄ ⲃⲱⲗ ⲉ | ⲃⲟⲗ ϩⲙ̄ ⲡⲕⲁϩ· ϩⲛ̄ ⲛⲉⲥϩⲟⲣⲙⲁ ⲕⲏ·
ⲉ ⲁⲛ ⲙⲉⲗⲟⲥ ⲟⲩⲉ̄ ⲉ ⲃⲟⲗ ⲛ̄ ⲛⲉⲩⲉⲣⲏⲩ ⲉ ⲃⲟⲗ ϫⲉ ⲧⲉ-
ⲯⲩⲭⲏ̄ ϣⲟⲟⲡ ⲁⲛ ⲛ̄ ϩⲏⲧⲟⲩ ⲉⲥⲙⲟⲩⲣ̄ ⲙ̄ⲙⲟⲟⲩ·
ⲧⲉⲯⲩⲭⲏ ϩⲱⲱⲥ ⲥⲙⲏⲣ̄ ϩⲛ̄ ⲁⲙⲛ̄ⲧⲉ ϩⲛ̄ ϩⲉⲛ ⲡⲉⲇⲏⲥ
ⲁⲛ· ⲁⲗⲗⲁ ϩⲛ̄ ϩⲉⲛ ⲙⲣ̄ⲣⲉ·

Ⲉⲧⲃⲉ ⲛⲁï· ⲙ̄ⲡ ⲥ̄ ⲉϣϭⲙ̄ϭⲟⲙ ⲉ ⲃⲟⲏⲑⲉⲓ ⲉ ⲡⲉⲥⲥⲱⲙⲁ
ⲙ̄ⲙⲓⲛ ⲙ̄ⲙⲟⲥ ⲉ ⲧⲙ̄ ⲧⲣⲉ ϥⲧⲁⲕⲟ̄ ϩⲙ̄ ⲡⲕⲁϩ· ⲛ̄ ⲑⲉ
Fol. 146 a col. 2 ⲅⲁⲣ ⲛ ⲟⲩⲣⲉϥ | ⲣ̄ ϩⲙ̄ⲙⲉ ⲉϥⲛⲁⲙⲟⲩ ⲛ̄ⲧⲉ ⲡⲉϥϫⲟï
ⲃⲱⲕ ⲛ̄ⲧⲙ̄ⲧⲱ̄·

Ⲧⲁï ϩⲱⲱϥ ⲧⲉ ⲑⲉ ⲉⲛ ⲉⲣⲉ ⲧⲉⲯⲩⲭⲏ ⲙⲏⲣ̄ ⲁⲛ ϩⲛ̄
ⲁⲙⲛ̄ⲧⲉ ⲡⲉ ⲛⲉⲥⲛⲁⲣ̄ ϩⲙ̄ⲙⲉ ⲙ̄ ⲡⲉⲥⲥⲱⲙⲁ ⲡⲉ ⲉ ⲧⲙ̄
ⲧⲣⲉ ϥⲧⲁⲕⲟ̄· ⲧⲉⲯⲩⲭⲏ ϭⲉ ⲁⲩⲙⲟⲣⲥ̄ ⲟⲩ ⲙⲟⲛⲟⲛ ϩⲛ̄
ϩⲉⲛⲙⲣ̄ⲣⲉ ⲁⲗⲗⲁ ⲁⲩⲙⲟⲣⲥ̄ ϩⲛ̄ ⲛⲉⲥⲛⲟⲃⲉ ⲙ̄ⲙⲓⲛ ⲙ̄ⲙⲟⲥ
ⲛ̄ ⲑⲉ ⲛ̄ ϩⲉⲛⲛⲟⲩϩ· ⲉⲧⲃⲉ ⲛⲁï ϭⲉ ⲁⲥⲣ̄ ⲁⲧ ϭⲟⲙ·
Fol. 146 b col. 1 ⲁⲥⲕⲁ ⲡⲉⲥⲥⲱ | ⲙⲁ̄ ⲛ̄ⲥⲱⲥ ⲉ ⲁϥⲧⲁⲕⲟ̄ ϩⲙ̄ ⲡⲕⲁϩ· ⲧⲉ-
ⲯⲩⲭⲏ ⲇⲉ ⲟⲛ ⲥⲉϩⲟϫϫⲉϫ ⲙ̄ⲙⲟⲥ ϩⲛ̄ ⲁⲙⲛ̄ⲧⲉ·
ⲉ ⲁⲥϣⲱⲡⲉ ⲛ̄ ϩⲩⲡⲟⲡⲟⲇⲓⲟⲛ ⲙ̄ ⲡⲙⲟⲩ·

Ϣϣⲟⲟⲡ ϩⲛ̄ ⲁⲙⲛ̄ⲧⲉ ⲉⲥⲣⲓⲙⲉ ⲁⲩⲱ ⲥⲁϣⲁϩⲟⲙ ⲉϫⲙ̄
ⲡⲉⲥⲥⲱⲙⲁ ⲉⲧ ⲛⲁⲛⲟⲩϥ· ⲉⲥϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉ ⲉϥⲧⲱⲛ ⲡⲁ
ⲥⲱⲙⲁ· ⲡⲁï ⲉϣⲁïϫⲱ̄ ⲛ̄ ϩⲏⲧϥ̄ ⲛ̄ ϩⲏⲧϥ̄ ⲛ̄ ϩⲉⲛⲟⲩⲗⲗⲉ·
ⲉϥⲧⲱⲛ ⲡⲁ ⲥⲱⲙⲁ ⲡⲁï ⲉϣⲁïϣⲗⲏⲗ ⲉ ⲡⲛⲟⲩⲧⲉ ⲛ̄ ϩⲏⲧϥ̄·
Fol. 146 b col. 2 ⲉϥⲧⲱⲛ ⲡⲁ ⲥⲱⲙⲁ̄ ⲉⲧ ⲛⲁⲛⲟⲩϥ | ⲡⲁï ⲉⲛⲉïⲟ̄ ⲛ̄ ⲣⲱⲙⲉ

ⲛ̄ ϩⲏⲧϥ̄ ⲙⲛ̄ ⲛⲁϣⲃⲉⲉⲣ̄ ⲙⲛ̄ ⲛⲁⲥⲩⲅⲅⲉⲛⲏⲥ ⲉⲓ̈ⲙⲟⲟϣⲉ ⲛ̄ⲙ̄ⲙⲁⲩ ⲛ̄ ϩⲏⲧϥ̄· ⲉⲓ̈ⲭⲟⲣⲉⲩⲉ ϩⲙ̄ ⲡⲁ ⲥⲱⲙⲁ· ⲉⲩⲙⲟⲩⲧⲉ ⲅⲁⲣ ⲉ ⲣⲟⲓ̈ ⲉⲓ̈ϣⲟⲟⲡ ϩⲙ̄ ⲡⲁ ⲥⲱⲙⲁ ϫⲉ ⲣⲱⲙⲉ· ⲧⲉⲛⲟⲩ ⲇⲉ ⲁⲛⲅ̄ ⲟⲩⲣⲱⲙⲉ ⲁⲛ ⲁⲗⲗⲁ ⲁⲛⲅ̄ ⲟⲩⲯⲩⲭⲏ·

Ⲉⲣϣⲁⲛ ⲡⲙⲟⲩ ⲅⲁⲣ ⲡⲱⲣϫ̄ ⲛ̄ ⲧⲉⲯⲩⲭⲏ ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲥⲱⲙⲁ ⲉⲩⲙⲟⲩⲧⲉ ⲉ ⲣⲟϥ ϫⲉ | ⲕⲱⲱⲛⲥ̄· ⲉϥⲟ̄ ⲛⲥ̄ϯ Fol. 147 a col. 1 ⲃⲱⲱⲛ· ⲛⲉⲓ̈ϣⲓⲛⲉ ⲛ̄ⲥⲁ ⲡⲁ ⲥⲱⲙⲁ ⲛⲉⲓ̈ϣⲓⲛⲉ ⲁⲛ ⲛ̄ⲥⲁ ⲡ̄ⲍ ⲡⲁ ⲣⲁⲛ· ⲡⲁⲓ̈ ⲉⲛⲉⲓ̈ⲟ̄ ⲛ̄ ⲣⲱⲙⲉ ⲛ̄ⲙ̄ⲙⲁϥ· ⲁⲩⲱ ⲉⲓ̈ϣⲁϫⲉ ⲛ̄ ϩⲏⲧϥ̄·

Ⲉⲣϣⲁⲛ ⲧⲉⲯⲩⲭⲏ ⲅⲁⲣ ⲗⲟ̄ ϩⲙ̄ ⲡⲉⲥⲥⲱⲙⲁ ⲙ ⲉϥⲕⲟⲧϥ̄ ⲉ ϣⲁϫⲉ ϩⲛ̄ ⲟⲩⲥⲙⲏ ⲉⲛⲉⲥⲱⲥ· ⲁⲗⲗⲁ ϩⲛ̄ ⲟⲩⲥⲙⲏ ⲉⲥϭⲟϫϥ̄· ⲁⲩⲱ ⲉⲥⲟⲕⲙ̄ ⲉⲙⲁⲧⲉ· ⲛ̄ ⲑⲉ ⲛ ⲟⲩⲙⲟⲩⲥⲓⲕⲟⲛ ⲉ ⲙⲛ̄ ⲥ | ⲙⲏ ⲙ̄ⲙⲟϥ· ⲉϥⲟ̄ ⲛ ⲁⲧ ϣⲁϫⲉ· Fol. 147 a col. 2

Ⲧⲁⲓ̈ ⲧⲉ ⲑⲉ ⲛ̄ ⲧⲉⲯⲩⲭⲏ ⲉ ⲙⲡⲁⲥ ⲙ̄ⲙⲁⲩ ⲙ̄ ⲡⲥⲱⲙⲁ ⲉ ⲧⲣⲉ ⲥϫⲓϣⲕⲁⲕ ⲉ ⲃⲟⲗ ⲛ̄ ϩⲏⲧϥ̄· ⲁϥⲧⲁⲕⲟ̄ ⲅⲁⲣ ϩⲙ̄ ⲡⲕⲁϩ ⲛ̄ ⲑⲉ ⲛ̄ ⲟⲩⲥⲕⲉⲩⲟⲥ ⲉ ⲁϥⲟⲩⲱϭⲡ̄ ⲉ ⲁϥⲣ̄ ⲁⲧ̄ ϣⲁⲩⲉ ⲙⲛ̄ ⲥⲙⲏ ⲙ̄ⲙⲟϥ· ⲟⲩⲇⲉ ϩⲣⲟⲟⲩ· ⲉϥⲟ̄ ⲛ ⲁⲧ ⲕⲓⲙ ⲟⲩⲕⲱⲱⲛⲥ̄ ⲅⲁⲣ ⲡⲉ· ⲧⲉⲯⲩⲭⲏ ⲅⲁⲣ ⲉϣⲁⲥⲕⲟⲥⲙⲉⲓ ⲉ ⲣⲟϥ ⲁⲥⲃⲱⲕ· ⲁⲩϥⲓ ⲛ̄ ⲧⲟⲟⲧϥ̄ ⲙ̄ ⲡⲣⲉϥ | ϣⲁϫⲉ· ⲟⲩⲇⲉ ⲅⲁⲣ ⲙⲛ̄ ϣϭⲟⲙ ⲉⲥⲟⲩⲛ̄ ⲑⲓⲕⲱⲛ ⲛ̄ Fol. 147 b col. 1 ⲗⲁⲁⲩ ⲛ̄ ⲣⲱⲙⲉ ⲉ ⲁϥⲙⲟⲩ· ϫⲉ ⲁϥⲥⲣⲟϥⲣⲉϥ ϩⲙ̄ ⲡϣⲱ̄· ⲟⲩⲇⲉ ⲟⲛ ⲛⲉⲕⲥⲟⲩⲛ̄ ⲡⲉϥϩⲟ ⲟⲩⲇⲉ ⲡⲓⲛⲉ ⲙ̄ ⲡⲉϥⲥⲱⲙⲁ̄· ⲟⲩⲇⲉ ⲧⲉϥⲙⲛ̄ⲧⲛⲟϭ· ⲟⲩⲇⲉ ⲙ ⲉⲕⲥⲱⲧⲙ̄ ⲉ ⲧⲉⲥⲙⲏ ⲛ̄ ⲗⲁⲁⲩ·

Ⲡϣⲏⲣⲉ ⲅⲁⲣ ⲛⲁⲥⲟⲩⲛ̄ ⲡⲉϥⲉⲓ̈ⲱⲧ̄ ⲁⲛ ⲙ̄ⲙⲓⲛ ⲙ̄ⲙⲟϥ· ⲟⲩⲇⲉ ⲧⲉϥⲙⲁⲁⲩ· ⲟⲩⲇⲉ ⲡⲉϥⲥⲟⲛ ⲟⲩⲇⲉ ⲡⲉϥϣⲃⲏⲣ̄· ⲙⲛ̄ ϣϭⲟⲙ ⲅⲁⲣ ⲉⲥⲟⲩⲛ̄ ⲡⲉϥϩⲟ̄ ϩⲛ̄ ⲛ̄ ⲧⲁⲫⲟⲥ· ⲁⲩⲱ ⲛⲉϥⲥⲡⲟⲧⲟⲩ· | ⲁⲩⲥⲣⲟϥⲣⲉϥ ⲡϣⲁ̄ ⲁϥⲗⲟϥⲗⲉϥ· ⲛ̄ ⲃⲁⲗ Fol. 147 b col. 2 ⲁⲩϣⲧⲁⲙ· ⲡⲁⲩⲁⲛ ⲙ̄ ⲡⲉϥϩⲟ̄ ⲁϥⲡⲱⲱⲛⲉ· ⲙⲛ̄ ϣϭⲟⲙ ⲇⲉ ⲉⲥⲟⲩⲛ̄ ⲗⲁⲁⲩ ⲛ̄ ϩⲏⲧⲟⲩ· ⲉ ⲃⲟⲗ ϫⲉ ⲁⲩⲣ̄ ϣⲟⲉⲓϣ ⲧⲏⲣⲟⲩ ⲛ̄ϭⲓ ⲛ̄ ⲥⲱⲙⲁ ϩⲛ̄ ⲛ̄ ⲧⲁⲫⲟⲥ ⲁⲩⲧⲁⲕⲟ̄ ⲅⲁⲣ ⲁⲩⲱ ⲙⲛ̄ ϣⲱϫⲡ̄ ⲛ̄ ϩⲏⲧⲟⲩ ⲛⲁϩⲣⲁⲛ·

Ⲙⲛ̄ϣϭⲟⲙ ⲅⲁⲣ ⲙ̄ⲙⲟⲛ ⲉⲥⲟⲩⲛ̄ ⲟⲩⲕⲉⲉⲥ ⲉ ⲧⲣⲉⲩⲧⲟϭϥ̄ ⲉ ⲡⲉϥⲥⲱⲙⲁ̄ ⲙ̄ⲙⲓⲛ ⲙ̄ⲙⲟϥ· ⲉ ⲃⲟⲗ ϫⲉ

Fol. 148 *a* col. 1 ⲡ̅ⲑ̅ ⲡⲕⲁⲥ ϭⲟ | ⲗⲡ̄ ⲉ ⲃⲟⲗ ⲉ ⲙⲛ̄ ⲥⲁⲣⲝ̄ ϩⲱⲃⲥ̄ ⲙ̄ⲙⲟϥ·
ⲟⲩⲇⲉ ⲟⲛ ⲉⲙⲡⲁⲧⲉ ⲧⲥⲁⲣⲝ̄ ⲗⲟϥⲗⲉϥ ⲉⲧ ϭⲟⲟⲗⲉ ⲉ ⲡⲕⲁⲥ·
ⲙⲛ̄ ϣϭⲟⲙ ⲙ̄ⲙⲟⲕ ⲉ ⲥⲉⲟⲩⲱⲛϥ̄ ϫⲉ ⲡⲁ ⲛⲓⲙ ⲡⲉ·

Ⲛ̄ⲧⲁ ⲛⲓⲙ ⲅⲁⲣ ⲉⲛⲉϩ ⲥⲟⲩⲛ̄ ⲟⲩⲕⲁⲥ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲙ̄
ⲙⲉⲗⲟⲥ· ⲏ̄ ⲛⲓⲙ ⲡⲉⲧ ⲛⲁϣⲧⲁⲙⲟⲛ̄ ⲉ ⲡⲁⲩⲁⲛ̄ ⲛ̄ ⲟⲩⲁ̄
ⲉ ⲁϥⲙⲟⲩ· ⲙⲛ̄ ϣϭⲟⲙ ⲅⲁⲣ ⲉ ⲧⲣⲉ ⲕⲉⲓ̈ⲙⲉ ⲉⲛⲕⲉⲉⲥ ⲛ
Fol. 148 *a* col. 2 ⲁⲇⲁⲙ· ⲏ̄ ⲁϣ ⲛⲉ ⲛⲁⲡⲣⲟⲫⲏⲧⲏⲥ· ⲏ̄ ⲁϣ | ⲛⲉ ⲛ̄
ⲥⲱⲙⲁ ⲛ ⲙ̄ ⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ· ⲏ̄ ⲛⲁ ⲛ ⲁⲡⲟⲥⲧⲟⲗⲟⲥ·
ⲥⲉⲛⲁϩⲧ̄ ⲉ ⲃⲟⲗ ⲧⲏⲣⲟⲩ ϩⲙ̄ ⲡⲕⲁϩ· ⲛⲉⲩⲁⲡⲏⲩⲉ ⲙⲛ̄
ⲛⲉⲩⲥⲱⲙⲁ ⲛⲁϩⲧ̄ ⲉ ⲃⲟⲗ·

Ⲉⲣϣⲁⲛ ⲡϣⲏⲣⲉ ϣⲓⲛⲉ ⲛ̄ⲥⲁ ⲡⲉϥⲉⲓⲱⲧ̄ ϥⲛⲁⲥⲉⲟⲩⲱⲛϥ̄
ⲁⲛ ϩⲙ̄ ⲡⲉⲙϩⲁⲁⲩ· ⲟⲩⲇⲉ ⲟⲩϣⲃⲏⲣ̄ ⲙ̄ ⲡⲉϥϣⲃⲏⲣ̄
ⲟⲩⲇⲉ ⲟⲩⲥⲟⲛ ⲙ̄ ⲡⲉϥⲥⲟⲛ· ⲁⲩⲱ ϥⲛⲁϭⲙ̄ ⲡⲣⲁⲛ̄ ⲛ̄
ⲗⲁⲁⲩ ⲁⲛ ⲉⲥⲉⲟⲩⲱⲛϥ̄ ϫⲉ ⲛ̄ⲧⲟϥ ⲡⲉ ϩⲛ̄ ⲟⲩⲙⲉ̄· ⲁⲩⲱ |
Fol. 148 *b* col. 1 ⲛⲉϥⲥⲟⲩⲛ̄ ⲡⲉϥⲉⲓ̈ⲛⲉ ⲉ ⲃⲟⲗ ϫⲉ ⲁⲩⲣ̄ϣⲟⲉⲓϣ· ϩⲙ̄ ⲡⲉⲙϩⲁⲁⲩ·
ⲉⲙⲛ̄ ⲥⲙⲟⲧ ⲛ̄ ⲗⲁⲁⲩ ⲛ̄ ⲣⲱⲙⲉ ⲛ̄ ϩⲏⲧⲟⲩ·
ⲡⲣⲱⲙⲉ ⲅⲁⲣ ϫⲟⲟⲣⲉ ⲉ ⲃⲟⲗ ϩⲓϫⲙ̄ ⲡϩⲟ̄ ⲙ̄ ⲡⲕⲁϩ
ⲧⲏⲣϥ̄· ⲁⲩⲱ ϥ̄ⲛⲁϩⲧ̄ ⲉ ⲃⲟⲗ ϩⲙ̄ ⲙⲁ̄ ⲛⲓⲙ· ⲉⲣⲉ
ⲡⲕⲁϩ ⲅⲁⲣ ϭⲏⲩ ϩⲛ̄ ⲛ̄ ⲧⲁⲫⲟⲥ· ⲙⲛ̄ ⲛⲉ ⲙϩⲁⲁⲩ·
ⲁⲩⲱ ⲁ ⲙⲁ̄ ⲛⲓⲙ ⲙⲟⲩϩ ϩⲛ̄ ⲧⲉⲓⲁⲃⲉ ⲛ̄ ⲛⲉⲧ ⲙⲟⲟⲩⲧ̄·

Ⲡⲕⲁϩ ⲟⲛ ⲁϥϣⲱⲡⲉ ⲛ ⲟⲩⲙ̄ϩⲁⲁⲩ ⲛ̄ ⲟⲩⲱⲧ ⲛ̄ ⲛⲉⲧ
Fol. 148 *b* col. 2 ⲙⲟⲟⲩⲧ̄· ⲟⲩⲣⲱⲙⲉ ⲛ̄ ⲟⲩⲱⲧ̄ ⲡⲉ ⲛⲧ ⲁⲩ | ϫⲓⲧϥ̄ ⲉ ⲃⲟⲗ
ϩⲙ̄ ⲡⲕⲁϩ· ϩⲉⲛϣⲟ̄ ⲛ̄ ϣⲟ̄ ⲙⲛ̄ ϩⲉⲛⲧⲃⲁ̄ ⲛ̄ ⲧⲃⲁ̄ ⲛⲉ
ⲛⲧⲁⲩⲧⲟⲙⲥⲟⲩ ⲛ̄ ϩⲏⲧϥ̄·

Ⲁ ⲙⲁ̄ ⲛⲓⲙ ⲙⲟⲩϩ ⲛ̄ ⲛⲉⲧ ⲙⲟⲟⲩⲧ̄· ⲑⲁⲗⲁⲥⲥⲁ̄
ⲙⲛ̄ ⲛⲓ̈ⲉⲣⲱⲟⲩ· ⲡⲕⲁϩ ⲙⲛ̄ ⲛ̄ ⲧⲟⲩⲉⲓ̈ⲏ̄· ⲛⲉ ⲑⲏⲣⲓⲟⲛ
ⲙⲛ̄ ⲛ̄ ϩⲁⲗⲁⲧⲉ ⲁⲩⲟⲩⲱⲙ ⲁⲩⲥⲉⲓ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲛ̄ ϩⲁⲧⲃⲉⲥ
ⲛ̄ ⲛⲉⲧ ⲙⲟⲟⲩⲧ̄· ⲁⲩⲱ ⲁⲙⲛ̄ⲧⲉ ⲁϥⲙⲟⲩϩ ⲉ ⲃⲟⲗ ϩⲛ̄
Fol. 149 *a* col. 1 ϥ̅ⲁ̅ ⲛⲉⲯⲩⲭⲏ̄ ⲉⲩⲙⲏⲣ̄· | ⲱ̄ ⲡⲉ ⲡⲗⲁⲥⲙⲁ̄ ⲙ̄ ⲡⲕⲁϩ ⲉⲧ
ⲟϣ ⲛ̄ ⲗⲩⲡⲏ· ⲱ̄ ⲡⲉ ⲡⲗⲁⲥⲙⲁ ⲛ ⲛ̄ ⲣⲱⲙⲉ ⲉϥⲁⲩⲝⲁⲛⲉ
ⲉⲩⲧⲁⲕⲟ̄· ⲁⲩⲱ ⲉϥϯ ⲟⲩⲱ̄ ϩⲛ̄ ϩⲉⲛⲗⲩⲡⲏ̄ ⲙⲛ̄ ϩⲉⲛⲁϣⲁϩⲟⲙ·
ⲡⲣⲟⲥ ⲟⲩⲟⲩⲛⲟⲩ ⲡⲉ ⲡⲣⲁϣⲉ ⲛ̄ ⲛⲉⲧ ϩⲓϫⲙ̄
ⲡⲕⲁϩ· ⲁⲩⲱ ⲛ̄ⲧⲟⲟⲩ ⲉⲛⲉⲩⲙⲉⲉⲩⲉ ⲉ ⲣⲟϥ ϫⲉ ⲟⲩⲛⲟϭ
ⲡⲉ· ϣⲁϥⲱϫⲛ̄ ⲇⲉ ϩⲛ̄ ⲟⲩϭⲉⲡⲏ̄ ⲛ̄ ⲧⲟⲟⲧⲟⲩ·

Ⲉⲓⲥ ⲟⲩⲁ̅ ⲅⲁⲣ ⲉϥⲣⲁϣⲉ ⲉϥⲛⲁϫⲓ ⲥϩⲓⲙⲉ ⲁⲩⲱ | ⲟⲛ Fol. 149 *a* col. 2
ϥ̅ⲣⲓⲙⲉ ⲉ ⲣⲟⲥ ⲉ ⲁⲥⲙⲟⲩ· ⲉⲓⲥ ⲟⲩⲁ̅ ⲟⲛ ⲉϥⲣⲁϣⲉ ⲉϫⲛ̅
ⲛⲉϥϣⲏⲣⲉ· ⲉⲓⲥ ϩⲏⲛⲧⲉ ⲟⲛ ϥ̅ⲣⲓⲙⲉ ⲉϫⲙ̅ ⲡⲉⲩⲧⲁⲫⲟⲥ·

Ⲉⲓⲥ ⲟⲩⲁ̅ ⲟⲛ ⲧⲉⲗⲏⲗ ⲉϫⲙ̅ ⲡⲉϥⲉⲓ̈ⲱⲧ ⲙⲛ̅ⲛ̅ⲥⲱⲥ
ⲉϥⲛⲉϩⲡⲉ̅ ⲉⲩⲧⲱⲙ̅ⲥ ⲙ̅ⲙⲟϥ· ⲟⲩ ⲅⲁⲣ ⲡⲉ ⲡϩⲏⲩ ⲙ̅
ⲡⲣⲱⲙⲉ· ⲟⲩϩⲏⲃⲉ ⲡⲉ ⲡⲣⲱⲙⲉ ⲉⲙⲛ̅ ⲥⲟⲗⲥⲗ̅ ⲛ̅ ϩⲏⲧϥ̅·
ⲙⲛ̅ ϣϭⲟⲙ ⲉ ⲡⲁⲣⲁⲙⲩⲑⲓⲍⲉ ⲙ̅ ⲡⲉⲧ ⲛⲁⲧⲁⲕⲟ̅· ⲟⲩⲇⲉ
ϥ̅ϣⲟⲟⲡ ⲁⲛ ⲛ̅ | ϭⲓ ⲡⲉⲧⲛⲁⲥⲗ̅ⲥⲱⲗϥ̅· ⲟⲩⲣⲱⲙⲉ ⲡⲉ Fol. 149 *b* col. 1
ⲛ̅ⲧⲉϥϩⲉ ⲛ̅ⲧⲟϥ ϩⲱⲱϥ ϣⲁϥⲙⲟⲩ· ⲟⲩ ⲛ ⲟⲩϣⲃⲏⲣ
ⲛⲁⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙ̅ ⲡⲉϥϣⲃⲏⲣ̅ ⲛ̅ⲧⲟϥ ϩⲱⲱϥ ϥ̅ϩⲩⲡⲟ-
ⲕⲓⲥⲑⲁⲓ ⲙ̅ ⲡⲙⲟⲩ· ⲟⲩ ⲛ ⲟⲩⲡⲣⲟⲫⲏⲧⲏⲥ ⲛ̅ⲧⲉ ⲡⲛⲟⲩⲧⲉ
ⲛⲁⲥⲗ̅ⲥⲱⲗⲟⲩ· ⲁⲗⲗⲁ ⲛ̅ⲧⲟⲟⲩ ⲥⲉⲛⲁⲥⲱⲧⲙ̅ ⲛ̅ⲥⲱϥ ⲁⲛ·
ⲟⲩⲇⲉ ⲣⲱ̅ ⲙ̅ⲡ ⲟⲩⲡⲓ̈ⲥⲧⲉⲩⲉ ⲉ ⲡⲛⲟⲩⲧⲉ ⲛ̅ ⲧ̅ⲡⲉ̅· ⲟⲩⲇⲉ
ⲙ̅ⲡ ⲟⲩⲉⲓ̈ⲣⲉ ⲙ̅ ⲡⲉϥⲱϣ ϣⲁⲛⲧ ⲟⲩϩⲉ̅ ⲉ ϩⲣⲁⲓ̈ ⲉ ⲡⲙⲟⲩ·

Ⲉⲧⲓ̅ ⲅⲁⲣ ϥ̅ϭⲟⲛⲧ̅ ⲉ ⲡⲣⲱⲙⲉ ⲉⲧⲃⲉ ⲧⲉϥⲡⲁⲣⲁⲃⲁ |
ⲥⲓⲥ· ϩⲉⲛ ⲁⲧ ϫⲟⲟⲩ ⲁⲩⲱ ϩⲉⲛ ⲁⲧ ⲧⲁⲩⲟⲟⲩ ⲛⲉ ⲛⲧⲁⲕⲟ̅· Fol. 149 *b* col. 2
ⲙ̅ ⲡⲣⲱⲙⲉ·

Ⲏⲕⲁ̅ ⲅⲁⲣ ⲛⲓⲙ ϫⲓ ⲙ̅ ⲡⲣⲱⲙⲉ ⲛ̅ ϭⲟⲛⲥ̅ ⲉⲧⲃⲉ
ⲧⲉϥⲡⲁⲣⲁⲃⲁⲥⲓⲥ· ⲡϣⲱⲛⲉ ⲙⲛ̅ ⲡⲟⲥⲉ ⲙⲛ̅ ⲧⲗⲩⲡⲏ·
ⲡϩⲏⲃⲉ ⲙⲛ̅ ⲡϩⲓⲥⲉ ⲉⲧ ⲕⲱⲧⲉ ⲉ ⲣⲟϥ· ⲡⲁⲣⲟϣ ⲙⲛ̅
ⲡⲕⲁⲩⲙⲁ· ⲁⲩⲱ ⲡⲕⲱϩⲧ̅ ⲙⲛ̅ ⲛⲉⲑⲏⲣⲓⲟⲛ ⲙⲛ̅ ⲛ̅ ϩⲁ-
ⲗⲁⲧⲉ ⲙⲛ̅ ⲛ̅ ϫⲁⲧϥⲉ· ⲛⲉ ⲟⲩⲟⲉⲓϣ ⲙⲛ̅ ⲙ̅ | ⲙⲛⲧϩⲗ̅ⲗⲟ̅· Fol. 150 *a* col. 1
ⲛⲁⲛⲣ̅ ⲙⲛ̅ ⲛ̅ ⲕⲓⲙⲧⲟ̅· ⲡϩⲟⲟⲩ ⲙⲛ̅ ϯⲱⲧⲉ ⲥⲉⲡⲗⲁⲡⲧⲉⲓ ϥ̅ⲅ̅
ⲙ̅ ⲡⲣⲱⲙⲉ· ϣⲁⲣⲉ ⲛⲓⲉⲣⲱⲟⲩ ⲇⲉ ⲟⲛ ⲟⲙⲥϥ̅· ϣⲁⲩ-
ⲟⲩⲟⲙϥ̅ ⲇⲉ ⲟⲛ ϩⲓⲧⲛ̅ ⲛ ⲛⲉ ⲑⲏⲣⲓⲟⲛ ϣⲁⲩⲣⲟⲕϩϥ̅ ⲇⲉ
ⲟⲛ ϩⲓⲧⲙ̅ ⲡⲕⲱϩⲧ̅· ⲁⲩⲱ ϣⲁϥⲧⲁⲕⲟ̅ ϩⲓⲧⲙ̅ ⲡⲙⲟⲩ·

Ⲁⲩⲕⲁⲧⲁⲫⲣⲟⲛⲉⲓ̅ ⲙ̅ ⲡⲣⲱⲙⲉ ⲧⲏⲣⲟⲩ ⲛ̅ⲧ ⲉⲣⲉ ϥⲣ̅
ⲁⲧ ⲥⲱⲧⲙ̅ ⲛ̅ⲥⲁ ⲡⲛⲟⲩⲧⲉ· ⲁⲩⲱ ⲛ̅ⲧ ⲉⲣ ⲟⲩⲛⲟϫϥ̅ ⲉ ⲃⲟⲗ
ϩⲙ̅ | ⲛ̅ ⲡⲁⲣⲁⲇⲓⲥⲟⲥ ⲁϥⲉⲓ̈ ⲉ ⲃⲟⲗ ⲉ ⲡⲉⲓ ⲕⲧⲏⲙⲁ ⲉⲧ Fol. 150 *a* col. 2
ⲙⲏϩ ⲛ̅ ϩⲓⲥⲉ· ⲉⲩⲛ̅ ϩⲏⲧϥ̅ ⲛ̅ϭⲓ ⲛⲉⲫⲑⲟⲛⲟⲥ ⲙⲛ̅ ⲙ̅
ⲙⲛ̅ⲧⲛⲟⲉⲓⲕ· ⲙⲛ̅ ⲙ̅ ⲡⲟⲣⲛⲓⲁ ⲙⲛ̅ ⲙ̅ ⲙⲛ̅ⲧⲣⲉϥϣⲙ̅ϣⲉ
ⲉⲓ̈ⲇⲱⲗⲟⲛ· ⲛⲁⲓ̈ ⲅⲁⲣ ⲛⲉ ⲛⲧⲁ ⲡⲣⲱⲙⲉ ⲙⲟⲩ ⲉⲧⲃⲏⲏⲧⲟⲩ·

Ⲛⲁⲓ̈ ⲧⲏⲣⲟⲩ ⲁⲩϣⲱⲡⲉ ⲛ̅ϣⲃ̅ⲣ̅ ⲣ̅ ϩⲱⲃ ⲙ̅ ⲡⲙⲟⲩ ⲉ
ϩⲟⲩⲛ ⲉ ⲡⲣⲱⲙⲉ· ⲁⲩⲱ ⲁⲩϩⲟⲕⲟⲩ ⲉ ⲣⲟϥ· ϩⲛ̅ ϩⲉⲛⲁ-

ⲛⲟⲙⲓⲁ ϫⲉ ⲕⲁⲥ ⲉϥⲉⲟⲩⲱϣϥ· ⲡⲣⲱⲙⲉ ⲅⲁⲣ ⲛ̄ ⲟⲩⲟ|
Fol. 150 *b* col. 1 ⲉⲓϣ ⲛⲓⲙ ⲙⲛ̄ⲧϥ ⲗⲁⲁⲩ ⲛ ⲁⲡⲟⲗⲁⲩⲥⲓⲥ ⲛ̄ ⲗⲁⲁⲩ ⲛ̄ ⲥⲏⲩ· ⲛ̄ⲧⲁϥⲉⲩⲫⲣⲁⲛⲉ ⲅⲁⲣ ⲛ ⲁϣ ⲛ̄ ⲟⲉⲓϣ ⲉⲛⲉϩ ⲛ̄ϭⲓ ⲡⲣⲱⲙⲉ·

Ⲁⲣⲁ̄ ⲁϥⲉⲩⲫⲣⲁⲛⲉ ⲉϥϩⲛ̄ ⲧⲙⲏⲧⲣⲁ ⲛ̄ ⲧⲉϥⲙⲁⲁⲩ· ⲛ ⲁϣ ⲛ̄ ϩⲉ ⲉϥⲛⲁⲉⲩⲫⲣⲁⲛⲉ ⲉϥⲟⲧⲛ̄ ⲉ ϩⲟⲩⲛ ⲉ ⲡⲕⲁⲕⲉ ⲙⲛ̄ ⲡⲉⲥϯⲃⲱⲱⲛ ⲉϥϩⲏϣ ⲁⲩⲱ ⲉϥϭⲏⲩ ⲛ̄ ⲥⲁ̄ ⲥⲁ̄ ⲛⲓⲙ ϩⲙ̄ ⲡⲉⲥⲛⲟϥ ⲛ ⲧ̄ⲕⲁⲗⲁϩⲏ· ⲁⲗⲗⲁ ⲉϥⲛⲏⲩ ⲉ ⲃⲟⲗ
Fol. 150 *b* col. 2 ϩⲛ̄ ⲧⲟⲟⲧⲉ ⲁϥⲉⲩⲫⲣⲁⲛⲉ·| ⲛⲉϥⲕⲓⲛⲇⲏⲛⲉⲩⲉ ⲅⲁⲣ ⲛ̄ ϩⲟⲩⲟ̄ ⲉ ⲧⲣⲉ ϥⲙⲟⲩ· ⲁⲗⲗⲁ ⲁϥⲉⲩⲫⲣⲁⲛⲉ ⲉϥϩⲛ̄ ⲕⲟⲩⲛⲥ̄ ⲛ̄ ⲧⲉϥⲙⲁⲁⲩ ⲁⲩⲱ ⲉϥϫⲓ ⲉⲕⲓⲃⲉ· ⲛ ⲁϣ ⲛ̄ ϩⲉ ϥ̄ϫⲓϣⲕⲁⲕ ⲉ ⲃⲟⲗ ⲁⲩⲱ ϥ̄ⲣⲓⲙⲉ·

Ⲡⲉⲧⲙⲟⲧⲛ̄ ⲅⲁⲣ ⲙ ⲉϥϫⲓϣⲕⲁⲕ ⲉ ⲃⲟⲗ ⲟⲩⲇⲉ ⲙ ⲉϥⲣⲓⲙⲉ· ⲁⲗⲗⲁ ⲉϥⲟ̄ ⲛ̄ ϣⲏⲣⲉ ⲕⲟⲩⲓ̈ ⲁⲩⲱ ⲉϥⲥⲩⲣⲁ̄ ϩⲙ̄ ⲡⲕⲁϩ ⲁϥⲉⲩⲫⲣⲁⲛⲉ·

Ⲏ ⲁϣ ⲛ̄ ϩⲉ ⲉϥⲛⲁⲉⲩⲫⲣⲁⲛⲉ· ⲉϥϩⲩⲡⲟⲕⲓⲥⲑⲉ ⲉ
Fol. 151 *a* col. 1 ϥ̄ⲉ ⲧⲣⲉ ⲟⲩ| ⲧⲃ̄ⲛⲏ̄ ⲉⲓ̈ ⲉ ϫⲱϥ ⲛϥ̄ⲣⲁϩⲧϥ̄ ⲛϥ̄ⲙⲟⲩ· ⲁⲩⲱ ⲣⲱϥ ⲡⲏϣ ⲛ̄ ϫⲓϩ ϩⲓ ⲉⲓⲧⲛ̄· ϩⲓⲧⲙ̄ ⲡⲉⲩⲣⲁ̄ ϩⲓ ⲡⲉⲥⲏⲧ̄·

Ⲁⲗⲗⲁ ⲉϣⲱⲡⲉ ⲉϥϣⲁⲛⲣ̄ ⲃⲣ̄ⲣⲉ ϥⲛⲁⲉⲩⲫⲣⲁⲛⲉ· ⲉϥⲛⲁⲉⲩⲫⲣⲁⲛⲉ ⲛ ⲁϣ ⲛ̄ ϩⲉ· ϥⲛⲁϣⲉⲩⲫⲣⲁⲛⲉ ⲁⲛ· ⲧⲁⲅⲙⲏ ⲅⲁⲣ ⲛ ⲧ̄ⲙⲛⲧ̄ϣⲏⲣⲉ ϣⲏⲙ ⲕⲱⲧⲉ ⲉ ⲣⲟϥ ⲛ̄ ⲥⲁ ⲥⲁ̄ ⲛⲓⲙ ϩⲛ̄ ϩⲉⲛⲉⲡⲓⲑⲩⲙⲓⲁ̄ ⲉⲩⲙⲏϩ ⲛ̄ ⲕⲓⲛⲇⲩⲛⲟⲥ·
Fol. 151 *a* col. 2 ⲁⲩⲱ ⲉⲛⲥ̄ⲧⲟ̄ ⲛⲁϥ ⲁⲛ ⲉⲁ ⲁⲩϫⲉ| ⲛⲉϥⲙⲟⲩ ⲕⲁⲕⲱⲥ· ⲁⲗⲗⲁ ⲉϥⲛⲁϫⲓ ⲥϩⲓⲙⲉ ⲛϥ̄ϫⲡⲉ ϣⲏⲣⲉ ϥⲛⲁⲉⲩⲫⲣⲁⲛⲉ· ⲛ ⲁϣ ⲛ̄ ϩⲉ ⲉϥⲛⲁⲉⲩⲫⲣⲁⲛⲉ· ⲉϥ ϩⲙ̄ ⲡⲣⲟⲟⲩϣ ⲛ ⲛ̄ ϣⲏⲣⲉ ϫⲉ ⲛⲉⲩⲣ̄ ⲥⲟϭ· ⲁⲗⲗⲁ ⲉϥϣⲁⲛⲣ̄ ϩⲗ̄ⲗⲟ̄· ⲁϥⲙ̄ⲧⲟⲛ ⲛ ⲁϣ ⲛ̄ ϩⲉ· ⲉϥⲛⲁⲙ̄ⲧⲟⲛ ⲉⲩ ⲙ̄ⲙⲁⲩ ⲛ̄ϭⲓ ⲛ̄ ⲕⲓⲛⲇⲩⲛⲟⲥ ⲛ ⲧ̄ⲙⲛⲧ̄ϩⲗ̄ⲗⲟ̄·

Ⲁⲩⲱ ⲉ ⲑⲁⲏ̄ ⲛ̄ ⲛⲁⲓ̈ ⲧⲏⲣⲟⲩ ⲧⲉ ⲡⲣⲟⲥⲇⲟⲕⲓⲁ ⲙ̄
Fol. 151 *b* col. 1 ⲡⲙⲟⲩ ⲧⲉ ϣⲁⲥⲟⲩⲱⲙ ⲥⲁ ⲧⲉⲯⲩⲭⲏ̄| ⲛ̄ ⲑⲉ ⲛ ⲟⲩⲕⲱϩⲧ̄· ⲱ̄ ⲡⲙⲟⲩ ⲡⲁⲓ̈ ⲉϣⲁϥϥⲓ ⲛ̄ϭⲟⲧ ⲛⲓⲙ· ϣⲏⲣⲉ ϣⲏⲙ ϩⲓ ϩⲗ̄ⲗⲟ· ⲃⲣ̄ⲣⲉ ϩⲓ ⲛⲟϭ ⲛ̄ ⲣⲱⲙⲉ·

Ⲟⲩϣⲓ ⲅⲁⲣ ⲁⲛ ⲛ̄ ϩⲏⲗⲓⲕⲓⲁ ⲡⲉⲧ ⲕⲏ̄ ⲉ ϩⲣⲁⲓ̈ ⲙ̄ ⲡⲙⲟⲩ· ⲁⲗⲗⲁ ϣⲁϥϥⲓ ⲛ ϭⲟⲧ̄ ⲛⲓⲙ· ⲉⲣⲉ ⲡⲣⲱⲙⲉ

ⲅⲁⲣ ϣⲟⲟⲡ̄ ⲛ ⲁϣ ⲛ̄ ϩⲉ· ⲟⲩⲛⲟϭ ⲅⲁⲣ ⲛ̄ ⲗⲩⲡⲏ ⲧⲉ
ⲉ ⲑⲉⲱⲣⲉⲓ ⲙ̄ ⲡⲙⲟⲩ ⲙ̄ ⲡⲣⲱⲙⲉ· ⲙⲛ̄ ⲡⲉϥⲧⲁⲕⲟ̄·
ⲡϩⲟ̄ ϣⲁϥⲟⲩⲟⲧⲟⲩⲉⲓⲧ̄ ϩⲙ̄ ⲡⲉⲥⲭⲏⲙⲁ̄ ⲙ̄ ⲡⲙⲟⲩ·
ⲙⲛ̄ ⲡⲥⲱⲙⲁ ⲛ̄ⲧⲁϥϭⲃ̄ⲃⲉ· ⲙⲛ̄ ⲧ̄ⲧⲁⲡⲣⲟ̄ | ⲉⲧ ϣⲟⲧⲙ̄· Fol. 151 *b* col. 2
ⲙⲛ̄ ⲡⲉϥϣ̄ⲉ ⲛ̄ⲧⲁϥⲗⲱϭϫ̄· ⲙⲛ̄ ⲛ̄ⲃⲁⲗ ⲉⲛⲧ ⲁⲩⲥⲱⲧⲡ̄·
ⲁⲩϣⲧⲁⲙ· ⲙⲛ̄ ⲙ̄ ⲙⲉⲗⲟⲥ ⲉⲧⲉ ⲛ̄ⲥⲉⲕⲓⲙ ⲁⲛ·

Ⲡⲥⲉⲉⲡⲉ ⲅⲁⲣ ⲙ̄ ⲡⲥⲱⲙⲁ̄ ⲉⲧ ϩⲙ̄ ⲡⲕⲁϩ· ⲧⲥⲁⲣⲝ̄
ⲉⲛⲧ ⲁⲥⲥⲣⲟϥⲣⲉϥ· ⲙⲛ̄ ⲙ̄ ⲙⲟⲩⲧ̄ ⲉⲛⲧ ⲁⲩⲣ̄ ϫⲟⲟⲗⲉⲥ·
ⲙⲛ̄ ⲡ ⲕⲉ ⲥⲉⲉⲡⲉ ⲉⲛⲧ ⲁⲩⲃⲱϣ· ⲛⲉϣⲧⲙ̄ ⲟⲩⲱⲛ̄ ⲉⲛⲧ
ⲁⲩⲃⲱⲗ ⲉ ⲃⲟⲗ· ⲙⲛ̄ ⲛ̄ ⲁⲗⲕⲥ̄ ⲉⲛⲧ ⲁⲩϣⲟⲟⲩⲉ· ⲙⲛ̄
ⲡϣⲟⲉⲓϣ | ⲉⲧ ⲛⲁϣⲱϥ· ⲟⲩ ⲗⲁⲁⲩ ⲅⲁⲣ ⲡⲉ ⲡⲣⲱⲙⲉ Fol. 152 *a* col. 1 ϥ̄ⲍ̄
ⲁⲩⲱ ⲉϥⲟ̄ ⲛ̄ ⲑⲉ ⲛ ⲟⲩϩⲣⲏⲣⲉ ⲛ̄ ⲭⲟⲣⲧⲟⲥ ⲉϣⲁϥϣⲟⲟⲩⲉ·
ⲛϥⲥⲣⲟϥⲣⲉϥ· ⲛ̄ ⲑⲉ ⲛ ⲟⲩϣⲉ̄ ⲉϣⲁⲩⲣⲟⲕϩϥ̄ ϩⲓⲧⲛ̄
ⲟⲩⲕⲱϩⲧ̄ ⲛϥⲱϫⲛ̄· ⲙⲛ̄ⲛ̄ⲥⲁ ⲡⲧⲁⲕⲟ̄ ⲅⲁⲣ ⲙ̄ ⲡⲣⲱⲙⲉ
ⲙⲛ̄ ⲧⲉϥⲙⲛ̄ⲧⲉⲃⲓⲏⲛ̄ ⲉⲧ ⲛⲁϣⲱⲥ·

Ⲁ ⲡⲛⲟⲩⲧⲉ ϭⲙ̄ ⲡϣⲓⲛⲉ ⲙ̄ ⲡⲉϥⲡⲗⲁⲥⲙⲁ̄ ⲙ̄ⲙⲓⲛ
ⲙ̄ⲙⲟϥ· ⲡⲁ̈ⲓ ⲉⲛⲧ ⲁϥⲧⲁⲙⲓⲟϥ· ⲕⲁⲧⲁ ⲡⲉϥ ⲉⲓ̈ | ⲛⲉ Fol. 152 *a* col. 2
ⲙⲛ̄ ⲧⲉϥϩⲓⲕⲱⲛ· ϫⲉ ⲕⲁⲥ ⲉⲛⲉϥϣⲱⲡⲉ ⲛ̄ ⲟⲩϫⲣⲟ̄ ⲛ̄ϭⲓ
ⲡⲙⲟⲩ· ⲛϥϣⲟⲩϣⲟⲩ ⲙ̄ⲙⲟϥ ϫⲉ ⲁⲓ̈ϫⲣⲟ̄ ⲉ ⲡⲣⲱⲙⲉ·

Ϥⲡⲟⲗⲉⲙⲉⲓ ⲅⲁⲣ ⲙⲛ̄ ⲡⲣⲱⲙⲉ ⲛ̄ ⲟⲩⲟⲉⲓϣ ⲛⲓⲙ ⲛ̄ϭⲓ
ⲡⲇⲓⲁⲃⲟⲗⲟⲥ· ⲁⲩⲱ ⲁϥϥⲓⲧϥ̄ ⲛ ⲁⲓⲭⲙⲁⲗⲱⲧⲟⲥ· ϩⲛ̄
ⲧⲕⲁⲕⲓⲁ ⲙ̄ ⲡⲙⲟⲩ· ⲙⲛ̄ ⲙ̄ ⲡⲩⲗⲏ ⲛ ⲁⲙⲛ̄ⲧⲉ· ⲉϥⲛⲟⲩϫⲉ ⲉ ⲡⲣⲱⲙⲉ ⲛ ⲟⲩⲟⲉⲓϣ ⲛⲓⲙ ⲛ̄ ⲛⲉϥⲁⲛⲟⲙⲓⲁ·
ϣⲁⲛⲧϥ̄ ⲟⲣϫϥ̄ ϩⲁ ⲧⲟⲟ | ⲧϥ̄ ⲙ̄ ⲡⲙⲟⲩ· ⲁⲩⲱ ⲁϥⲟⲣⲃⲉϥ Fol. 152 *b* col. 1
ⲉ ϩⲟⲩⲛ ⲉ ⲡⲉϣⲧⲉⲕⲟ̄· ⲛ ⲁⲙⲛ̄ⲧⲉ· ⲉⲧⲃⲉ ⲡⲁ̈ⲓ ⲙ̄ⲡⲉ
ⲧⲉϥⲯⲩⲭⲏ ϭⲙ̄ϭⲟⲙ ⲉⲥⲙⲏⲣ̄ ϩⲙ̄ ⲡⲕⲁⲕⲉ ⲉ ⲧⲣⲉ ⲥⲣ̄ ⲃⲟⲗ
ϩⲛ̄ ⲙ̄ ⲙⲁ̄ ⲛ̄ ⲱⲧⲡ̄ ⲉ ϩⲟⲩⲛ ⲛ̄ ⲛⲉⲧⲙⲟⲟⲩⲧ·

Ⲉⲧⲃⲉ ⲡⲁ̈ⲓ ⲁ ⲡⲓⲱⲧ ⲧⲛ̄ⲛⲟⲟⲩ ⲙ̄ ⲡⲉϥϣⲏⲣⲉ ⲉϫⲙ̄
ⲡⲕⲁϩ ⲉⲙⲛ̄ ⲥⲁⲣⲝ̄ ⲙ̄ⲙⲟϥ ⲉ ⲃⲟⲗ ϫⲉ ⲟⲩⲡⲛⲁ̄ ⲡⲉ
ⲉϥⲟⲩⲁⲁⲃ· ⲁϥ ⲧⲣⲉ ϥⲣ̄ ⲥⲁⲣⲝ̄ ϩⲛ̄ ⲧⲕⲁⲗⲁϩⲏ̄ ⲛ
ⲧ̄ⲡⲁⲣⲑⲉⲛⲟⲥ ⲉ ⲁϥϣⲱⲡⲉ | ⲛ̄ ⲣⲱⲙⲉ ⲛ̄ϭⲓ ⲡⲛⲟⲩⲧⲉ· ⲉ Fol. 152 *b* col. 2 ϥ̄ⲏ̄
ⲧⲣⲉ ϥⲛⲟⲩϩⲙ̄ ⲙ̄ ⲡⲉ ⲛⲧ ⲁϥⲥⲱⲣⲙ̄ ⲁⲩⲱ ⲛϥⲥⲱⲟⲩϩ
ⲉ̀ ϩⲟⲩⲛ ⲛ̄ ⲛⲉⲧϫⲟⲟⲣ ⲉ ⲃⲟⲗ ϩⲓⲧⲙ̄ ⲡⲉ ⲡⲑⲟⲛⲟⲥ ⲙ̄
ⲡⲇⲓⲁⲃⲟⲗⲟⲥ· ⲛϥⲥⲱⲟⲩϩ ⲙ̄ⲙⲟⲟⲩ ⲉ ⲧⲉϥⲁⲅⲉⲗⲏ·

Ⲛⲉ ⲛⲧⲁ ⲡⲙⲟⲩ ϫⲟⲟⲣⲟⲩ ⲉ ⲃⲟⲗ ⲉ ⲁϥⲡⲉϣ ⲡⲣⲱⲙⲉ·
ⲛⲁï ⲁ ⲡⲉⲭ̄ⲥ̄ ⲥⲟⲟⲩϩⲟⲩ ⲉ ϩⲟⲩⲛ· ⲉ ⲁϥⲣ̄ ⲡⲣⲱⲙⲉ ⲛ̄
Fol. 153 *a* col. 1 ϥⲑ ⲟⲩⲁ̄ ⲛ̄ ⲕⲉ ⲥⲟⲡ· ⲙⲛ̄ ⲧⲉϥⲯⲩⲭⲏ̄ ⲙⲛ̄ ⲡⲥⲱⲙⲁ̄·| ⲡⲙⲟⲩ
ⲅⲁⲣ ⲁϥⲙⲉⲣ ⲧⲉϥⲯⲩⲭⲏ ϩⲛ̄ ⲁⲙⲛ̄ⲧⲉ ⲉ ⲁϥⲃⲉⲗ ⲧⲥⲁⲣⲝ̄
ⲉ ⲃⲟⲗ ϩⲙ̄ ⲡⲕⲁϩ· ⲁϥⲡⲉϣ ⲡⲣⲱⲙⲉ ⲉ ⲥⲛⲁⲩ·

Ⲡⲥⲱⲧⲏⲣ ϩⲱⲱϥ ⲓ̄ⲥ̄ ⲁϥⲃⲉⲗ̄ⲧⲉ ⲯⲩⲭⲏ̄ ⲉ ⲃⲟⲗ ϩⲛ̄
ⲛⲉⲥⲙⲣ̄ⲣⲉ· ⲉ ⲁϥⲙⲉⲣ ⲧⲥⲁⲣⲝ̄ ⲇⲉ ⲟⲛ ϩⲛ̄ ⲛⲉϣⲧⲙ̄
ⲟⲩⲱⲛ̄· ⲁⲩⲱ ⲁϥⲛ̄ⲧⲟⲩ ⲉ ϩⲟⲩⲛ ⲙ̄ ⲡⲉⲥⲛⲁⲩ· ⲁϥⲁⲁⲩ
ⲛ̄ ⲟⲩⲁ̄ ⲛ ⲟⲩⲱⲧ̄· ⲧⲉϥⲯⲩⲭⲏ̄ ⲙⲛ̄ ⲡⲥⲱⲙⲁ̄· ⲁϥϣⲟⲟⲛϥⲟⲩ
Fol. 153 *a* col. 2 ⲙⲛ̄ ⲛⲉⲩⲉⲣⲏⲩ·| ⲁϥϯ ⲙ̄ ⲡⲥⲱⲙⲁ̄ ⲛ̄ ⲧⲉϥⲯⲩⲭⲏ· ⲁⲩⲱ
ⲧⲉϥⲯⲩⲭⲏ ⲙ̄ ⲡⲥⲱⲙⲁ̄· ⲁϥϯ ⲙ̄ ⲡⲟⲣⲅⲁⲛⲟⲛ ⲙ̄ ⲡⲣⲉϥ-
ϣⲁϫⲉ· ⲁϥϯ ⲛⲁϥ ⲛⲙ̄ ⲙⲉⲗⲟⲥ ⲉⲧ ⲧⲏϣ·

Ⲧⲉⲛⲟⲩ ϭⲉ ⲱ̄ ⲧⲉϥⲯⲩⲭⲏ̄ ⲯⲁⲗⲉⲓ ϩⲙ̄ ⲡⲟⲩⲥⲱⲙⲁ̄
ⲉⲩⲛ̄ⲧⲉ ⲙ̄ⲙⲁⲩ ⲙⲛ̄ ⲟⲩⲛⲟⲩⲧⲉ ⲛ̄ ϩⲓⲇⲓⲟⲛ ⲁⲩⲱ ⲛ ⲁⲧ
ⲃⲱⲗ ⲉ ⲃⲟⲗ· ⲉⲧⲃⲉ ⲡⲁï ⲅⲁⲣ ⲛ̄ⲧⲁ ⲡⲉⲭ̄ⲥ̄ ⲙⲟⲩ ϩⲁ ⲣⲟⲛ·
Fol. 153 *b* col. 1 ϫⲉ ⲕⲁⲥ ⲁⲛⲟⲛ ⲉⲛⲁⲱⲛϩ̄ ⲛ̄ⲙ̄ⲙⲁϥ ϣⲁ ⲉⲛⲉϩ·| ⲙⲛ̄
ⲅⲁⲣ ⲉϥⲭⲣⲩⲱⲥⲧⲉ ⲛ ⲟⲩⲙⲟⲩ ⲉ ⲧⲣⲉ ϥⲙⲟⲩ ⲛ̄ ϩⲏⲧϥ̄·
ⲏ̄ ⲟⲩ ⲣⲱ̄ ⲧⲉ ⲧⲉⲭⲣⲓⲁ ⲉ ⲧⲣⲉ ϥⲣ̄ ⲣⲱⲙⲉ· ⲏ̄ ⲛ̄ⲧⲟϥ ⲉϥⲣ̄
ⲭⲣⲓⲁ ⲛ̄ϫⲓ ⲥⲁⲣⲝ̄· ⲉⲛⲧⲟϥ ⲡⲉ ⲡⲛⲟⲩⲧⲉ ⲉⲣⲉ ⲡⲉⲟⲟⲩ
ⲧⲏⲣϥ̄ ⲛ̄ ⲧⲙⲛ̄ⲧⲛⲟⲩⲧⲉ ⲧⲟ̄ ϩⲓⲱⲱϥ· ⲉⲧⲃⲉ ⲡⲁï ⲁϥϩⲩ-
ⲡⲟⲙⲓⲛⲉ ⲉ ⲡⲉϫⲡⲟ̄ ⲛ ⲛ̄ ⲣⲱⲙⲉ ⲉϣⲁⲩⲙⲟⲩ· ⲉⲛⲧⲟϥ
ⲡⲉ ⲡⲛⲟⲩⲧⲉ ⲡ ⲁⲧ ⲙⲟⲩ ⲙⲁⲩⲁⲁϥ·

Ⲉⲧⲃⲉ ⲟⲩ ⲇⲉ ⲁϥⲉï ⲉ ⲡⲉⲥⲛⲧ̄ ⲉϫⲙ̄ ⲡⲕⲁϩ ⲉⲛⲧⲟϥ
Fol. 153 *b* col. 2 ⲡⲉ ⲡⲣ̄ⲣⲟ̄ ⲉⲧⲟ̄ | ⲛ ⲣ̄ⲣⲟ̄ ⲉϫⲛ̄ ⲙ̄ ⲡⲏⲩⲉ· ⲛⲓⲙ ⲡⲉ
ⲛⲧⲁϥⲁⲛⲁⲅⲕⲁⲍⲉ ⲙ̄ⲙⲟϥ ⲉϯ ⲙⲛ̄ ⲉϥⲛ̄ⲟⲩⲟⲉï ⲉ ϩⲟⲩⲛ
ⲉ ⲡⲉⲥϯⲟⲥ̄· ⲛϥⲙⲟⲩ ⲉϥⲣⲁϣⲉ· ⲉⲛⲧⲟϥ ⲡⲉ ⲡⲇⲏ-
ⲙⲓⲟⲩⲣⲅⲟⲥ ⲙ̄ ⲡⲧⲏⲣϥ̄· ⲉ ⲁϥϩⲩⲡⲟⲙⲓⲛⲉ ⲉ ⲧⲣⲉ
ⲩϫⲡⲟϥ ϩⲛ̄ ⲟⲩⲙⲏⲧⲣⲁ̄ ⲛ̄ ⲥϩⲓⲙⲉ ⲉ ⲁⲩϭⲟⲟⲗⲉϥ ⲛ̄
ϩⲉⲛⲧⲟⲉⲓⲥ:

Ⲡⲉⲧϭⲟⲟⲗⲉ ⲙ̄ ⲡⲉⲟⲟⲩ ⲧⲏⲣϥ̄ ⲙ̄ ⲡⲉϥⲉⲓⲱⲧ̄· ⲡ ⲉⲧ
Fol. 154 *a* col. 1 ⲣ̄ⲁ ϩⲙⲟⲟⲥ ϩⲓϫⲛ̄ | ⲛ̄ ϩⲁⲣⲙⲁ ⲛⲉ ⲭⲉⲣⲟⲩⲃⲓⲛ ⲁⲩϫⲧⲟϥ
ϩⲛ̄ ⲟⲩⲟⲙϥ̄ ⲁϥϫⲓ ⲉⲕⲓⲃⲉ ϩⲛ̄ ⲕⲟⲩⲛⲥ̄ ⲛ ⲟⲩⲥϩⲓⲙⲉ·
ⲛ̄ϭⲓ ⲡⲉⲧ ⲉⲣⲉ ϩⲉⲛⲥⲁⲣⲁⲫⲓⲛ ⲁϩⲉ ⲣⲁⲧⲟⲩ ⲉ ⲣⲟϥ ϩⲛ̄
ⲟⲩⲥⲧⲱⲧ̄ ⲉⲩϯ ⲉⲟⲟⲩ ⲛ̄ ⲧⲉϥⲙⲛ̄ⲧⲛⲟⲩⲧⲉ·

Ⲡⲉⲧ ⲧⲛ̄ⲛⲟⲟⲩⲛⲟⲩ ⲙⲟⲟⲩ ⲉ ⲧⲣⲉ ϥϩⲁⲧⲉ ϩⲛ̄ ⲛⲁⲓ̈
ⲉⲣⲱⲟⲩ· ⲁⲩⲱ ⲡϩⲟⲩⲙ ⲡⲉ ⲙⲛ̄ ϯⲱⲧⲉ· ⲉϥⲧⲛ̄ⲛⲟⲟⲩ
ⲙ̄ⲙⲟⲟⲩ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲧⲡⲉ̄· ⲁϥϫⲓ ⲃⲁⲡⲧⲓⲥ|ⲙⲁ ϩⲙ̄ ⲡⲓⲟⲣⲇⲁⲛⲏⲥ Fol. 154 *a* col. 2
ϩⲓⲧⲛ̄ ⲟⲩⲣⲱⲙⲉ ⲉϣⲁϥⲙⲟⲩ· ⲡ ⲉⲧ ⲉⲣⲉ ⲡⲧⲏⲣϥ̄
ϫⲓ ⲟⲩⲟⲉⲓⲛ ⲉ ⲃⲟⲗ ϩⲓ ⲧⲟⲟⲧϥ̄ ⲁⲩⲥⲟϣϥ̄ ϩⲓⲧⲛ̄ ⲛⲓ̈ⲟⲩⲇⲁⲓ̈·

Ⲡ ⲉⲧ ⲉⲣⲉ ⲧⲥⲁϣϥⲉ ⲙ̄ ⲡⲉ ⲙⲛ̄ ⲡⲉⲥⲧⲉⲣⲉⲩⲙⲁ ⲁⲩⲱ
ⲡⲕⲁϩ ⲙⲛ̄ ⲁⲙⲛ̄ⲧⲉ ⲉⲩⲁϣⲉ ⲙ̄ ⲡⲉϥϣⲁϫⲉ ⲁⲩⲁϣⲧϥ̄
ⲉϫⲛ̄ ⲟⲩⲥϯⲟ̄ⲥ̄ ⲛ̄ ϣⲉ·

Ⲡ ⲉⲛⲧ ⲁϥϫⲓ ⲛ ⲟⲩⲕⲁϩ ⲉϥⲙⲟⲟⲩⲧ̄ ⲁϥⲡⲗⲁⲥⲥⲉ ⲙ̄ⲙⲟϥ
ⲛ̄ ⲟⲩⲣⲱⲙⲉ ⲉϥ|ⲟⲛϩ̄ ⲁϥϩⲩⲡⲟⲙⲓⲛⲉ ⲉⲩⲥⲱϣ ⲙ̄ⲙⲟϥ· Fol. 154 col. 1
ϫⲉ ⲕⲁⲥ ϩⲙ̄ ⲡⲉϥⲥⲱϣ ⲉϥⲉⲧⲟⲩϫⲉ ⲡⲣⲱⲙⲉ ⲉⲛⲧ ⲁϥⲃⲱⲕ
ⲉ ⲡⲧⲁⲕⲟ̄· ϩⲓⲧⲙ̄ ⲡⲉϥⲛⲟⲃⲉ· ⲁϥϯ ⲛ̄ ⲧⲉϥⲯⲩⲭⲏ ⲛ̄
ⲥⲱⲧⲉ ϩⲁ ⲧⲉⲯⲩⲭⲏ̄ ⲛ ⲛ̄ ⲣⲱⲙⲉ· ⲁϥϯ ⲛ̄ⲧⲉϥⲥⲁⲣⲝ̄
ⲉⲧ ⲟⲩⲁⲁⲃ ϩⲁ ⲡⲉⲡⲗⲁⲥⲙⲁ ⲧⲏⲣϥ̄ ⲛ ⲁⲇⲁⲙ· ⲁⲩⲱ
ⲡⲉϥⲥⲛⲟϥ ⲁϥⲧⲁⲁϥ ϩⲁ ⲡⲧⲏⲣϥ̄· ⲁϥϯ ⲛ ⲟⲩⲣⲱⲙⲉ
ϩⲁ ⲟⲩⲣⲱⲙⲉ· ⲁⲩⲱ ⲡⲉϥⲙⲟⲩ ϩⲁ ⲡⲉⲛⲙⲟⲩ·

Ⲡⲙⲟⲩ ⲅⲁⲣ ⲉⲧ ⲉⲣⲉ ⲛ̄ ⲣⲱⲙⲉ ⲭⲣⲏ|ⲱⲥⲧⲓ ⲙ̄ⲙⲟϥ· Fol. 154 *b* col. 2
ⲁⲩⲱ ⲉⲩⲣ̄ ϩⲟⲧⲉ ϩⲏⲧϥ̄· ⲁϥϣⲱⲡⲉ ⲛⲥ̄ⲙⲟⲩ ϫⲉ ⲁ ⲡⲉⲭⲥ̄
ⲙⲟⲩ ϩⲁ ⲣⲟⲛ·

Ⲧⲁⲓ̈ ⲧⲉ ⲧⲁⲅⲁⲡⲏ ⲛ̄ⲧⲁ ⲡⲉⲭⲥ̄ ⲟⲩⲟⲛϩⲥ̄ ⲉ ⲃⲟⲗ ⲉ
ⲁϥⲙⲟⲩ ϩⲁ ⲣⲟⲛ ⲁⲛⲟⲛ ⲛ̄ ⲣⲉϥⲣ̄ ⲛⲟⲃⲉ· ϫⲉ ⲕⲁⲥ ⲉϥⲉⲧⲟⲩϫⲟⲛ·
ⲛⲓⲙ ⲅⲁⲣ ⲛ̄ ⲇⲓⲕⲁⲓⲟⲥ ⲉⲛⲉϩ ⲡⲉ ⲛⲧ ⲁϥⲙⲟⲩ
ϩⲁ ⲟⲩⲣⲉϥⲣ̄ⲛⲟⲃⲉ ⲛ̄ ⲟⲩⲱⲧ̄· ⲏ̄ ⲛⲓⲙ ⲉⲓ̈ⲱⲧ ⲡⲉ ⲛⲧ
ⲁϥⲙⲟⲩ ϩⲁ ⲡⲉϥ ϣⲏⲣⲉ|ⲙ̄ⲙⲓⲛ ⲙ̄ⲙⲟϥ ⲉⲛⲧ ⲁϥϫⲡⲟϥ· Fol. 155 *a* col. 1
ⲁϣ ⲟⲛ ⲛ̄ ϣⲃⲏⲣ ⲡⲉ ⲛⲧ ⲁϥⲙⲟⲩ ϩⲁ ⲡⲉϥϣⲃⲏⲣ· ⲏ̄ ⲣ̄ⲅ̄
ⲟⲩⲥⲟⲛ ⲙ̄ ⲙⲉⲣⲓⲧ ϩⲁ ⲡⲉϥⲥⲟⲛ· ⲙ̄ⲡⲉ ⲗⲁⲁⲩ ⲅⲁⲣ
ⲉⲛⲉϩ ⲣ̄ ⲡⲁⲓ̈ ⲉ ⲧⲣⲉ ⲟⲩⲁ̄ ⲙⲟⲩ ϩⲁ ⲟⲩⲁ̄ ϩⲙ̄ ⲡⲉϥⲟⲩⲱϣ·
ⲏ̄ ϩⲙ̄ ⲡⲉϥϩⲧⲟⲣ ⲙⲁⲩⲁⲁϥ·

Ⲡⲉⲭⲥ̄ ⲇⲉ ⲛ̄ⲧⲟϥ ⲁϥⲉⲓ̈ ⲙⲁⲩⲁⲁϥ ϩⲙ̄ ⲡⲉϥϩⲧⲟⲣ
ⲙⲛ̄ ⲧⲉϥⲁⲅⲁⲡⲏ̄· ⲁⲛⲟⲛ ⲛ̄ ⲣⲉϥⲣ̄ⲛⲟⲃⲉ· ⲟⲩ ⲙⲟⲛⲟⲛ ϫⲉ
ⲁϥⲡⲗⲁⲥⲥⲉ ⲙ̄|ⲙⲟⲛ ⲛ̄ ⲑⲉ ⲛ ⲁⲇⲁⲙ̄ ⲉ ⲁϥ ⲧⲣⲉ Fol. 155 *a* col. 2
ⲛϣⲱⲡⲉ ⲛ̄ ⲣⲱⲙⲉ· ⲁⲗⲗⲁ ⲛ̄ⲧ ⲉⲣⲉ ⲛⲧⲁⲕⲟ̄ ϩⲙ̄
ⲡⲛⲟⲃⲉ ⲁϥⲉⲓ̈ ⲁϥϣⲡ̄ ϩⲓⲥⲉ ϩⲁ ⲣⲟⲛ· ⲁⲩⲱ ⲁϥⲧⲁⲛϩⲟⲛ
ϩⲛ̄ ⲧⲉϥⲁⲅⲁⲡⲏ̄·

Ⲛ̅ ⲡⲉⲟⲩⲟⲉⲓϣ ⲅⲁⲣ ⲉⲛⲧ ⲁϥⲡⲗⲁⲥⲥⲉ ⲙ̅ⲙⲟⲛ ϩⲛ̅
ⲧⲉϥ ϭⲓϫ· ⲛϥϣⲡ̅ ϩⲓⲥⲉ ⲁⲛ· ⲧⲉⲛⲟⲩ ⲇⲉ ϩⲱⲱϥ
ⲁϥϫⲡⲟⲛ̅ ⲛ̅ ⲕⲉ ⲥⲟⲡ ϩⲓⲧⲙ̅ ⲡϩⲓⲥⲉ ⲙ̅ ⲡⲉϥⲙⲟⲩ· ⲉϥ-
ⲙⲟⲕϩ̅ ⲛ̅ ϩⲏⲧ̅ ⲛⲙ̅ⲙⲁⲛ̅ ⲛ̅ ⲑⲉ ⲛ̅ⲧⲉⲧ ϯ ⲛⲁⲁⲕⲉ·|
Fol. 155 *b* col. 1 ⲁϥϩⲩⲡⲟⲙⲓⲛⲉ ⲅⲁⲣ ⲛⲙ̅ⲙⲁⲛ ⲉⲙⲁⲧⲉ ⲉⲙⲡϥ̅ ⲣⲉⲕϩ̅
ⲡⲕⲟⲥⲙⲟⲥ ⲉⲩⲥⲱϣ ⲙ̅ⲙⲟϥ ϩⲛ̅ ϩⲉⲛⲙⲁⲥⲧⲓⲅⲝ̅· ϩⲓⲧⲛ̅
ⲛ̅ ϭⲓϫ ⲛ ⲛ̅ ⲣⲉϥⲣ̅ⲛⲟⲃⲉ· ⲉ ⲧⲣⲉ ⲩⲙⲟⲩⲟⲩⲧ̅ ⲙ̅ⲙⲟϥ
ⲛ̅ⲥⲉⲧⲟⲙⲥϥ̅ ⲕⲁⲧⲁ ⲑⲉ ⲉⲧ ⲉⲣⲉ ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ ϫⲱ ⲙ̅ⲙⲟⲥ
ϫⲉ ⲁⲕϫⲓⲧ̅ ⲉ ϩⲣⲁⲓ̈ ⲉ ⲡⲉⲭⲟⲩⲥ ⲙ̅ ⲡⲙⲟⲩ·

Ⲛⲓⲙ ⲡⲉ ⲛⲧⲁϥϫⲓⲧϥ̅· ⲡⲗⲁⲟⲥ ⲡⲉ ⲛ ⲛ̅ ⲁⲥⲉⲃⲏⲥ ⲛⲁⲓ̈
ⲉⲛⲧ ⲁϥⲙⲉⲣⲓⲧⲟⲩ ⲉ ⲁⲩⲙⲟⲟⲩⲧϥ̅· ⲁϥⲉⲓ̈ ⲉ ⲣⲁⲧⲟⲩ ⲉ
Fol. 155 *b* col. 2 ⲧⲟⲩϫⲟⲟⲩ ⲁⲩⲛⲟϣⲡ ⲉ ⲃⲟⲗ ⲛ̅ ⲑⲉ ⲛ̅ ⲟⲩ|ϣϫⲉ·

Ⲁⲛⲁⲩ ϭⲉ ⲱ̅ ⲡⲣⲱⲙⲉ ⲉⲛⲧⲟⲩⲉⲓ̈ⲟ̅ ⲛ ⲛ̅ ϣⲏⲣⲉ ⲙ̅
ⲡⲓⲏ̅ⲗ̅· ⲉⲛⲧ ⲁⲩⲁⲁⲩ ⲙ̅ ⲡⲉⲛ ϫⲟⲉⲓⲥ· ⲁⲩⲕⲱⲛⲥ̅ ⲙ̅
ⲡⲉⲥⲡⲓⲣ̅ ⲙ̅ ⲡⲉ ⲛⲧ ⲁϥⲥⲟⲟⲛⲧⲟⲩ· ⲁⲩϯ ϩⲓⲥⲉ ⲙ̅ ⲡⲉ
ⲛⲧⲁϥⲣ̅ ϩⲁϩ ⲙ̅ ⲡⲉⲧ ⲛⲁⲛⲟⲩϥ ⲛⲁⲩ ⲙⲛ̅ ⲛⲉⲩⲉⲓ̈ⲟⲧⲉ·
ⲁⲩⲧⲱⲱⲃⲉ ⲛ̅ ϩⲉⲛⲡⲉⲑⲟⲟⲩ ⲉ ⲡⲙⲁ̅ ⲛ̅ ϩⲉⲛ ⲡⲉⲧ ⲛⲁⲛⲟⲩ·
ⲟⲩⲁⲩⲱⲟⲩ ⲙⲟⲥⲧⲉ ⲉ ⲡⲙⲁ̅ ⲙ̅ ⲡⲙⲉ̅ ⲉⲛⲧ ⲁϥⲙⲉⲣⲓⲧⲟⲩ|
Fol. 156 *a* col. 1 ⲛ̅ ϩⲏⲧϥ̅· ⲁⲩⲑⲗⲓⲃⲉ ⲙ̅ ⲡⲉ ⲛⲧ ⲁϥϯ ⲡⲣⲁϣⲉ ⲛⲁⲩ·
ⲣ̅ⲉ̅ ⲡⲉ ⲛⲧ ⲁϥⲧⲟⲩⲛⲉⲥ ⲛⲉⲧ ⲙⲟⲟⲩⲧ̅ ⲛ̅ ϩⲏⲧⲟⲩ ⲉⲩⲛⲁⲩ ⲉ
ⲣⲟϥ· ⲡⲉ ⲛⲧ ⲁϥⲧⲁⲗϭⲉ ⲛ̅ ϭⲁⲗⲉ ⲉ ⲁϥⲧⲃ̅ⲃⲉ ⲛⲉⲧ ⲥⲟⲃϩ̅·
ⲡⲉ ⲛⲧⲁϥϯ ⲡⲟⲩⲟⲉⲓⲛ ⲛ ⲛ̅ ⲃ̅ⲗ̅ⲗⲉ· ⲡⲁⲓ̈ ⲁⲩϩⲟⲧⲃⲉϥ ⲁⲩⲱ
ⲁⲩⲁϣⲧϥ̅ ⲉϫⲛ̅ ⲟⲩϣⲉ̅·

Ⲁⲛⲁⲩ ϭⲉ ⲱ̅ ⲛ̅ ⲣⲱⲙⲉ ⲉⲛ ⲧⲟⲗⲙⲏⲣⲓⲁ ⲛ ⲛ̅ ⲓ̈ⲟⲩⲇⲁⲓ̈·
Fol. 156 *a* col. 2 ⲁⲩⲉⲓ̈ϣⲉ ⲙ̅ ⲡⲉ ⲛⲧ ⲁϥⲉϣⲧ̅ ⲡⲕⲁϩ·|ⲁⲩⲉϥⲧ̅ ⲡⲉ ⲛⲧ
ⲁϥⲧⲁϫⲣⲉ ⲡⲕⲟⲥⲙⲟⲥ ⲉϫⲛ̅ ⲙ̅ⲙⲟⲩ ⲛ̅ ⲉⲓ̈ⲟⲟⲩⲉ· ⲁⲩⲡⲱϣ
ⲙ̅ ⲡⲉ ⲛⲧ ⲁϥϩⲱⲣϭ̅ ⲛ ⲙ̅ ⲡⲏⲩⲉ ϩⲛ̅ ⲧⲉϥⲥⲟⲫⲓⲁ· ⲁⲩ-
ⲙⲟⲩⲣ̅ ⲙ̅ ⲡⲉ ⲛⲧ ⲁϥϥⲟⲗⲟⲩ ⲉ ⲃⲟⲗ ϩⲛ̅ ⲧⲙⲛ̅ⲧϩⲙ̅ϩⲁⲗ
ⲙ̅ ⲫⲁⲣⲁⲱ̅· ⲁⲩⲥⲱⲛϩ̅ ⲙ̅ ⲡ ⲉⲧ ⲃⲱⲗ ⲉ ⲃⲟⲗ ⲛ
ⲛ̅ ⲣⲉϥⲣ̅ⲛⲟⲃⲉ·

Ⲡⲉ ⲛⲧⲁϥϯ ⲛⲁⲩ ⲛ̅ ⲟⲩⲡⲏⲅⲏ̅ ⲙ̅ ⲙⲟⲟⲩ ⲁϥⲧⲁⲗϭⲉ
ⲛⲉⲩⲉⲓ̈ⲃⲉ ⲁⲩⲧⲥⲟϥ ⲛ ⲟⲩϩⲙ̅ⲝ ⲉϥⲟⲟⲃⲉ· ⲁⲩⲱ ⲁⲩⲧⲙⲟϥ|
Fol. 156 *b* col. 1 ⲛ ⲟⲩⲥⲓϣⲉ ⲉϥ ϩⲛ̅ ⲧⲁⲅⲟⲛⲓⲁ ⲙ̅ ⲡⲙⲟⲩ ϩⲓϫⲙ̅ ⲡⲉⲥϯⲟ̅ⲥ̅·
ⲉⲙⲛ ⲟ̅ⲩⲣ̅ ⲙ̅ⲙⲉⲉⲩⲉ ϫⲉ ⲁϥⲧⲥⲓⲟⲟⲩ ⲛ ⲉⲃⲓⲱ̅ ⲉ ⲃⲟⲗ ϩⲛ̅

ⲟⲩⲡⲉⲧⲣⲁ· ⲁⲩⲙⲟⲩⲣ̅ ⲛ ⲛ̅ ϭⲓϫ ⲙⲛ̅ ⲛ̅ ⲟⲩⲉⲣⲏⲧⲉ ⲙ̅ ⲡⲉ
ⲛⲧ ⲁϥⲃⲱⲗ ⲉ ⲃⲟⲗ ⲛ̅ ⲛⲉⲧ ⲥⲏϭ· ⲉⲩⲥⲟⲛϩ̅ ⲛ̅ ⲧⲟⲟⲧϥ̅
ⲙ̅ ⲡⲇⲓⲁⲃⲟⲗⲟⲥ ⲉ ⲃⲟⲗ ϫⲉ ⲁⲩⲉⲓⲣⲉ ⲙ̅ ⲡⲉϥⲟⲩⲱϣ·

Ⲁϥⲥⲟⲛϩⲟⲩ ϩⲁ ⲧⲟⲟⲧϥ̅ ϣⲁⲛⲧ ϥ̅ⲉⲓ̈ ⲛ̅ϭⲓ ⲡ ⲉⲧ ⲛⲁ
ⲥⲱⲧⲉ ⲛ̅ ⲧⲁⲓⲭⲙⲁⲗⲱⲥⲓⲁ ⲉ ⲁϥⲃⲱⲗ ⲉ ⲃⲟⲗ ⲛ̅ ⲛⲉⲧ
ⲙⲏⲣ̅· ⲡ ⲉⲧ ϫⲟⲟⲩ ⲙ̅|ⲡⲣⲏ̅ ⲙⲛ̅ ⲡⲟⲟϩ ⲉ ⲧⲣⲉ ⲩⲣ̅ Fol. 156 b col. 2
ⲟⲩⲟⲉⲓⲛ ⲉ ⲣⲟⲟⲩ· ⲡⲉ ⲛⲧ ⲁϥⲟⲩⲱⲛ ⲉⲛⲃⲁⲗ ⲙ̅ ⲡⲃ̅ⲗ̅ⲗⲉ
ⲙ̅ ⲙⲓⲥⲉ· ⲁⲩϣⲧⲁⲙ̅ ⲛ̅ ⲛⲉϥⲃⲁⲗ ⲛ̅ ⲑⲉ ⲛ̅ ⲟⲩⲕⲱⲱⲛⲥ̅·
ⲡⲉ ⲛⲧⲁϥ ⲧⲟⲩⲛⲉⲥ ⲛⲉⲧ ⲙⲟⲟⲩⲧ̅ ⲁⲩⲧⲟⲙⲥϥ̅·

Ⲱ̅ ⲡⲉⲓ̈ ⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲛ ⲛ̅ ⲃⲣ̅ⲣⲉ ⲁⲩⲱ ⲛ ⲁⲧ ⲧⲁϩⲟϥ·
ⲁⲩⲕⲣⲓⲛⲉ ⲙ̅ ⲡⲉⲕⲣⲓⲧⲏⲥ· ⲁⲩⲙⲟⲩⲣ̅ ⲙ̅ ⲡⲉⲧ ⲕⲱ̅ ⲉ ⲃⲟⲗ
ⲛ̅ ⲛⲉⲩⲛⲟⲃⲉ· ⲁⲩϯ ⲉⲓϥⲧ̅ ⲉⲛ ϭⲓϫ ⲙ̅ ⲡⲉ ⲛ|ⲧⲁϥⲡⲗⲁⲥⲥⲉ Fol. 157 a col. 1
ⲙ̅ⲙⲟⲟⲩ· ⲁⲩⲉⲓ̈ϣⲉ ⲉ ϩⲣⲁⲓ̈ ⲙ̅ ⲡⲉ ⲛⲧ ⲁϥⲉⲓ̈ϣⲉ ⲙ̅
ⲡⲉⲩⲛⲓϥⲉ ϩⲛ̅ ⲛⲉⲩϭⲃ̅ϣⲁ· ⲁⲩⲡⲱϣ ⲙ̅ ⲡ ⲉⲧ ⲛⲁⲡⲱϣ
ⲛⲙ̅ ⲙⲉⲗⲟⲥ ⲙ̅ ⲡⲉⲩⲥⲱⲙⲁ̅· ⲡⲣⲟⲥ ⲧⲉⲭⲣⲩⲥⲓⲥ ⲡⲉ
ⲛⲧⲁϥⲧⲥⲓⲉ̅ ⲡⲕⲁϩ ⲛ ⲱⲛϩ̅· ⲁⲩⲁⲛⲁⲅⲕⲁⲍⲉ ⲙ̅ⲙⲟϥ ⲉ
ⲧⲣⲉ ϥⲟⲩⲉⲙ ⲥⲓϣⲉ̅·

Ⲡ ⲉⲧ ⲉⲣⲉ ⲡⲧⲏⲣϥ̅ ⲟⲛϩ̅ ⲉⲧⲃⲏⲏⲧϥ̅ ⲁϥⲙⲟⲩ· ⲛ̅ⲧ
ⲁⲩⲥⲟϣϥ̅ ⲅⲁⲣ ⲉⲙⲁⲧⲉ ⲁⲛ ϩⲓ ⲡⲉⲥϯⲟ̅ⲥ̅· ⲁⲗⲗⲁ|ⲉⲙⲡⲁⲧ Fol. 157 a col. 2
ϥ̅ⲙⲟⲩ ⲟⲛ ⲁⲩϫⲱ̅ ⲛ̅ ϩⲉⲛⲛⲟϭ ⲛ̅ ⲥⲱϣ ⲉ ϩⲟⲩⲛ ⲉ ϩⲣⲁϥ·
ⲉⲣⲉ ⲡⲉⲛϫⲟⲉⲓⲥ ϭⲉ ⲁϣⲉ ⲉϫⲙ̅ ⲡϣⲉ̅ ⲙ̅ ⲡⲉⲥϯⲟ̅ⲥ̅·
ⲁ ⲛⲉ ⲙϩⲁⲁⲩ ⲟⲩⲱⲛ· ⲁ ⲁⲙⲛ̅ⲧⲉ ⲡⲱϩ· ⲁϥⲛⲟⲩϩⲙ̅ ⲛ̅
ⲛⲉⲯⲩⲭⲟⲟⲩⲉ· ⲁϥⲧⲟⲩⲛⲉⲥ ⲛⲉⲧ ⲙⲟⲟⲩⲧ̅· ⲁⲩⲟⲩⲟⲛϩⲟⲩ
ⲉ ⲃⲟⲗ ⲛ̅ ϩⲁϩ ⲛ ⲛⲉⲧ ⲟⲩⲁⲁⲃ ϩⲛ̅ ⲑⲓⲗⲏⲙ̅·

Ⲁⲩⲱ ⲉⲛⲉ ⲙ̅ⲡⲁⲧⲉ ⲡⲙⲩⲥⲧⲏⲣⲓⲟⲛ ϫⲱⲕ ⲉ ⲃⲟⲗ ϩⲓ
ⲡⲉⲥϯⲟ̅ⲥ̅· ⲛ̅ⲧ ⲉⲣⲉ ⲡⲉⲭ̅ⲥ̅ ⲅⲁⲣ ⲙⲟⲩ ⲁϥⲟⲩⲱⲥϥ̅ ⲙ̅ ⲡ|
ϫⲁϫⲉ· ⲁϥⲙⲟⲩⲣ̅ ⲙ̅ ⲡϫⲱⲱⲣⲉ ⲛ̅ ⲧⲩⲣⲁⲛⲛⲟⲥ· ⲁϥⲧⲁϩⲉ Fol. 157 b col. 1
ⲡⲉϥⲥϯⲟ̅ⲥ̅ ⲉ ⲣⲁⲧϥ̅· ⲉϥϫⲣⲁⲉⲓⲧ̅ ⲙ̅ⲡⲉⲩ ⲙ̅ⲧⲟ̅ ⲉ ⲃⲟⲗ·
ⲉϥⲫⲟⲣⲉⲓ ⲙ̅ ⲡⲉϫⲣⲟ̅·

Ⲁϥϫⲓⲥⲉ ⲅⲁⲣ ⲙ̅ ⲡⲉϥⲥⲱⲙⲁ̅ ϩⲓϫⲙ̅ ⲡⲉⲥϯⲟ̅ⲥ̅· ⲛ̅ϭⲓ
ⲡⲉⲛϫⲟⲉⲓⲥ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅· ⲁⲩⲱ ⲛ̅ⲧ ⲉⲣⲉ ⲡⲙⲟⲩ ⲛⲁⲩ ⲉ ⲡⲱⲛϩ̅
ⲁϥϩⲉ ϩⲁ ⲛⲉϥⲟⲩⲉⲣⲏⲧⲉ· ⲧⲟⲧⲉ ⲛ̅ ϭⲟⲙ ⲛⲙ̅ ⲡⲏⲩⲉ
ⲁⲩⲣ̅ ϣⲡⲏⲣⲉ ⲛ̅ ⲛⲉϥⲥⲟⲫⲓⲁ·

Ⲁ ⲛⲁⲅⲅⲉⲗⲟⲥ ⲡⲱϣⲥ̅ ⲉ ϩⲣⲁⲓ̈ ⲉ ϫⲱϥ· ⲁ ⲛⲉⲥⲧⲟⲓ-

Fol. 157 b col. 2 ⲭⲓⲟⲛ ⲣ̅ ϩⲟⲧⲉ· ⲁⲩⲱ ⲁ ⲧⲉⲕ[ⲧⲏⲥⲓⲥ] | ⲧⲏⲣⲥ̅ ϣⲧⲟⲣⲧⲣ̅
ⲛ̅ⲧ ⲉⲣ ⲟⲩⲛⲁⲩ ⲉ ⲡⲉ̈ⲓ ⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲛ̅ ⲃ̅ⲣ̅ⲣⲉ ⲙⲛ̅ ⲧⲉ̈ⲓ
ⲑⲉⲱⲣⲓⲁ ⲛ̅ ϩⲟⲧⲉ· ⲉⲩⲛⲁⲩ ⲉ ⲡⲛⲟⲩⲧⲉ ⲉϥⲁϣⲉ ϩⲓⲧⲛ̅ ⲛ̅
ⲣⲱⲙⲉ· ⲉⲩⲧⲱⲟⲩⲛ ϩⲁⲣⲟϥ ϩⲓⲧⲛ̅ ⲟⲩϣⲉ̅· ⲛⲉϥⲟⲩⲉⲣⲏⲧⲉ
ⲇⲉ ⲉⲩⲧⲁϫⲣⲏⲩ ⲉ ϩⲟⲩⲛ ⲉ ⲣⲟϥ ϩⲛ̅ ϩⲉⲛⲉ̈ⲓϥⲧ̅·

ⲛⲉϥϭⲓϫ ϩⲟⲙⲟⲓⲱⲥ ⲉⲩⲡⲟⲣϣ̅ ⲉ ⲃⲟⲗ· ⲉⲩⲟϥⲧ̅ ⲛⲉ̈ⲓϥⲧ̅
ⲉ ϩⲟⲩⲛ ⲉ ⲡϣⲉ̅·

Fol. 158 a col. 1 ⲣ̅ⲑ̅ ⲛ̈ⲓⲟⲩⲇⲁⲓ̈ ⲇⲉ ϩⲱⲟⲩ ⲉⲩⲭⲗⲉⲩⲁ | ⲍⲉ ⲙ̅ⲙⲟϥ ⲉⲩⲥⲱⲃⲉ·
ⲁⲩⲱ ⲉⲩϫⲏⲣ̅· ⲛⲉⲩⲟ̅ ⲇⲉ ⲛ ⲁⲧ ⲥⲟⲟⲩⲛ̅ ⲉ ⲡⲙⲩⲥⲧⲏⲣⲓⲟⲛ·
ⲁ ⲡⲕⲁϩ ⲥⲧⲱⲧ̅ ⲉϥⲛⲁⲩ ⲉ ⲧⲙⲛⲧ̅ ⲁⲧ ϣⲡⲉ
ⲛ̅ ⲛ ⲓ̈ⲟⲩⲇⲁⲓ̈· ⲁⲛⲧⲟⲟⲩⲥ ⲛⲟⲉⲓ ⲛ̅ ⲛ̅ ⲃⲟⲩⲛⲟⲥ ⲁⲩϣⲧⲟⲣⲧⲣ̅
ⲁⲩⲕⲓⲙ·

ⲑⲁⲗⲁⲥⲥⲁ ⲁⲥⲧⲱⲟⲩⲛ ⲉ ϩⲣⲁⲓ̈ ⲛ̅ ⲛⲉⲥϩⲁⲉⲓⲙ· ϩⲱⲥⲧⲉ
ⲉ ϩⲉⲃⲥ̅ ⲡⲕⲟⲥⲙⲟⲥ·

ⲁ ⲡⲛⲟⲩⲛ ϣⲧⲟⲣⲧⲣ̅ ⲁϥⲟⲩⲱⲛ̅ ⲛ̅ ⲣⲱϥ· ⲉ ⲟⲙⲕⲟⲩ
Fol. 158 a col. 2 ⲧⲏⲣⲟⲩ· ⲁ ⲡⲥⲱⲛⲧ̅ ϣⲧⲟⲣⲧⲣ̅ ϩⲛ̅ ⲟⲩ | ϭⲱⲛⲧ̅ ⲉ ϩⲣⲁⲓ̈
ⲉϫⲛ̅ ⲧ̅ⲧⲟⲗⲙⲏⲣⲓⲁ ⲛ ⲛ̅ ⲓ̈ⲟⲩⲇⲁⲓ̈ ⲉⲧ ⲥⲟⲟϥ· ⲛ̅ ⲣⲉϥ
ⲣ̅ⲟⲩⲟⲉⲓⲛ ⲛ ⲧ̅ⲡⲉ̅ ⲁⲩⲣ̅ ⲕⲁⲕⲉ· ⲁ ⲡⲣⲏ̅ ϩⲱⲧⲡ̅· ⲁ ⲡⲟⲟϩ
ϣⲧⲟⲣⲧⲣ̅ ⲁϥϩⲟⲡϥ̅· ⲁⲩⲱϫⲡ̅ ⲛ̅ϭⲓ ⲛ̅ ⲥⲓⲟⲩⲉ ⲧⲙ̅ ⲧⲣⲉ
ⲩⲣ̅ ⲟⲩⲟⲉⲓⲛ ⲉⲛⲁⲥⲉⲃⲏⲥ·

ⲛⲉⲣⲉ ⲡⲟⲟϩ ⲙⲉϩ ⲛ̅ ⲟⲩⲟⲉⲓⲛ ⲡⲉ· ⲁⲩⲱ ⲉⲛϥⲣ̅
ⲟⲩⲟⲉⲓⲛ ⲁⲛ· ⲛ̅ⲧ ⲉⲣⲉ ⲡⲣⲏ ϭⲉ ϩⲱⲧⲡ̅· ⲁⲗⲗⲁ ⲁⲩϣⲱⲡⲉ
ⲧⲏⲣⲟⲩ ϩⲛ̅ ⲟⲩⲕⲁⲕⲉ· ⲉⲩⲛⲁⲩ ⲉ ⲡⲉⲩⲛⲟⲩⲧⲉ
Fol. 158 b col. 1 ⲉⲛⲧ ⲁϥⲥⲟⲟⲛⲧⲟⲩ | ⲉϥⲁϣⲉ̅ ⲉϫⲛ̅ ⲟⲩϣⲉ ⲛ̅ ⲑⲉ ⲛ ⲟⲩⲗⲏⲥⲧⲏⲥ·
ⲡⲉϩⲟⲟⲩ ⲁϥⲣ̅ ⲕⲁⲕⲉ· ⲟⲩⲁⲅⲅⲉⲗⲟⲥ ⲉϥϭⲟⲛⲧ̅
ⲁϥⲉ̈ⲓ ⲉ ⲃⲟⲗ ϩⲛ̅ ⲧⲙⲏⲏⲧⲉ ⲛ ⲛ̅ ⲁⲅⲅⲉⲗⲟⲥ ⲧⲏⲣⲟⲩ ⲉⲣⲉ
ⲧⲉϥⲥⲏϥⲉ ⲧⲟⲕⲙ̅ ϩⲛ̅ ⲧⲉϥϭⲓϫ ⲉϥⲟⲧⲟⲩ ⲉ ⲃⲟⲗ ϩⲛ̅ ⲟⲩϣⲡ̅
ⲛ̅ ϣⲱⲡ̅ ϩⲓ ⲟⲩⲥⲟⲡ·

ⲁⲩⲱ ⲛ̅ⲧ ⲉⲣ ⲟⲩⲕⲱⲗⲩ ⲙ̅ⲙⲟⲟⲩ ϩⲓⲧⲛ̅ ⲧⲙⲛⲧ̅ϣⲁⲛⲁϩⲧⲏϥ
ⲙ̅ ⲡⲉⲭ̅ⲥ̅· ⲁϥϯ ⲧⲟⲟⲧϥ̅ ⲉ ⲡⲕⲁⲧⲁⲡⲉⲧⲁⲥⲙⲁ
ⲙ̅ ⲡⲣ̅ⲡⲉ̅ ⲁϥⲡⲁϩ ϥ̅ ⲁϥⲁⲁϥ ⲛ̅ ⲥⲛⲁⲩ ϫⲓⲛ ⲛ ⲧ̅ⲡⲉ ⲉ
Fol. 158 b col. 2 ⲡⲉⲥⲏⲧ̅· ⲉⲣⲉ ⲛ̅ ⲁⲅⲅⲉⲗⲟⲥ | ⲧⲏⲣⲟⲩ ϭⲱϣⲧ̅ ⲉ ⲃⲟⲗ ϩⲛ̅
ⲙ̅ ⲡⲏⲩⲉ ⲉⲩϭⲟⲛⲧ̅ ⲉ ⲁⲥⲕⲱⲗⲩ ⲙ̅ⲙⲟⲟⲩ ⲧⲏⲣⲟⲩ· ⲉ ⲧⲙ̅
ⲧⲣⲉ ⲩⲧⲁⲕⲟⲟⲩ ⲛ̅ϭⲓ ⲧⲙⲛⲧ̅ϩⲁⲣϣ̅ ϩⲏⲧ̅ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲛⲓⲱⲧ̅·

ⲁ ⲡⲟⲩⲟⲉⲓⲛ ⲙ̅ ⲡⲉϩⲟⲟⲩ ⲡⲱⲧ· ⲁϥⲕⲁⲡ ⲕⲟⲥⲙⲟⲥ ϩⲛ̅ ⲟⲩⲕⲁⲕⲉ· ⲟⲩⲕⲁⲕⲉ ⲛ̅ ϭⲟⲙϭⲙ̅· ⲛⲁï ⲧⲏⲣⲟⲩ ⲁⲩϣⲱⲡⲉ ⲉⲙⲡⲁⲧⲉ ⲡⲉⲭ̅ⲥ̅ ϣⲧⲁⲙ ⲛ̅ ⲛⲉϥⲃⲁⲗ·

ⲁⲩⲱ ⲁ ⲡⲉϥⲟⲩⲟⲉⲓⲛ ϭⲉⲡⲏ̅ ⲁϥϣⲁ̅ ϩⲛ̅ ⲁⲙⲛ̅ⲧⲉ· ⲁ ⲁⲙⲛ̅ | ⲧⲉ ϣⲧⲟⲣⲧⲣ̅ ⲛ̅ⲧ ⲉⲣⲉ ⲡϫⲟⲉⲓⲥ ⲃⲱⲕ ⲉ ⲡⲉⲥⲏⲧ̅ ⲉ ⲣⲟϥ ϩⲛ̅ ⲧⲥⲁⲣⲝ̅ ⲁⲛ· ⲁⲗⲗⲁ ϩⲙ̅ ⲡⲉⲡⲛ̅ⲁ̅· ⲁϥⲁⲙⲁϩⲧⲉ ⲅⲁⲣ ⲙ̅ ⲡⲧⲏⲣϥ̅ ϫⲉ ⲛⲉϥⲧⲁⲕⲟ̅ ϩⲁⲑⲏ̅ ⲛ̅ ⲧⲉϥⲟⲩⲛⲟⲩ· ⲡⲉϥⲥⲛⲟϥ ⲙⲉⲛ ⲁϥⲡⲁϩⲧϥ̅ ⲉϫⲙ̅ ⲡⲕⲁϩ ⲁϥϩⲁⲣⲉϩ ⲉ ⲡⲕⲁϩ· ⲙⲛ̅ ⲛⲉⲧ ⲛ̅ ϩⲏⲧϥ̅·

Fol. 159 *a* col. 1 ⲣ̅ⲓ̅ⲁ̅

ⲡⲉϥⲥⲱⲙⲁ̅ ⲇⲉ ⲁϥϭⲱ ⲉϥⲁϣⲉ̅ ⲉϫⲙ̅ ⲡϣⲉ̅ ⲉⲧⲃⲉ ⲛⲉⲥⲧⲟⲓⲭⲓⲟⲛ· ⲁⲩⲱ ⲡⲉϥⲡⲛ̅ⲁ̅ ⲁϥⲃⲱⲕ ⲉ ⲡⲉⲥⲏⲧ̅ ⲉ ⲁⲙⲛ̅ⲧⲉ ⲁϥⲧⲟⲩϫⲟ̅ ⲛ̅ ⲛⲉⲧ ϩⲙ̅ ⲡⲙⲁ̅ | ⲉⲧⲙ̅ⲙⲁⲩ ⲁϥϣⲱⲗ ⲛ ⲁⲙⲛ̅ⲧⲉ· ⲁϥⲁⲙⲁϩⲧⲉ ⲉϫⲙ̅ ⲡⲧⲏⲣϥ̅· ⲡⲉϥⲥⲱⲙⲁ̅ ⲙⲉⲛ ⲁϥⲧⲟⲩⲛⲉⲥ ⲛⲉⲧ ⲙⲟⲟⲩⲧ̅ ϩⲓϫⲙ̅ ⲡⲕⲁϩ· ⲡⲉϥⲡⲛ̅ⲁ̅ ⲇⲉ ⲁϥⲃⲱⲗ ⲉ ⲃⲟⲗ ⲛ̅ ⲛⲉⲯⲩⲭⲟⲟⲩⲉ ⲉⲧ ϩⲛ̅ ⲁⲙⲛ̅ⲧⲉ·

Fol. 159 *a* col. 2

Ⲙ̅ ⲡⲛⲁⲩ ⲅⲁⲣ ⲉⲣⲉ ⲡⲥⲱⲙⲁ̅ ⲙ̅ ⲡⲉⲛ ϫⲟⲉⲓⲥ ⲁϣⲉ ⲉϫⲙ̅ ⲡⲉⲥ⳨̅ⲟ̅ⲥ̅· ⲙ̅ ⲡⲛⲁⲩ ⲉⲧⲙ̅ⲙⲁⲩ ⲡⲉ ⲛⲧⲁ ⲛⲉⲙϩⲁⲁⲩ ⲟⲩⲱⲛ̅· ⲁ ⲛⲉⲙⲛⲟⲩⲧ̅ ⲛ ⲁⲙⲛ̅ⲧⲉ ⲛⲁⲩ ⲉ ⲣⲟϥ ⲁⲩϣⲧⲟⲣⲧⲣ̅ ⲁⲩⲡⲱⲧ· ⲁϥⲟⲩⲱϣϥ̅ ⲛ ⲛ̅ⲣⲟ̅ ⲛ̅ ϩⲟⲙⲛ̅ⲧ ⲁϥϩⲱⲣⲃ̅ | ⲛⲙ̅ ⲙⲟⲭⲗⲟⲥ ⲙ̅ ⲡⲉⲛⲓⲡⲉ· ⲁⲩⲱ ⲁϥϫⲓ ⲛ̅ ⲛⲉⲩⲯⲩⲭⲟⲟⲩⲉ ⲉⲧ ϩⲛ̅ ⲁⲙⲛ̅ⲧⲉ ⲉ ϩⲣⲁï ϣⲁⲁ ⲡⲉϥⲉïⲱⲧ̅· ⲛ̅ⲧ ⲉⲣⲉ ⲡϫⲟⲉⲓⲥ ⲅⲁⲣ ⲕⲁⲧⲁⲗⲩ ⲛ ⲁⲙⲛ̅ⲧⲉ· ⲁⲩⲱ ⲛ̅ⲧ ⲉⲣⲉ ϥϩⲱⲙ ⲉϫⲙ̅ ⲡⲙⲟⲩ ⲁϥⲣ̅ ⲡϫⲁϫⲉ ⲛ̅ ϩⲃⲁ̅· ⲛⲉⲯⲩⲭⲟⲟⲩⲉ ⲙⲉⲛ ⲁϥⲛ̅ⲧⲟⲩ ⲉ ϩⲣⲁï ϩⲛ̅ ⲁⲙⲛ̅ⲧⲉ· ⲛ̅ ⲥⲱⲙⲁ̅ ⲇⲉ ⲁϥⲧⲟⲩⲛⲟⲥⲟⲩ ⲉ ⲃⲟⲗ ϩⲙ̅ ⲡⲕⲁϩ·

Fol. 159 *b* col. 1

ⲁⲛⲁⲩ ϭⲉ ⲉ ⲧⲙⲛ̅ⲧϫⲱⲱⲣⲉ ⲉⲧⲟ̅ ⲛ̅ ϣⲡⲏⲣⲉ ⲙ̅ ⲡⲉϥⲣⲱⲙⲉ ⲉⲧ ⲙⲟⲟⲩⲧ̅ ⲉϥⲁϣⲉ̅ ⲉϫⲙ̅ ⲡϣⲉ̅· ⲙ̅ⲡⲉ ⲧⲉⲕⲧⲏⲥⲓⲥ ⲅⲁⲣ ⲉϣϭⲙ̅ϭⲟⲙ | ⲉϥⲓ ϩⲁ ⲡⲉϥⲥⲱⲙⲁ̅ ⲉⲧ ⲙⲟⲟⲩⲧ̅· ⲟⲩⲇⲉ ⲙ̅ⲡⲉ ⲛⲉⲥⲧⲟⲓⲭⲓⲟⲛ ⲉϣϥⲓ ϩⲁⲣⲟϥ· ⲙ̅ⲡⲉ ⲁⲙⲛ̅ⲧⲉ ⲅⲁⲣ ⲉϣϥⲓ ϩⲁ ⲡⲉϥⲡⲛ̅ⲁ̅· ⲁ ⲙⲁ̅ ⲅⲁⲣ ⲛⲓⲙ ⲙⲟⲩϩ ⲛ̅ ϣⲧⲟⲣⲧⲣ̅ ⲉϫⲛ̅ ⲛ̅ ϩⲓⲥⲉ ⲙ̅ ⲡⲉⲛⲥⲱⲧⲏⲣ·

Fol. 159 *b* col. 2

ⲁⲩⲱ ⲁ ⲧⲉⲕⲧⲏⲥⲓⲥ ⲧⲏⲣⲥ̅ ϣⲧⲟⲣⲧⲣ̅ ⲉϫⲙ̅ ⲡⲉϥⲙⲟⲩ· ⲙ̅ⲡ ⲟⲩⲉϣϩⲩⲡⲟⲙⲓⲛⲉ ⲅⲁⲣ ⲉⲩⲛⲁⲩ ⲉ ⲡⲉⲩϫⲟⲉⲓⲥ ⲉⲩϣⲱⲥ ⲙ̅ⲙⲟϥ·

Ⲁ ⲧⲉⲕⲧⲏⲥⲓⲥ ⲧⲏⲣⲥ̄ ⲡⲱϣⲥ̄ ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉ ⲟⲩ ⲡⲉ
Fol. 160 *a* col. 1 ⲣ̄ⲓ̄ⲅ̄ ⲡⲉⲓ̈ | ⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲛ̄ ⲃⲣ̄ⲣⲉ· ⲡⲉⲕⲣⲓⲧⲏⲥ ⲥⲉⲕⲣⲓⲛⲉ ⲙ̄ⲙⲟϥ
ⲉⲛϥ̄ϣⲁϫⲉ ⲁⲛ·

Ⲡⲉⲧⲉ ⲙ ⲉⲩⲛⲁⲩ ⲉ ⲣⲟϥ ⲥⲉⲛⲁⲩ ⲉ ⲣⲟϥ· ⲁⲩⲱ
ⲥⲉϣⲓⲛⲉ ⲁⲛ· ⲡⲉⲧⲉ ⲙ ⲉⲩⲉϣⲁⲙⲁϩⲧⲉ ⲙ̄ⲙⲟϥ ⲉⲩⲁⲙⲁϩⲧⲉ
ⲙ̄ⲙⲟϥ ⲁⲩⲱ ϥ̄ϯ ⲁⲛ ⲛ̄ⲙ̄ⲙⲁⲩ·

Ⲡⲉⲧⲉ ⲙ ⲉⲩⲉϣⲧⲟⲛⲧⲛ̄ ⲉ ⲣⲟϥ ⲥⲉⲕⲁⲧⲁⲫⲣⲟⲛⲉⲓ ⲙ̄ⲙⲟϥ
ⲁⲩⲱ ⲉⲛϥ̄ϭⲟⲛⲧ̄ ⲁⲛ· ⲡ ⲁⲧ ϣⲡ̄ ϩⲓⲥⲉ ⲉϥϣⲡ̄ ϩⲓⲥⲉ ⲁⲩⲱ
Fol. 160 *a* col. 2 ⲉⲛϥ̄ⲛⲟϭⲥ̄ ⲁⲛ· ⲡⲁⲧ ⲙⲟⲩ ⲁϥⲙⲟⲩ· | ⲁⲩⲱ ⲁϥϩⲩⲡⲟⲙⲓⲛⲉ·
ⲡⲉⲧ ⲟⲛϩ ϩⲛ̄ ⲙ̄ ⲡⲏⲩⲉ ⲁⲩⲧⲟⲙⲥϥ̄ ϩⲙ̄ ⲡⲕⲁϩ·
ⲁⲩⲱ ϥ̄ⲕⲱ̄ ⲛ̄ ⲣⲱϥ·

Ⲟⲩ ⲡⲉ ⲡⲉⲓ̈ ⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲡⲉϫⲉ ⲡⲥⲱⲛⲧ̄ ⲧⲏⲣϥ̄· ⲁⲩⲣ̄
ϣⲡⲏⲣⲉ ⲅⲁⲣ ⲧⲏⲣⲟⲩ ⲛ̄ ⲛⲉϥⲙⲛ̄ⲧϣⲁⲛⲁϩⲧⲏϥ· ⲁⲩⲱ
ⲛ̄ⲧ ⲉⲣⲉ ϥⲧⲱⲟⲩⲛ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲛⲉⲧ ⲙⲟⲟⲩⲧ̄ ⲛ̄ ϣⲱⲣⲡ̄
ⲛ ⲧ̄ⲕⲩⲣⲓⲁⲕⲏ· ⲛ̄ⲧ ⲉⲣⲉ ϥϩⲱⲙ ⲉϫⲙ̄ ⲡⲙⲟⲩ·

Ⲁϥⲙⲟⲩⲣ̄ ⲙ̄ ⲡⲧⲩⲣⲁⲛⲛⲟⲥ· ⲁϥⲃⲱⲗ ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲣⲱⲙⲉ·
Fol. 160 *b* col. 1 ⲣ̄ⲓ̄ⲇ̄ ⲧⲟⲧⲉ ⲁ ⲧⲉⲕⲧⲏⲥⲓⲥ ⲧⲏⲣⲥ̄ | ⲉⲓ̈ⲙⲉ ϫⲉ ⲉⲧⲃⲉ ⲡⲟⲩϫⲁⲓ̈ ⲙ̄
ⲡⲣⲱⲙⲉ ⲛ̄ⲧⲁⲩⲕⲣⲓⲛⲉ ⲙ̄ ⲡⲉⲕⲣⲓⲧⲏⲥ· ⲁⲩⲱ ⲉⲧⲃⲏⲏⲧϥ̄
ⲛ̄ⲧⲁⲩⲛⲁⲩ ⲉ ⲡⲓ ⲁⲧ ⲛⲁⲩ ⲉ ⲣⲟϥ· ⲁⲩϣⲓ ⲙ̄ ⲡⲉⲓ̈ ⲁⲧ
ϣⲓⲧϥ̄· ⲡⲁⲧ ϣⲡ̄ ϩⲓⲥⲉ ⲁϥϣⲡ̄ ϩⲓⲥⲉ· ⲡⲁⲧ ⲙⲟⲩ
ⲁϥⲙⲟⲩ· ⲡⲁ ⲙ̄ ⲡⲏⲩⲉ ⲁⲩⲧⲟⲙⲥϥ̄·

Ⲛ̄ⲧⲁϥ ⲣ̄ ⲣⲱⲙⲉ ⲅⲁⲣ ⲁⲩⲕⲣⲓⲛⲉ ⲙ̄ⲙⲟϥ· ϫⲉ ⲕⲁⲥ
ⲉϥⲉⲛⲁ̄ ⲛⲁⲛ· ⲛ̄ⲧⲁⲩⲙⲟⲟⲩⲧϥ̄ ϫⲉ ⲕⲁⲥ ⲉϥⲉⲃⲱⲗ ⲉ ⲃⲟⲗ
ⲛ̄ ⲛⲉⲧ ⲙⲏⲣ̄· ⲁϥϣⲡ̄ ϩⲓⲥⲉ ϫⲉ ⲕⲁⲥ ⲉϥⲉϯ ⲙ̄ⲧⲟⲛ ⲛⲁⲛ·
Fol. 160 *b* col. 2 ⲁϥⲙⲟⲩ | ϫⲉ ⲕⲁⲥ ⲉϥⲉⲧⲁⲛϩⲟⲛ· ⲁⲩⲧⲟⲙⲥϥ̄ ϫⲉ ⲕⲁⲥ
ⲉϥⲉⲧⲟⲩⲛⲟⲥⲛ̄· ⲉⲛⲉ ⲙ̄ ⲡⲉ ⲡϫⲟⲉⲓⲥ ϣⲡ̄ ϩⲓⲥⲉ ⲡⲉ ⲙⲛ̄
ⲧⲙⲛ̄ⲧⲣⲱⲙⲉ ⲉⲣⲉ ⲡⲣⲱⲙⲉ ⲛⲁϣⲟⲩϫⲁⲓ̈ ⲛ ⲁϣ ⲛ̄ ϩⲉ ⲡⲉ·

Ⲡⲙⲟⲩ ϭⲉ ⲁϥϩⲉ ϩⲁ ⲛ̄ ⲟⲩⲉⲣⲏⲧⲉ ⲙ̄ ⲡⲉⲭ︦ⲥ︦· ⲁⲩⲱ
ⲁϥⲥⲩⲣⲁ̄ ⲙ̄ⲙⲟϥ ⲉϥⲟ̄ ⲛⲁⲓ̈ⲭⲙⲁⲗⲱⲧⲟⲥ ⲉϥϣⲧⲣ̄ⲧⲱⲣ·
ⲁⲙⲛ̄ⲧⲉ ⲙⲛ̄ ⲧⲉϥϭⲟⲙ ⲁϥⲕⲧⲟϥ ⲉ ⲡⲁϩⲟⲩ· ⲉ ⲁϥⲥⲱⲧⲙ̄
Fol. 161 *a* col. 1 ⲣ̄ⲓ̄ⲉ̄ ⲉ ⲧⲉⲥⲙⲏ̄ ⲙ̄ ⲡϫⲟⲉⲓⲥ | ⲉϥⲙⲟⲩⲧⲉ ⲟⲩⲃⲉ ⲛⲉⲯⲩⲭⲏ̄
ⲧⲏⲣⲟⲩ ϫⲉ ⲁⲙⲏⲉⲓⲛ ⲉ ⲃⲟⲗ ⲛⲉⲧ ⲙⲏⲣ· ⲛⲉⲧ ϩⲙⲟⲟⲥ
ϩⲙ̄ ⲡⲕⲁⲕⲉ ⲙⲛ̄ ⲑⲁⲓⲃⲉⲥ ⲙ̄ ⲡⲙⲟⲩ ⲛⲟⲩⲟⲉⲓⲛ ⲁϥϣⲁ̄
ⲛⲏⲧⲛ̄·

Ϯⲧⲁϣⲉ ⲟⲉⲓϣ ⲛⲏⲧⲛ̄ ⲙ̄ ⲡⲱⲛϩ̄· ⲁⲛⲟⲕ ⲅⲁⲣ ⲡⲉ
ⲡⲉⲭ̅ⲥ̅ ⲡϣⲏⲣⲉ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲧⲟⲧⲉ ⲁϥⲃⲱⲗ ⲉ ⲃⲟⲗ ⲛ̄
ⲛⲉϥⲯⲩⲭⲟⲟⲩⲉ ⲛⲉⲧ ⲟⲩⲁⲁⲃ· ⲁϥⲧⲟⲩⲛⲟⲥⲟⲩ ⲛⲙ̄ⲙⲁϥ·
ⲡⲕⲁϩ ⲇⲉ ϩⲱⲱϥ ⲁϥϫⲓϣⲕⲁⲕ | ⲉ ⲃⲟⲗ ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ Fol. 161 *a* col. 2
ϫⲉ ϯⲥⲟ̄ ⲉ ⲣⲟⲓ̈ ⲡϫⲟⲉⲓⲥ ⲛⲅ̄ ⲃⲟⲗⲧ̄ ⲉ ⲃⲟⲗ ϩⲙ̄ ⲡⲥⲁϩⲟⲩ
ⲉⲧ ϩⲓ ϫⲱⲓ̈ ⲛⲅ̄ ϥⲓ ⲉ ⲃⲟⲗ ϩⲓ ϫⲱⲓ̈ ⲛ ⲧ̄ⲕⲁⲕⲓⲁ ⲙ̄
ⲡⲇⲓⲁⲃⲟⲗⲟⲥ· ϫⲉ ⲁⲕⲁⲁⲧ̄ ⲛ ⲙ̄ϣⲁ̄ ⲉ ⲧⲣⲉ ⲩⲧⲱⲙⲥ̄ ⲙ̄
ⲡⲉⲕⲥⲱⲙⲁ̄ ⲛ̄ ϩⲏⲧ̄ ⲉ ⲡⲙⲁ̄ ⲛ̄ ⲛⲉⲥⲛⲱⲱϥ· ⲉⲛⲧ ⲁⲩⲡⲁϩⲧⲟⲩ ⲉ ⲃⲟⲗ ϩⲓ ϫⲱⲓ̈· ϫⲉ ⲕⲁⲥ ⲉⲕⲉⲧⲟⲩⲛⲟⲥⲟⲩ·

Ⲧⲉⲕϩⲓⲕⲱⲛ ⲅⲁⲣ ⲉⲧ ⲧⲁⲓ̈ⲏⲩ ⲁⲩϫⲟⲟⲣⲉⲥ ⲉ ⲃⲟⲗ ϩⲙ̄
ⲙⲁ̄ ⲛⲓⲙ· ⲡⲗⲏⲛ ⲉⲛⲉ ⲛⲧⲁⲕϫⲟⲟⲥ ⲙ̄ⲙⲁⲧⲉ ϩⲙ̄ ⲡⲉⲕ |
ϣⲁϫⲉ· ⲉⲛⲉ ⲙⲛ̄ ⲗⲁⲁⲩ ⲛⲁϣϯ ⲟⲩⲃⲉ ⲡⲉⲕⲟⲩⲉϩⲥⲁϩⲛⲉ· Fol. 161 *b* col. 1
ⲁⲗⲗⲁ ⲧⲉⲕⲁⲅⲁⲡⲏ ⲁⲛⲁⲅⲕⲁⲍⲉ ⲙ̄ⲙⲟⲕ ⲉ ⲧⲣⲉ ⲕⲉⲓ̈ ϣⲁⲁ
ⲡⲉⲕⲡⲗⲁⲥⲙⲁ·

Ⲉⲓⲥ ϩⲏⲏⲧⲉ ⲅⲁⲣ ⲁⲕⲁϩⲉ ⲣⲁⲧⲕ̄ ϩⲓϫⲙ̄ ⲡⲕⲁϩ·
ⲕϣⲓⲛⲉ ⲛ̄ⲥⲁ ⲙ̄ ⲙⲉⲗⲟⲥ ⲙ̄ ⲡⲉⲕⲡⲗⲁⲥⲙⲁ·

Ϫⲓ ⲛⲁⲕ ⲙ̄ ⲡⲣⲱⲙⲉ ⲛ̄ ⲑⲉ ⲛ ⲟⲩⲡⲁⲣⲁⲑⲏⲕⲏ̄· ϫⲓ ⲛⲁⲕ
ⲛ̄ ⲧⲉⲕϩⲓⲕⲱⲛ ⲉⲛⲧ ⲁⲕϭⲁⲗⲱⲱⲥⲉ ⲉ ⲣⲟⲓ̈· ϫⲓ ⲛⲁⲕ ⲛ
ⲁⲇⲁⲙ ⲉϥⲟⲩⲟϫ ⲛ̄ ⲧⲉϥϩⲉ· ⲧⲟⲧⲉ ⲁ ⲡⲉⲭ̅ⲥ̅ ⲧⲱ | ⲟⲩⲛ Fol. 161 *b* col. 2
ⲉ ⲃⲟⲗ ϩⲛ̄ ⲛⲉⲧ ⲙⲟⲟⲩⲧ̄ ϩⲙ̄ ⲡⲙⲉϩ ϣⲟⲙⲛ̄ⲧ̄ ⲛ̄ ϩⲟⲟⲩ
ⲁϥϫⲓ ⲛ̄ ⲛⲉⲧ ⲟⲩⲁⲁⲃ ⲉ ϩⲣⲁⲓ̈ ⲛⲙ̄ⲙⲁϥ ϣⲁ ⲡⲉϥⲉⲓ̈ⲱⲧ·
ⲧⲙⲛ̄ⲧ̄ⲣⲱⲙⲉ ⲅⲁⲣ ⲧⲏⲣⲥ̄ ⲥⲛⲁⲟⲩϫⲁⲓ̈ ⲉⲧⲃⲉ ⲡⲙⲟⲩ ⲙ̄
ⲡⲉⲭ̅ⲥ̅·

Ⲟⲩⲁ̄ ⲅⲁⲣ ⲡⲉ ⲛⲧ ⲁⲩⲕⲣⲓⲛⲉ ⲙ̄ⲙⲟϥ ⲁ ⲡⲙⲁ̄ ⲧⲏⲣϥ̄·
ⲟⲩϫⲁⲓ̈ ⲁⲩⲱ ⲁⲩⲛⲁ̄ ⲙ̄ ⲡⲙⲁ̄ ⲧⲏⲣϥ̄· ⲟⲩⲁ̄ ⲟⲛ ⲡⲉ
ⲛⲧ ⲁϥⲙⲟⲩ ϫⲉ ⲕⲁⲥ ⲉⲩⲉⲧⲱⲟⲩⲛ | ⲧⲏⲣⲟⲩ· ⲁⲩⲱ ⲛ̄ⲧⲁ Fol. 162 *a* col. 1 ⲣⲓ̅ⲍ̅
ⲡϫⲟⲉⲓⲥ ⲙⲟⲩ ϩⲁ ⲟⲩⲟⲛ ⲛⲓⲙ ϫⲉ ⲕⲁⲥ ⲉⲣⲉ ⲟⲩⲟⲛ ⲛⲓⲙ
ⲛⲁⲧⲱⲟⲩⲛ ⲛⲙ̄ⲙⲁϥ· ⲛ̄ⲧ ⲉⲣⲉ ϥⲙⲟⲩ ⲅⲁⲣ ⲁϥϯ
ⲡⲣⲱⲙⲉ ϩⲓⲱⲱϥ ⲁⲩⲱ ⲁϥϫⲓⲧϥ̄ ⲛⲙ̄ⲙⲁϥ ⲉ ϩⲣⲁⲓ̈ ⲉ
ⲧⲡⲉ̄ ⲛ ⲙ̄ ⲡⲏⲩⲉ· ⲉϥⲟ̄ ⲛ̄ ⲟⲩⲁ̄ ⲛ ⲟⲩⲱⲧ ⲛⲙ̄ⲙⲁϥ·
ⲁϥϫⲓⲧϥ̄ ⲛ̄ ⲇⲱⲣⲟⲛ ⲙ̄ ⲡⲉϥⲉⲓ̈ⲱⲧ·

Ⲟⲩⲛⲟⲩⲃ ⲁⲛ ⲡⲉ ⲟⲩⲇⲉ ⲟⲩϩⲁⲧ̄ ⲁⲛ ⲡⲉ· ⲁⲗⲗⲁ
ⲡⲣⲱⲙⲉ ⲡⲉ ⲛ̄ ⲧⲁϥ ⲧⲁⲙⲉⲓⲟϥ· ⲕⲁⲧⲁ | ⲡⲉϥⲉⲓ̈ⲛⲉ ⲙⲛ̄ Fol. 162 *a* col. 2
ⲧⲉϥϩⲓⲕⲱⲛ· ⲡⲁⲓ̈ ϭⲉ ⲁ ⲡⲓⲱⲧ ϫⲁⲥⲧϥ̄· ⲁϥⲑⲙ̄ⲥⲟϥ ϩⲓ

ⲟⲩⲛⲁⲙ ⲙ̅ⲙⲟϥ· ϩⲓϫⲙ̅ ⲡⲉⲑⲣⲟⲛⲟⲥ ⲉⲧ ϫⲟⲥⲉ· ⲁⲩⲱ ⲁϥⲕⲁⲑⲓⲥⲧⲁ ⲙ̅ⲙⲟϥ ⲛ̅ ⲕⲣⲓⲧⲏⲥ ⲛ̅ ⲛⲉⲧ ⲟⲛϩ̅ ⲙⲛ̅ ⲛⲉⲧ ⲙⲟⲟⲩⲧ̅· ⲁⲩⲱ ⲛ̅ ⲥⲧⲣⲁⲧⲏⲅⲟⲥ ⲙ̅ ⲡⲉϥⲥⲱⲛⲧ̅ ⲧⲏⲣϥ̅· ⲉϥϩⲙⲟⲟⲥ ϩⲓϫⲛ̅ ⲛⲉⲭⲉⲣⲟⲩⲃⲓⲛ· ⲡⲉ ⲛⲧ ⲁϥⲥⲱⲛⲧ̅ ⲛ̅ ⲑⲓⲗⲏ̅ⲙ̅ ⲛ ⲧ̅ⲡⲉ̅ ⲉⲧⲉ ⲡⲁϊ ⲡⲉ ⲡⲛⲟⲩⲙⲫⲓⲟⲥ ⲙ̅ ⲙⲉ̅ ⲁⲩⲱ ⲡ̅ⲣ̅ⲣⲟ̅ ⲛ ⲁⲓⲱⲛ ⲧⲏⲣⲟⲩ· ⲡⲉⲟⲟⲩ ⲛⲁϥ ϣⲁⲁ ⲛ ⲁⲓⲱⲛ ⲧⲏⲣⲟⲩ ⲛ ⲁⲓⲱⲛ ϩⲁⲙⲏⲛ·

— — — — — — — — —

ⲁⲑⲁⲛⲁⲥⲓⲟⲥ ⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲩ·

* * *

THE DISCOURSE WHICH APA EUSEBIUS, BISHOP OF CAESAREA OF CAPPADOCIA, PRONOUNCED CONCERNING THE CANAANITISH WOMAN.

ⲞⲨⲖⲞⲄⲞⲤ Ⲛ̅ⲦⲈ ⲀⲠⲀ ⲈⲨⲤⲈⲂⲒⲞⲤ ⲠⲈⲠⲒⲤⲔⲞⲠⲞⲤ Ⲛ Ⲧ̅ⲔⲎⲤⲀⲢⲒⲀ Ⲛ Ⲧ̅ⲔⲀⲠⲠⲀⲆⲞⲔⲒⲀ Ⲉ ⲀϤⲦⲀⲨⲞϤ ⲈⲦⲂⲈ ⲦⲈ ⲤϨⲒⲘⲈ Ⲛ̅ ⲬⲀⲚⲀⲚⲀⲒⲀ·

Fol. 162 b col. 1

* * *

Ⲛⲁϣⲉ ⲡⲉⲭⲓⲙⲱⲛ· ⲁⲗⲗⲁ ⲙ̅ⲡ ϥ̅ⲉϣⲕⲱⲗⲩ ⲙ̅ ⲡⲟⲩⲣⲟⲧ̅ ⲛ̅ ⲛⲉ ⲛⲧ ⲁⲩⲉï· ⲛⲁϣⲉ ⲙ̅ ⲡⲓⲣⲁⲥⲙⲟⲥ· ⲁⲗⲗⲁ ⲙ̅ⲡ ⲟⲩⲃⲉⲗ ⲡⲉⲧⲡ̅ϩⲓⲥⲉ ⲉ ⲃⲟⲗ· ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲛⲁⲗⲟ̅ ⲁⲛ ⲉⲛⲉϩ ⲉⲩⲙⲓϣⲉ ⲛⲙ̅ | ⲙⲁⲥ ⲉⲛⲉϩ ⲉⲥϫⲣⲁⲉⲓⲧ· Fol. 162 b col. 2 ⲉⲩⲉⲡⲓⲃⲟⲩⲗⲉⲩⲉ ⲉ ⲣⲟⲥ ⲉⲥϭⲱⲧⲡ̅ ⲙ̅ⲙⲟⲟⲩ ϩⲟⲥⲟⲛ ⲥⲉⲙⲉⲉⲩⲉ ⲉ ⲣⲟⲥ ⲉ ⲡⲛⲉⲑⲟⲟⲩ· ϣⲁⲥⲁⲩⲝⲁⲛⲉ ⲛ̅ ϩⲟⲩⲟ̅· ϣⲁⲣⲉ ⲛ̅ ϩⲓⲙⲏ̅ ⲃⲱⲗ ⲉ ⲃⲟⲗ ϩⲁⲣⲓ ϩⲁⲣⲟⲟⲩ·

Ⲧⲉï ⲡⲉⲧⲣⲁ ⲇⲉ ⲛ̅ⲧⲟⲥ ⲥⲁϩⲉ ⲣⲁⲧⲥ̅ ⲉⲥⲟ̅ ⲛ ⲁⲧ ⲕⲓⲙ· ⲡϣⲁϫⲉ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲟⲩ ⲁⲧ ⲕⲓⲙ ⲡⲉ· | ⲛ̅ⲧⲟϥ ⲡⲉ ⲛⲧ Fol. 163 a col. 1 ⲣ̅ⲓ̅ⲏ̅ ⲁϥϫⲟⲟⲥ ϫⲉ ⲙ̅ ⲡⲩⲗⲏ ⲛ ⲁⲙⲛ̅ⲧⲉ ⲛⲁϣϭⲙ̅ϭⲟⲙ ⲉ ⲣⲟⲥ ⲁⲛ· ⲡ ⲉⲧ ⲡⲟⲗⲉⲙⲉⲓ ⲉϥⲃⲱⲗ ⲙ̅ⲙⲟϥ ⲉ ⲃⲟⲗ ⲙⲁⲩⲁⲁϥ· ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲇⲉ ϩⲱⲱⲥ ⲉϥⲧⲁϫⲣⲟ̅ ⲙ̅ⲙⲟⲥ ⲛ̅ ϩⲟⲩⲟ̅·

Ïⲱⲃ ⲉⲛⲉ ⲛⲁⲛⲟⲩϥ ⲡⲉ ϩⲁ ⲑⲏ̅ ⲙ̅ ⲡ̅ⲡⲓⲣⲁⲥⲙⲟⲥ· ⲁⲗⲗⲁ ⲛⲉϩⲟⲟⲩ ⲉⲧ ϥ̅ⲟⲩⲟϫ ϩⲙ̅ ⲡⲉϥⲥⲱⲙⲁ̅ ⲛ̅ⲥⲉⲟ̅ | ⲁⲛ Fol. 163 a col. 2 ⲛ̅ ⲑⲉ ⲛ̅ ⲛⲉϩⲟⲟⲩ ⲉⲛⲧⲁ ⲧⲉϥⲉïⲁⲁⲃⲉ ϣⲛⲧ̅ ⲡⲉⲕⲗⲟⲙ ⲁⲥⲧⲁⲗⲟϥ ⲉϫⲛ̅ ⲧⲉϥⲁⲡⲉ· ⲙ̅ⲡⲣ̅ ⲣ̅ ϩⲟⲧⲉ ϩⲏⲧϥ̅ ⲙ̅ ⲡⲓⲣⲁⲥⲙⲟⲥ ⲉⲛⲉϩ ⲉϣⲱⲡⲉ ⲧⲉⲕⲯⲩⲭⲏ ⲥⲃ̅ⲧⲱⲧ̅·

Ⲛ̅ ⲑⲉ ⲅⲁⲣ ⲙ̅ ⲡⲛⲟⲩⲃ ⲉⲧ ⲉⲙ ⲁⲣⲉ ⲧⲉϩⲣⲱ̅ ⲣ̅ ⲃⲟⲟⲛⲉ

ⲛⲁϥ · ⲧⲁï ⲧⲉ ⲑⲉ ⲙ̄ ⲡⲉⲧ ϥⲓ ⲉ ⲣⲟϥ ϩⲛ̄ ⲟⲩⲙⲛⲧ̄ϫⲱⲱ|
Fol. 163 *b* col. 1 ⲣⲉ · ⲉⲙ ⲁⲣⲉ ⲧⲉⲑⲗⲓⲯⲓⲥ ⲣ̄ ⲃⲟⲟⲛⲉ ⲛⲁϥ · ⲉϣⲁⲣⲉ
ⲧⲉϩⲣⲱ̄ ⲣ̄ ⲟⲩ ⲙ̄ ⲡⲛⲟⲩⲃ ⲉϣⲁⲥⲧⲃ̄ⲃⲟϥ ⲛ̄ ϩⲟⲩⲟ̄ · ⲧⲁï
ⲧⲉ ⲑⲉ ⲉⲙ̄ ⲡⲉⲧ ⲧⲱⲟⲩⲛ ϩⲁ ⲧⲉⲑⲗⲓⲯⲓⲥ ⲉϣⲁⲣⲉ ⲑⲩⲡⲟⲙⲟⲛⲏ̄ ⲉⲓ ⲛⲁϥ ⲛⲥ̄ϫⲁⲥⲧϥ ·

Ϣⲁⲣⲉ ⲧⲙⲛ̄ⲧⲣⲉϥϫⲛⲁⲁⲩ ⲟⲩⲉⲗⲥ̄ ⲧⲉⲯⲩⲭⲏ · ⲁⲩⲱ
ϣⲁⲣⲉ ⲟⲩⲡⲓⲣⲁⲥⲙⲟⲥ ϯ ϫⲣⲟ̄ ⲛ ⲛ̄ ⲗⲁïⲕⲟⲥ · ⲉⲓ̈ⲙⲉ ϫⲉ
Fol. 163 *b* col. 2 ⲛ̄ⲧⲁ ⲛⲉⲧⲉ ⲛⲟⲩⲟⲩⲛ ⲉⲣⲟⲩ · | ⲁⲩϫⲓ ϣⲓⲡⲉ · ⲁⲩⲱ ⲛ̄ⲧⲁ
ⲛⲟⲩⲛ ϩⲱⲱⲛ ⲣⲟⲩ ϩⲛ̄ ⲧⲙⲛ̄ⲧⲥⲱⲧⲡ̄ · ⲉⲩⲧⲱⲛ ⲛⲉⲧ ⲛⲡ̄ ⲉ
ⲣⲟⲟⲩ · ⲟⲩⲇⲉ ⲣⲱ ⲥⲉⲟⲩⲟⲛϩ̄ ⲉ ⲃⲟⲗ ⲁⲛ ·

Ϯⲛⲏⲩ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲧⲁⲅⲟⲣⲁ · ⲁⲩⲱ ϯⲛⲁⲩ ⲁ ⲛⲉⲗⲁⲁⲩ ·
ϩⲉⲛϭⲱⲃⲉ ⲛⲉ ⲉⲁ ⲡⲧⲏⲩ ⲉï ⲉ ⲃⲟⲗ ⲁⲩⲉⲣⲟϥⲣⲉϥ · ⲟⲩⲧⲱϩ
Fol. 164 *a* col. 1 ⲡⲉ ⲉ ⲁⲩⲛⲉϥⲧϥ̄ | ⲉ ⲃⲟⲗ · ⲁ ⲡⲉⲥⲟⲩⲟ̄ ϭⲱ̄ ⲉϥⲧⲃ̄ⲃⲏⲩ ·
ⲣⲓⲑ ⲛⲙ ⲡ ⲉⲧ ⲙⲓϣⲉ ⲛ̄ⲙ̄ⲙⲁⲩ · ⲁⲗⲗⲁ ⲧⲉⲩⲥⲩⲛⲏⲇⲏⲥⲓⲥ
ⲧⲉï ϯ ϭⲱⲧⲡ̄ ⲛⲁⲩ ⲉⲧ ⲙⲓϣⲉ ⲛ̄ⲙ̄ⲙⲁⲩ · ⲁⲛⲟⲛ ⲧⲛ̄ⲛⲁⲥⲙ̄ⲛ̄ ⲧⲉⲛ ⲧⲣⲁⲡⲉⲍⲁ ⲟⲛ ·

Ⲥⲁϥ ⲁ ⲡⲁⲩⲗⲟⲥ ⲟⲩⲉϩ ⲧⲉϥⲧⲣⲁⲡⲉⲍⲁ ϩⲁ ⲣⲟⲛ ·
ⲙ̄ⲡⲟⲩ ϩⲱⲱϥ ⲙⲁⲑⲁⲓⲟⲥ ⲡⲉ · ⲥⲁϥ ⲡⲣⲉϥⲧⲁⲙⲉïⲉ
Fol. 164 *a* col. 2 ⲥⲕⲏⲛⲏ | ⲡⲉ · ⲡⲟⲟⲩ ⲡ ⲧⲉⲗⲱⲛⲏⲥ ⲡⲉ · ⲥⲁϥ̄ ⲡⲣⲉϥϫⲓⲟⲩⲁ̄ ⲡⲉ̄ · ⲡⲟⲟⲩ ⲇⲉ ⲡⲣⲉϥⲥⲱⲧⲙ̄ ⲡⲉ · ⲥⲁϥ ⲡⲇⲓⲱⲕⲧⲏⲥ ⲡⲉ · ⲡⲟⲟⲩ ⲇⲉ ⲡⲙⲁïⲧⲟ̄ ⲛ̄ ϩⲟⲩⲟ̄ ⲡⲉ · ⲁⲗⲗⲁ
ⲙ̄ⲡⲉ ⲡⲣⲉϥϫⲓⲟⲩⲁ̄ ϭⲱ̄ ⲉϥⲟ̄ ⲛ̄ ⲣⲉϥϫⲓⲟⲩⲁ̄ · ⲁⲗⲗⲁ
ⲁϥϣⲱⲡⲉ ⲛ ⲁⲡⲟⲥⲧⲟⲗⲟⲥ ·

Ⲁⲩⲱ ⲙ̄ⲡⲉ ⲡⲣⲉϥⲧⲱⲣⲡ̄ ϭⲱ̄ ⲉϥⲟ̄ ⲛ̄ ϥⲟϭϥ̄ ⲁⲗⲗⲁ
Fol. 164 *b* col. 1 ⲛ̄ⲧⲁϥⲣ̄ ⲉⲩⲁⲅⲅⲉⲗⲓⲥ | ⲧⲏⲥ · ϯⲛⲁⲧⲁⲩⲉ̄ ⲧϣⲟⲣⲡ̄ ⲛ̄ ⲕⲁⲕⲓⲁ̄
ⲙⲛ̄ⲛ̄ⲥⲱⲥ ⲧⲉⲩⲁⲣⲉⲧⲏ̄ · ⲛ̄ⲧⲁ ⲛⲉⲧⲛ̄ⲥⲁϩ ⲡⲓⲣⲉ ⲁⲛ ⲉ ⲃⲟⲗ
ϩⲙ̄ ⲡⲛⲟⲃⲉ ⲛ̄ ϣⲟⲣⲡ̄ · ⲁⲗⲗⲁ ⲛ̄ⲧⲁⲩⲣ̄ ⲟⲩⲟⲉⲓⲛ ϩⲛ̄
ⲧⲇⲓⲕⲁⲓⲟⲥⲩⲛⲏ ⲉ ⲡϩⲁⲉ̄ · ⲛ̄ ⲧⲉⲗⲱⲛⲏⲥ ⲅⲁⲣ ⲙⲛ̄ ⲛ̄
ⲣⲉϥϫⲓⲟⲩⲁ̄ ⲛⲉ ⲛ ⲁⲛϫⲱϫ ⲙ̄ ⲡⲕⲁϩ ·

Ⲟⲩ ϭⲉ ⲡⲉ ⲙⲁ̄ ⲛ̄ ⲧⲉⲗⲱⲛⲏⲥ · ⲟⲩⲙⲁ̄ ⲡⲉ ⲉⲩⲧⲱⲣⲡ̄
ⲛ̄ ϩⲏⲧϥ̄ ⲛ̄ ⲧⲙⲏⲛⲧⲉ ⲙ̄ ⲡⲉϩⲟⲟⲩ · ⲕⲁⲧⲁ ⲡⲛⲟⲙⲟⲥ
Fol. 164 *b* col. 2 ⲙⲉⲛ ⲟⲩϫⲓⲛ | ϭⲟⲛⲥ̄ ⲉϥⲟⲩⲟⲛϩ̄ ⲉ ⲃⲟⲗ ⲡⲉ · ⲟⲩϫⲓⲛϭⲟⲛⲥ̄
ⲟⲛ ⲡⲉ ⲉⲩⲛ̄ⲧϥ̄ ⲟⲩⲛⲟⲙⲟⲥ ⲙ̄ⲙⲁⲩ · ⲡⲣⲉϥϣⲁϫⲉ ⲡⲉ
ⲉϫⲛ̄ ⲛ̄ ⲥⲟⲟⲛⲉ ⲡⲉ ·

Ⲡⲗⲏⲥⲧⲏⲥ ⲉⲩϣⲁⲛϭⲟⲡϥ̅ ⲉϥϫⲓⲟⲩⲉ ϣⲁϥϣⲱⲡⲉ ⲛⲁï
ϩⲱⲱϥ ⲛⲧⲉⲗⲱⲛⲏⲥ ϥ̅ⲡⲁⲣⲣⲏⲥⲓⲁⲍⲉ ⲙ̅ⲙⲟϥ ⲉϥⲧⲱⲣⲡ̅·
ⲁⲗⲗⲁ ϩⲛ̅ ⲟⲩϣⲥⲛ̅ⲛⲉ ⲁϥⲣ̅ ⲁⲅⲅⲉⲗⲓⲥⲧⲏⲥ· ϩⲛ̅ ⲟⲩⲛ̅ϩ
ⲛ̅ ⲁϣ ⲛ̅ ⲥⲙⲟⲧ· ⲛ̅ | ⲧⲁ ⲓⲥ̅ ⲡⲁⲣⲁⲅⲉ ⲁϥⲛⲁⲩ ⲉ ⲣⲟϥ Fol. 165 *a* col. 1
ⲉϥϩⲙⲟⲟⲥ ϩⲓ ⲡⲉϥⲧⲉⲗⲱⲛⲓⲟⲛ· ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲧⲱⲟⲩⲛ ⲣⲕⲁ
ⲛⲅ̅ ⲟⲩⲁϩⲕ̅ ⲛ̅ⲥⲱï·

Ϣ̅ ⲧϭⲟⲙ ⲙ̅ ⲡⲗⲟⲅⲟⲥ ⲁⲥⲉï ⲛ̅ϭⲓ ⲧⲟⲉⲓⲙ ⲁⲥϭⲉⲗϫ̅
ⲡⲉⲭⲙⲁⲗⲱⲧⲟⲥ ⲁⲥϩⲟⲕϥ̅ ⲙ̅ ⲙⲁⲧⲟï· ⲁⲥⲉï ⲛ̅ϭⲓ ⲧⲟⲉⲓⲙ
ⲁⲥ ⲧⲣⲉ ⲡⲟⲟⲙⲉ ⲣ̅ ⲛⲟⲩⲃ· ⲉϥϩⲙ̅ ⲡϣⲓⲕ ⲛ ⲧ̅ⲕⲁⲕⲓⲁ·
ⲁⲥϫⲓⲧϥ̅ ϣⲁⲁ ⲑⲁⲯⲓⲥ ⲛ̅ ⲧⲁⲣⲉⲧⲏ· ⲙ̅ⲡⲣ̅ ⲧⲣⲉ ⲗⲁⲁⲩ·
ⲉï | ⲁ ⲧⲟⲟⲧϥ̅ ⲛ̅ⲥⲁ ⲡⲉϥⲟⲩϫⲁï· ⲙⲛ̅ ⲧⲉ ⲛⲉϩⲃⲏⲩⲉ ⲅⲁⲣ Fol. 165 *a* col. 2
ⲉⲑⲟⲟⲩ ⲫⲩⲥⲓⲥ ⲙ̅ⲙⲁⲩ ⲉⲛⲉϩ· ⲛ̅ⲧⲁⲩⲧⲁⲙⲉï ⲟⲛ ⲅⲁⲣ
ϩⲛ̅ ⲟⲩⲙⲛⲧⲣ̅ⲙ̅ϩⲉ·

Ⲕⲁⲛ ⲛ̅ⲧⲕ̅ ⲟⲩⲧⲉⲗⲱⲛⲏⲥ ⲟⲩⲛϣϭⲟⲙ ⲙ̅ⲙⲟⲕ ⲉⲣ̅
ⲉⲩⲁⲅⲅⲉⲗⲓⲥⲧⲏⲥ· ⲕⲁⲛ ⲛ̅ⲧⲕ̅ ⲟⲩⲗⲏⲥⲧⲏⲥ ⲟⲩⲛϣϭⲟⲙ
ⲙ̅ⲙⲟⲕ ⲉ ⲟⲩⲱϩ ϩⲙ̅ ⲡⲁⲣⲁⲇⲓⲥⲟⲥ· ⲕⲁⲛ ⲛ̅ⲧⲕ̅ ⲟⲩⲙⲁⲅⲟⲥ
ⲟⲩⲛ [ϣ]ϭⲟⲙ ⲙ̅ⲙⲟⲕ ⲉ ⲟⲩⲱϣⲧ̅ ⲙ̅ | ⲡⲉⲕϫⲟⲉⲓⲥ· ⲙⲛ̅ Fol. 165 *b* col. 1
ⲗⲁⲁⲩ ⲅⲁⲣ ⲛ ⲕⲁⲕⲓⲁ ⲉⲛ ⲧⲙⲉⲧⲁⲛⲟïⲁ ⲕⲱ̅ ⲙ̅ⲙⲟϥ ⲉ
ⲃⲟⲗ ⲁⲛ· ⲉⲧⲃⲉ ⲡⲁï ⲅⲁⲣ ⲛ̅ ⲛⲟϭ ⲛ̅ ⲣⲉϥⲣ̅ⲛⲟⲃⲉ ⲙ̅
ⲡⲕⲁϩ ⲛⲉ ⲛⲧⲁ ⲡⲛⲟⲩⲧⲉ ⲥⲟⲧⲡⲟⲩ ϫⲉ ⲕⲁⲥ ⲉⲛⲉ ⲡⲣⲱⲙⲉ
ⲉïⲁ ⲧⲟⲟⲧϥ̅ ⲛ̅ ⲥⲱϥ ⲙⲁⲩⲁⲁϥ·

Ⲙⲡⲣ̅ ϫⲟⲟⲥ ϫⲉ ⲁïⲣ̅ ⲛⲟⲃⲉ ⲉϣⲁⲣⲉ ⲟⲩ ⲅⲁⲣ ϣⲱⲡⲉ·
ⲟⲩⲛⲧⲕ̅ ⲟⲩⲥⲁⲉⲓⲛ ⲙ̅ⲙⲁⲩ ⲉϣⲁϥⲣ̅ ⲡⲁϩⲣⲉ ⲡⲣⲟⲥ ⲡⲉⲕⲟⲩⲱϣ· | ⲙⲛ̅ ⲛ̅ⲧⲁϥ ⲧⲁⲙⲉïⲟⲕ ⲁⲕⲉⲕϣⲟⲟⲡ (*sic*) ⲁⲛ Fol. 165 *b* col. 2
ⲁϥ ⲧⲣⲉ ⲕϣⲱⲡⲉ· ⲛ̅ⲧⲁϥⲧⲁⲙⲓⲟⲕ ⲁⲛ ⲛ̅ ⲑⲉ ⲛ̅ ϣⲟⲣⲡ̅
ⲛ̅ⲧⲁϥϫⲓ ⲛ̅ ⲟⲩⲕⲁϩ ⲁϥⲡⲗⲁⲥⲥⲉ ⲙ̅ⲙⲟϥ ⲙ̅ ⲡⲣⲱⲙⲉ·

Ⲁⲗⲗⲁ ⲛ̅ⲧⲁϥ ⲧⲣⲉ ⲡⲕⲁϩ ⲡⲱⲱⲛⲉ ⲁϥⲣ̅ ⲥⲁⲣⲝ̅ ⲛ̅ ⲑⲉ
ⲛ ⲙ̅ⲙⲟⲩⲧ̅ ⲙⲛ̅ ⲛ̅ ⲕⲉⲉⲥ ⲙⲛ̅ ⲡⲉϥⲱ̅ ⲙⲛ̅ ⲛ̅ ⲃⲟⲩϩⲉ ⲙⲛ̅
ⲛ̅ ⲃⲁⲗ· ⲙⲛ̅ ⲛ̅ ⲛϩ̅ ⲙⲛ̅ ⲧ | ⲙⲉⲥⲑⲏⲧ̅ ⲙⲛ̅ ⲛ̅ϭⲓϫ ⲙⲛ̅ Fol. 166 *a* col. 1
ⲛ̅ ⲟⲩⲉⲣⲏⲧⲉ ⲙⲛ̅ ⲡⲕⲉ ⲥⲉⲉⲡⲉ ⲧⲏⲣϥ̅· ⲙⲛ̅ ⲛⲁï ⲧⲏⲣⲟⲩ ⲣⲕⲅ
ⲟⲩⲕⲁϩ ⲁⲛ ⲡⲉ ⲧⲉⲩⲟⲩⲥⲓⲁ·

Ⲁⲥⲉï ⲉ ϩⲟⲩⲛ ⲛ̅ϭⲓ ⲧⲧⲉⲭⲛⲏ (*sic*)· ⲁⲥⲧⲁⲙⲉïⲟ̅ ⲙ̅ ⲡⲥⲱⲛⲧ̅
ⲧⲏⲣϥ̅ ⲛ ⲟⲩⲁⲧⲟ̅ ⲛ̅ ⲥⲙⲟⲧ· ⲙ̅ⲡⲣ̅ ϣⲓⲛⲉ ⲛ̅ⲥⲁ ⲡⲉⲥⲙⲟⲧ·
ⲟⲩⲇⲉ ⲙ̅ⲡⲣ̅ ⲡⲉⲣⲓⲉⲣⲕⲁⲍⲉ ⲥⲁ ⲡⲉⲧ ϣⲟⲟⲡ· ⲁⲗⲗⲁ

Fol. 166 *a* col. 2 ⲉⲕⲉⲡⲓⲥ | ⲧⲉⲩⲉ ϫⲉ ⲛ̄ⲧⲟϥ ⲛ̄ ϩⲟⲩⲟ̄ ⲉ ⲧⲉϥϣⲏⲣⲉ· ⲙⲛ̄
ⲕⲛⲁϣⲧⲁⲩ ⲉ ⲡⲉⲥⲙⲟⲧ̄ ⲛ̄ ⲑⲉ ⲉⲛⲧ ⲁⲩⲁⲁϥ· ⲉϣϫⲉ ϣⲁⲣⲉ
ⲡⲕⲱϩⲧ̄ ⲉⲓ̈ ⲉϫⲛ̄ ⲛ̄ ϣⲟⲛⲧⲉ ⲛϥⲟϫⲛⲟⲩ·

Ⲡⲟⲥⲟ ⲙⲁⲗⲗⲟⲛ ⲛ̄ ϣⲁϫⲉ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ϣⲁⲩ ⲧⲣⲉ ⲛ̄
ⲛⲟⲃⲉ ⲟⲩⲃⲁϣ ⲛ̄ⲥⲉⲱϫⲡ̄· ⲁⲗⲗⲁ ⲕⲁⲛ ⲉⲕϣⲁⲛ ϫⲟⲟⲥ ϫⲉ
Fol. 166 *b* col. 1 ⲁⲓ̈ⲣ̄ ⲛⲟⲃⲉ ⲉⲙⲁ|ⲧⲉ· ⲛⲓⲙ ϭⲉ ⲡⲉ ⲡ ⲁⲧ ⲛⲟⲃⲉ ⲛⲉ· ϯ
ϫⲱ ⲙ̄ⲙⲟⲟⲩ ⲛ̄ⲧⲟⲕ ϩⲱⲱⲕ ⲕϫⲱ ⲙ̄ⲙⲟⲟⲩ· ⲁϫⲓ ⲛⲉⲕⲛⲟⲃⲉ
ⲛ̄ ϣⲟⲣⲡ̄ ⲧⲁⲣ ⲉⲕⲧⲙⲁⲉⲓ̈ⲟ̄· ⲉϣϫⲉ ⲁⲕⲣ̄ ⲛⲟⲃⲉ
ϭⲉⲡⲏ̄ ⲧⲁϩⲟⲕ ⲉ ⲣⲁⲧⲕ̄· ϣⲱⲡⲉ ⲉⲕⲟⲕⲙ̄· ⲁⲩⲱ ⲙⲁⲣⲉ
ⲡⲉⲕϩⲏⲧ̄ ⲟⲩⲱⲙ ⲛ̄ⲥⲱⲕ· ⲡⲱϩⲧ̄ ⲛ̄ ⲛⲉⲕⲣⲙ̄ⲉⲓ̈ⲟⲟⲩⲉ·
ϩⲱⲱⲕ·

Ⲙⲛ̄ ⲅⲁⲣ ⲛ̄ⲧⲁ ⲧⲉⲥϩⲓⲙⲉ ⲛ̄ⲣⲉϥⲣ̄ⲛⲟⲃⲉ ⲣ̄ ⲕⲉ ⲥⲙⲟⲧ
Fol. 166 *b* col. 2 ⲥⲁ ⲧⲣⲉ ⲥⲡⲱϩⲧ̄ | ⲛ̄ ⲛⲉⲥⲣⲙ̄ⲉⲓ̈ⲟⲟⲩⲉ ⲁⲩⲱ ⲁⲥϫⲓ ⲛ ⲧ̄ⲙⲉⲧⲁⲛⲟⲓⲁ·
ⲓⲥ̄ ϭⲉ ⲁϥⲉⲓ̈ ⲉ ⲃⲟⲗ ϩⲙ̄ ⲛ̄ ⲧⲟϣ ⲛ̄ ⲧⲩⲣⲟⲥ
ⲙⲛ̄ ⲥⲓⲇⲱⲛ· ⲁⲩⲱ ⲉⲓⲥ ⲟⲩⲥϩⲓⲙⲉ ⲁⲥϯ ⲙ̄ ⲡⲉⲥ ⲛ̄ ⲟⲩⲟⲉⲓ̈
ⲉ ⲣⲟϥ· ⲡⲉⲩⲁⲅⲅⲉⲗⲓⲥⲧⲏⲥ ⲣ̄ ϣⲡⲏⲣⲉ·

Ⲉⲓⲥ ⲟⲩⲥϩⲓⲙⲉ ⲡⲉϫⲁϥ ⲡⲛⲟϭ ⲛ̄ ϩⲟⲡⲗⲟⲛ ⲙ̄ ⲡⲇⲓⲁⲃⲟⲗⲟⲥ·
Fol. 167 *a* col. 1 ⲧⲙⲁⲁⲩ ⲙ̄ ⲡⲛⲟⲃⲉ· ⲧⲁⲣⲭⲏ ⲛ ⲧ̄ | ⲡⲁⲣⲁⲛⲟⲙⲓⲁ·
ⲣⲕⲉ ⲧⲉ ⲛⲧⲁⲥ ⲛⲟϫⲥ̄ ⲉ ⲃⲟⲗ ϩⲙ̄ ⲡ̄ⲡⲁⲣⲁⲇⲓⲥⲟⲥ·
ⲧⲁⲓ̈ ⲧⲉ ⲧⲉⲫⲩⲥⲓⲥ ⲧⲁⲓ̈ ⲧⲉ ⲧⲉⲥϩⲓⲙⲉ·

Ⲱ ⲛⲉⲓ̈ ϩⲃⲏⲩⲉ ⲛ̄ ⲃⲣ̄ⲣⲉ ⲁⲩⲱ ⲛ̄ ϣⲡⲏⲣⲉ· ⲛⲓⲟⲩⲇⲁⲓ̈
ⲡⲏⲧ̄ ⲉ ⲃⲟⲗ ⲧⲉⲥϩⲓⲙⲉ ⲡⲏⲧ̄ ⲉ ϩⲟⲩⲛ ⲉⲥⲡⲁⲣⲁⲕⲁⲗⲉⲓ
ⲙ̄ⲙⲟϥ· ⲉⲥϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉ ⲡϣⲏⲣⲉ ⲛ̄ ⲇⲁⲩⲉⲓⲇ ⲛⲁ̄
Fol. 167 *a* col. 2 ⲛⲁⲓ̈· ϭⲱϣⲧ̄ ⲉ ⲧⲉⲓ̈ ⲥϩⲓⲙⲉ ⲛ̄ⲧⲁⲥ ⲣ̄ ⲣⲉϥⲧⲁϣⲉ|ⲟⲉⲓϣ·
ⲛ̄ ⲑⲉ ⲛ̄ⲧⲁⲥϩⲟⲙⲟⲗⲟⲅⲉⲓ ⲛ̄ ⲧⲟⲓⲕⲟⲛⲟⲙⲓⲁ ⲙ̄ ⲡⲛⲟⲩⲧⲉ·
ⲡⲉϫⲁⲥ ϫⲉ ⲡϫⲟⲉⲓⲥ· ⲉⲧⲉ ⲧⲙⲛⲧ̄ⲛⲟⲩⲧⲉ ⲧⲉ· ⲡϣⲏⲣⲉ ⲛ̄
ⲇⲁⲩⲉⲓⲇ· ⲉⲧⲉ ⲧⲉϥⲁⲛⲁⲗⲩⲙⲯⲓⲥ ⲧⲉ·

Ⲛⲁ̄ ⲛⲁⲓ̈ ϫⲉ ⲙⲛ̄ ⲧⲁⲓ̈ ϩⲱⲃ ⲉ ⲛⲁⲛⲟⲩϥ ⲙ̄ⲙⲁⲩ ⲉ ⲡⲁ
ⲡⲉⲓ̈ ⲕⲟⲥⲙⲟⲥ ⲡⲉ· ϭⲱϣⲧ̄ ⲉ ⲧⲉⲓ̈ ⲯⲩⲭⲏ̄ ⲙ̄ ⲫⲓⲗⲟⲥⲟⲫⲟⲥ
Fol. 167 *b* col. 1 ⲉⲥϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉ ⲛⲁ̄ | ⲛⲁⲓ̈· ⲙⲛ̄ ⲧⲁⲓ̈ ⲡⲟⲗⲩⲧⲧⲓⲁ ⲙ̄ⲙⲁⲩ
ⲉ ⲛⲁⲛⲟⲩϥ· ⲉ ⲡⲁ ⲡⲉⲓ̈ ⲃⲓⲟⲥ ⲡⲉ· ⲛ̄ⲧⲁⲓ̈ϩⲱϣ ⲁⲓ̈ⲡⲱⲧ̄ ⲉ
ⲣⲁⲧϥ̄ ⲙ̄ ⲡⲛⲁ̄· ⲁⲣⲁ̄ ⲕⲛⲁϫⲡ̄ⲟⲩⲓ̈ ⲁⲛ ⲉ ⲛⲁ ⲛⲟⲃⲉ· ϯ
ⲛⲟⲩϫⲁⲓ̈ ⲛⲁⲓ̈ ⲙ̄ⲙⲁⲧⲉ· ϩⲟⲡⲟⲩ ⲡⲙⲁ̄ ⲙ̄ ⲡⲛⲁ̄ ⲙ ⲉⲩϫⲡ̄ⲟⲩⲟⲩ
ⲉ ⲛⲟⲃⲉ·

Ⲙ̅ ⲧⲉⲥϩⲓⲙⲉ ⲛ̅ⲧⲁⲣⲉ ⲛⲁⲩ ⲉ ⲟⲩ · ⲛ̅ⲧⲉ ⲟⲩⲡⲁⲣⲁⲛⲟⲙⲟⲥ
ⲁⲩⲱ ⲙ̅ ⲡⲟⲣⲛⲏ̅ · ⲛ̅ⲧⲁⲣⲉ ⲧⲟⲗⲙⲁ ⲛ ⲁϣ ⲛ̅ ϩⲉ ⲉ ϯ
ⲙ̅ ⲡⲟⲩⲟⲉⲓ̈ ⲉ ⲣⲟϥ : ϭⲱϣⲧ̅ ⲉ ⲧ | ⲙⲛ̅ⲧⲥⲁⲃⲏ̅ ⲛ̅ ⲧⲉⲓ̈ ⲥϩⲓⲙⲉ Fol. 167 *b* col. 2
ⲙ̅ⲡ ⲥ̅ ⲡⲁⲣⲁⲕⲁⲗⲉⲓ̈ ⲛ ⲁⲡⲟⲥⲧⲟⲗⲟⲥ ϫⲉ ϫⲓⲧ̅ ⲛⲁϥ ⲉ ϩⲟⲩⲛ ·
ⲙ̅ⲡ ⲥ̅ ⲥⲟⲡⲥ̅ ⲙ̅ ⲡⲉⲧⲣⲟⲥ · ⲟⲩⲇⲉ ⲙ̅ⲡ ⲥ̅ⲣ̅ ⲭⲣⲓⲁ ⲛ ⲛ̅
ⲕⲟⲟⲩⲉ ϯⲣ̅ ⲭⲣⲓⲁ ⲙⲉⲛ ⲛⲁⲩ ·

Ⲁⲗⲗⲁ ϯⲣ̅ ⲭⲣⲓⲁ ⲁⲛ ⲛ̅ ⲣⲱⲙⲉ ⲉ ⲧⲣⲉ ϥⲉⲓ̈ ⲉ ⲧⲁ
ⲙⲏⲏⲧⲉ ⲉⲧⲃⲉ ⲟⲩ · ⲉ ⲃⲟⲗ ϫⲉ ⲁϥⲉⲓ̈ ⲉ ⲡⲉⲥⲏⲧ̅ ⲁϥϫⲓ ⲛ̅
ⲟⲩⲥⲁⲣⲝ̅ ⲧⲁⲣ ⲟⲩϣⲁϫⲉ ⲛⲙ̅ⲙⲁϥ ϩⲛ̅ ⲧⲥⲁⲣⲝ̅ ·

Ⲙ̅ | ⲧⲉⲓ ⲛⲟϭ ⲙ̅ ⲙⲛ̅ⲧⲙⲁⲓ̈ⲣⲱⲙⲉ ⲛ̅ⲧⲉ ⲡⲛⲟⲩⲧⲉ · ⲡⲉⲧ Fol. 168 *a* col. 1 ⲣ̅ⲕ̅ⲍ̅
ⲉⲣⲉ ⲛⲉⲭⲉⲣⲟⲩⲃⲓⲛ ⲥⲧⲱⲧ̅ ϩⲏⲧϥ̅ ϩⲣⲁⲓ̈ ϩⲛ̅ ⲙ̅ ⲡⲏⲩⲉ ϫⲉ
ⲉⲣⲉ ⲟⲩⲥϩⲓⲙⲉ ⲛ̅ ⲣⲉϥⲣ̅ⲛⲟⲃⲉ ⲛⲁⲁϩⲉ ⲣⲁⲧⲥ̅ ⲛⲥ̅ϣⲁϫⲉ
ⲛⲙ̅ⲙⲁϥ ϩⲓϫⲙ̅ ⲡⲕⲁϩ ·

Ⲛⲁ̅ ⲛⲁⲓ̈ ⲡⲉϫⲁⲥ ⲉⲧⲃⲉ ⲡⲁⲓ̈ ⲛ̅ⲧⲁⲕϫⲓ ⲥⲁⲣⲝ̅ · ⲁⲩⲱ
ⲛ̅ⲧⲁⲕ ⲕⲁ ⲣⲁⲧⲕ̅ ⲉ ⲃⲟⲗ ⲁⲕⲉⲓ̈ ⲉ ⲡⲕⲟⲥⲙⲟⲥ ⲉⲧⲃⲉ ⲟⲩⲣⲉϥⲣ̅ⲛⲟⲃⲉ
| ⲛ̅ ⲧⲁ ⲙⲓⲛⲉ · ⲥⲉⲥⲧⲱⲧ ϩⲏⲧϥ̅ ϩⲛ̅ ⲧⲡⲉ̅ · Fol. 168 *a* col. 2
ⲥⲉϣⲁϫⲉ ⲛⲙ̅ⲙⲁϥ ⲡⲁⲣⲣⲏⲥⲓⲁ ϩⲓϫⲙ̅ ⲡⲕⲁϩ · ⲛⲁ̅ ⲛⲁⲓ̈ ·
ⲟⲩ ⲡ ⲉⲧ ⲉⲣⲉ ⲟⲩⲟϣϥ̅ · ⲉⲓ̈ϣⲓⲛⲉ ⲛ̅ⲥⲁ ⲡⲛⲁ̅ ·

Ⲉⲣ ⲟⲩⲉϣ ⲟⲩ · ⲧⲁ ϣⲉⲉⲣⲉ ϩⲓⲧⲉ ⲉⲙⲁⲧⲉ · ⲡⲉⲓ̈ ϩⲏⲃⲉ
ⲛⲁϣⲧ̅ · ⲙⲁ ⲧⲟⲩϫⲉ ⲛⲁ ⲥⲁ ⲛ ϩⲟⲩⲛ ϫⲉ ⲥⲉⲣⲱⲕϩ̅ ⲙ̅ⲙⲟⲓ̈
ⲛⲁ ⲥⲡⲗⲁⲅⲭⲛⲟⲛ ϥⲓ ⲟⲩⲱϩ · ϣⲱⲡ ⲉ ⲣⲟⲓ̈ ϩⲙ̅ ⲡⲉⲓ̈
ϩⲙⲟⲙ · ⲉⲓ̈ | ⲛⲁⲣ ⲟⲩ ϯⲛⲁⲙⲟⲩ · ⲉⲧⲃⲉ ⲟⲩ ⲙ̅ⲡ ⲥϫⲟⲟⲥ Fol. 168 *b* col. 1 ⲣ̅ⲕ̅ⲏ̅
ϫⲉ ⲛⲁ̅ ⲛ̅ ⲧⲁ ϣⲉⲉⲣⲉ · ⲁⲗⲗⲁ ⲛ̅ⲧⲁⲥϫⲟⲟⲥ ϫⲉ ⲛⲁ̅ ⲛⲁⲓ̈
ⲧⲁ ϣⲉⲉⲣⲉ ⲁⲓⲥⲑⲁⲛⲉ ⲁⲛ ⲉ ⲡⲉⲙⲕⲁϩ ⲙ̅ ⲡϣⲱⲛⲉ ϫⲉ
ⲥϩⲓⲧⲉ · ⲡⲉⲓ ⲛⲟϭ ⲛ̅ ϫⲃⲓⲛ ⲛ̅ ϣⲱⲛⲉ ⲕⲱⲧⲉ ⲉ ⲣⲟⲥ ⲉⲧⲃⲉ
ϫⲉ ⲛⲥ̅ⲁⲓⲥⲑⲁⲛⲉ ⲁⲛ ⲉ ⲣⲟⲥ · ⲛⲁ̅ ⲛⲁⲓ̈ ϫⲉ ϯⲛⲁⲩ ⲉ ⲡⲉⲓ̈
ⲑⲉⲁⲧⲣⲟⲛ ⲙ̅ ⲙⲏⲏⲛⲉ ·

Ⲟⲩⲛⲟϭ ⲡⲉ ⲡⲁ ϩⲏⲃⲉ · ⲉⲓ̈ⲛⲁⲙⲟⲩⲧⲉ ⲉ ⲣⲟⲥ ϫⲉ ⲛⲓⲙ ·
ⲧⲁⲙⲟⲩ | ⲧⲉ ⲉ ⲣⲟⲥ ϫⲉ ⲕⲱⲱⲛⲥ̅ ⲁⲗⲗⲁ ⲥⲕⲓⲙ ⲁⲩⲱ Fol. 168 *b* col. 2
ⲥⲟⲛϩ̅ · ⲁⲗⲗⲁ ⲥ̅ⲥⲟⲟⲩⲛ ⲁⲛ ϫⲉ ⲉⲥⲣ̅ ⲟⲩ ·

Ⲁⲛⲟⲕ ⲅⲁⲣ ϯⲥⲟⲟⲩⲛ ⲁⲛ ⲙ̅ ⲡⲣⲁⲛ ϫⲉ ⲉⲓ̈ⲉ ⲉⲓ̈ⲙⲉ ⲉ
ⲧⲙⲓⲛⲉ ⲙ̅ ⲡϣⲱⲛⲉ · ⲉ ⲛⲉ ⲛⲧⲁ ⲧⲁϣⲉⲉⲣⲉ ⲙⲟⲩ · ⲡⲙⲟⲩ
ⲅⲁⲣ ⲡⲁ ⲟⲩⲟⲛ ⲛⲓⲙ ⲡⲉ · ⲉⲛ ⲉⲓ̈ⲛⲁⲛⲁⲩ ⲛ ⲁϣ ⲛ̅ ϩⲉ ·
ⲉⲛ ⲃⲁⲗ ⲉⲛⲧ ⲁⲩⲥⲱⲧⲣ̅ ϩⲁ ⲡⲉⲥⲧⲱⲧ̅ · ⲙⲛ̅ ⲛ̅ ϭⲓϫ ⲛ̅ⲧⲁ

Fol. 169 *a* col. 1 [ⲣⲕⲑ] ⲛⲉⲩⲕⲉⲉⲥ ⲃⲱⲗ ⲉ ⲃⲟⲗ· ⲙⲛ̄ ⲡϥⲱ̄ ⲉⲧ ⲡ | ⲣⲉⲥⲣⲁⲥⲧ̄ ϩⲁ ⲡϩⲓⲧⲉ· ⲙⲛ̄ ⲧ̄ⲧⲁⲡⲣⲟ̄ ⲉⲧ ⲧⲁⲩⲉ ϩⲃⲏⲛⲧⲉ ⲉ ⲃⲟⲗ· ⲉⲣⲉ ⲡⲉⲧ ⲙϣⲉ ⲛ̄ⲙ̄ⲙⲁⲥ ⲗⲏϭ ϩⲓ ϩⲟⲩⲛ ⲙ̄ⲙⲟⲥ ⲉⲛϥ̄ⲟⲩⲟⲛϩ̄ ⲉ ⲃⲟⲗ ⲁⲛ·

Ⲛⲁ̄ ⲛⲁⲓ̈ ⲡⲁ ϩⲟⲉⲓⲙ ⲛⲁϣⲧ· ⲧⲙⲓⲛⲉ ⲙ̄ ⲡⲁ ϣⲱⲛⲉ ⲙ̄ⲙⲁⲩ· ⲁⲩⲱ ⲑⲟⲧⲉ ⲙ̄ ⲡⲇⲁⲓⲙⲟⲛⲓⲟⲛ· ⲛⲁ̄ ⲛⲁⲓ̈· ⲁⲛⲁⲩ ⲉ ⲧⲙⲛ̄ⲧⲥⲁⲃⲏ̄ ⲛ̄ ⲧⲉⲓ̈ ⲥϩⲓⲙⲉ· ⲉⲧⲃⲉ ⲟⲩ ⲙ̄ⲡ ⲥ̄ⲃⲱⲕ ϣⲁⲁ Fol. 169 *a* col. 2 ϩⲉⲛ ⲙⲁ | ⲅⲟⲥ· ⲏ̄ ϩⲉⲛⲉⲝⲟⲣⲅⲓⲥⲧⲏⲥ· ⲏ̄ ϩⲉⲛⲥϩⲓⲙⲉ ⲛ̄ ⲣⲉϥⲙ̄ⲕⲱⲱⲛⲥ̄ ⲉ ϩⲟⲩⲛ· ⲏ̄ ϩⲉⲛⲣⲉϥϣⲓⲛⲉ ⲛⲁⲓ̈ ⲉϣⲁⲩⲧⲓⲙⲁ̄ ⲛ ⲛ̄ ⲇⲁⲓⲙⲟⲛⲓⲟⲛ· ⲁⲩⲱ ⲛ̄ⲥⲉ ⲧⲣⲉ ⲙ̄ ⲡⲁⲑⲟⲥ ⲛ ⲛ̄ ϣⲱⲛⲉ ⲁϣⲁⲓ ⲛ̄ⲥⲉ ⲧⲣⲉ ⲡⲥⲁϣ ⲥⲁϣ ⲣ̄ ⲛⲟϭ·

Ⲁⲗⲗⲁ ⲁⲥⲕⲁ ⲡⲉⲧⲕⲁⲥⲧⲏⲣⲓⲟⲛ ⲙ̄ ⲡⲇⲓⲁⲃⲟⲗⲟⲥ ⲛ̄ ⲥⲱⲥ ⲁⲥⲉⲓ̈ ⲉ ⲣⲁⲧϥ̄ ⲙ̄ ⲡⲣⲉϥⲥⲱⲧⲉ ⲛ ⲛⲉⲯⲩⲭⲟⲟⲩⲉ· ⲛⲁ̄ Fol. 169 *b* col. 1 ⲛⲁⲓ̈ ⲧⲁϣⲉ | ⲉⲣⲉ ϩⲓⲧⲉ ⲉⲙⲁⲧⲉ· ⲁⲕⲛⲁⲩ ⲉ ⲙⲛ̄ⲧϫⲱⲱⲣⲉ ϩⲓ ϩⲩⲡⲟⲙⲟⲛⲏ· ⲙⲛ̄ ⲑⲉ ⲛ̄ⲧⲁ ϯⲥϩⲓⲙⲉ ⲧⲱⲟⲩⲛ ⲛ̄ⲧⲟϥ ϫⲉ ⲙ̄ⲡ ϥ̄ⲟⲩⲟϣⲃⲉⲥ ⲛ̄ ⲟⲩϣⲁϫⲉ·

Ϣ̄ ⲛⲉⲓ̈ ϩⲃⲏⲩⲉ ⲛ̄ ⲕⲟⲓⲛⲟⲛ· ⲥ̄ⲥⲟⲡⲥ̄ ⲙ̄ⲙⲟϥ ⲥⲕⲱⲣϣ ⲥⲡⲁⲣⲁⲕⲁⲗⲉⲓ· ⲁⲩⲱ ⲙ̄ⲡ ϥ̄ⲟⲩⲟϣⲃⲉⲥ ⲛ̄ ⲟⲩϣⲁϫⲉ· ⲡϣⲱⲛⲉ ⲁⲩⲝⲁⲛⲉ· ⲡⲥⲁϩ ⲕⲱ̄ ⲛ̄ ⲣⲱϥ· ⲧⲉⲡⲗⲏⲅⲏ ⲧⲏⲙ ⲁⲩⲱ ϣ̄ϣⲟⲧⲙ̄ ⲡⲗⲟⲅⲟⲥ ⲕⲱ ⲛ̄ ⲣⲱϥ· ⲡⲥⲁⲉⲓⲛ ⲁⲙⲁϩ | Fol. 169 *b* col. 2 ⲧⲉ ⲛ̄ ⲧⲟⲟⲧϥ̄· ⲟⲩ ⲡⲉ ⲡⲓϩⲱⲃ ⲛ̄ ⲃⲣ̄ⲣⲉ ⲁⲩⲱ ⲛ̄ ϣⲡⲏⲣⲉ· ⲕⲡⲏⲧ̄ ⲛ̄ⲥⲁ ϩⲉⲛⲕⲟⲟⲩⲉ· ⲉⲕϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉ ⲁⲙⲏⲉⲓⲛ ϣⲁⲁ ⲣⲟⲓ̈ ⲧⲁⲧⲁⲗϭⲱⲧⲛ̄· ⲧⲉⲧ ⲡⲏⲧ̄ ϩⲱⲱⲥ ⲛ̄ⲥⲱⲕ ⲕⲡⲏⲧ̄ ⲉ ⲃⲟⲗ ⲙ̄ⲙⲟⲥ·

Ⲛⲁ̄ ⲛⲁⲓ̈ ⲙ̄ⲡ ⲟⲩⲧⲛ̄ⲛⲟⲟⲩⲧ̄ ⲉ ⲗⲁⲁⲩ ⲉ ⲗⲁⲁⲩ ⲉ ⲙⲛⲧⲧⲉⲓ ⲉ ⲛⲉⲥⲟⲟⲩ ⲉⲛⲧ ⲁⲩⲥⲱⲣⲙ̄ ⲛ̄ⲧⲉ ⲡⲏⲓ̈ ⲙ̄ⲡⲓⲏ̄ⲗ· ⲁⲩϯ ⲙ̄ Fol. 170 *a* col. 1 ⲣ̄ⲗ̄ⲁ ⲡⲉⲩⲛ̄ⲟⲩⲟⲉⲓ̈ ⲉ | ⲣⲟϥ ⲛ̄ϭⲓ ⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ ⲁⲩⲥⲉⲡⲥⲱⲡϥ̄ ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉ ⲕⲱ ⲙ̄ⲙⲟⲥ ⲉ ⲃⲟⲗ ϫⲉ ⲥϫⲓϣⲕⲁⲕ ⲉ ⲃⲟⲗ ϩⲓ ⲡⲁϩⲟⲩ ⲙ̄ⲙⲟⲛ· ⲕⲛⲁⲩ ϩⲱⲱⲕ ⲉ ⲡⲁ ϣⲕⲁⲕ ⲉⲧ ϩⲓ ⲃⲟⲗ ⲛⲁϣⲉ ⲡⲁ ϣⲕⲁⲕ ⲟⲛ ⲙ̄ ⲡⲉⲥ ⲕⲉ ϩⲏⲧ̄ ⲛⲁϩⲣⲁⲕ·

Ⲁⲩⲱ ⲟⲛ ⲡⲉϫⲁⲩ ⲛⲁϥ ϩⲱⲥ ϫⲟⲉⲓⲥ ⲁⲩⲱ ⲙ̄ ⲙⲁⲓ̈ⲣⲱⲙⲉ ϫⲉ ϯ ⲛⲟⲩϫⲁⲓ̈ ⲛ̄ ⲧⲉⲓ ⲥϩⲓⲙⲉ· ⲟⲩ ⲡⲉ ϯⲛⲁⲧⲁⲁⲥϥ· ⲙ̄ⲡ Fol. 170 *a* col. 2 ⲟⲩⲧⲛ̄ⲛⲟⲟⲩⲧ̄ ⲉ ⲗⲁⲁⲩ ⲉ ⲙⲛⲧ | ⲧⲉⲓ ⲉ ⲛⲉⲥⲟⲟⲩ ⲉⲛⲧ ⲁⲩⲥⲱⲣⲙ̅ ⲛ̅ⲧⲉ ⲡⲏï ⲙ̅ ⲡⲓⲏ̅ⲗ̅· ⲡⲁï ⲣⲱ ⲡⲉ ⲡϩⲱⲃ ⲧⲏⲣϥ̅·

Ⲉⲧⲃⲉ ⲡⲁï ⲣⲱ̅ ⲛ̅ⲧⲁⲕϫⲓ ⲥⲁⲣⲝ̅ ϫⲉ ⲕⲁⲥ ⲉⲕⲛⲁⲛⲉ ϩⲙ̅ ⲟⲩⲥϩⲓⲙⲉ ⲉⲥⲛⲁⲧⲁⲕⲟ̅· ⲟⲩⲕ ⲟⲩⲛ ⲉⲕⲛⲁⲕⲁ ⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲉⲥⲟ̅ ⲛ̅ ϫⲁïⲉ· ⲛⲉⲥⲕⲏⲑⲏⲥ ⲙⲛ̅ ⲛ̅ ⲁⲣⲁⲃⲟⲥ ⲙⲛ̅ ⲛⲁⲓⲗⲁⲙⲓⲧⲏⲥ ⲙⲛ̅ ⲧⲕⲩⲗⲩⲕⲓⲁ̅ ⲙⲛ̅ ⲧⲕⲁⲡⲡⲁⲇⲟⲕⲓⲁ ⲙⲛ̅ ⲛ̅ ⲥⲩⲣⲟⲥ | ⲙⲛ̅ ⲛ̅ ⲣⲙ̅ ⲧⲉⲫⲟⲓⲛⲓⲕⲏ̅ ⲙⲛ̅ ⲙⲁ̅ ⲛⲓⲙ ⲉⲣⲉ ⲡⲣⲏ̅ Fol. 170 *b* col. 1 ⲉïⲱⲣϩ̅ ⲙ̅ⲙⲟϥ· ⲉïⲉ ⲛ̅ⲧⲁⲕⲉï ⲉ ⲡⲉï ⲙⲁ ⲙ̅ⲙⲁⲧⲉ ⲉⲧⲃⲉ ⲛⲓⲟⲩⲇⲁï· ⲛ̅ⲅ̅ ⲕⲁ̅ ⲛ̅ ϩⲉⲑⲛⲟⲥ ϩⲱⲟⲩ ⲉⲩⲟ̅ ⲛ̅ ϫⲁïⲉ· ⲉïⲉ ⲉⲕⲛⲁⲟⲃϣⲕ̅ ⲉⲩϣⲱⲥ ⲙ̅ ⲡⲉⲕⲉïⲱⲧ̅ ⲁⲩⲱ ⲉⲩϣⲙ̅ϣⲉ ⲉïⲇⲱⲗⲟⲛ·

Ⲏ ⲁϣ ⲛ̅ ϩⲉ ⲇⲁⲩⲉⲓⲇ ϫⲱ ⲙ̅ⲙⲟⲥ ⲕⲁⲧⲁ ⲥⲁⲣⲝ̅ ϫⲉ ⲁⲓⲧⲓ ⲙ̅ⲙⲟï ⲧⲁϯ ⲛⲁⲕ ⲛ̅ ϩⲉⲛ ϩⲉⲑⲛⲟⲥ ⲉ ⲧⲉⲕⲕⲗⲏⲣⲟⲛⲟⲙⲓⲁ ⲁⲩⲱ ⲡⲉⲕⲁⲙⲁϩⲧⲉ ϣⲁⲁ ⲣⲏϫϥ̅ ⲙ̅ ⲡⲕⲁϩ· ⲛ̅ ⲧⲉï | ϩⲉ ⲟⲛ ⲏⲥⲁïⲁⲥ· ⲡ̅ⲉ ⲛⲧ ⲁϥⲛⲁⲩ ⲉ ⲛ ⲥⲉⲣⲁⲫⲓⲛ· ϥ̅ Fol. 170 *b* col. 2 ϫⲱ ⲙ̅ⲙⲟⲥ ϫⲉ ⲥⲛⲁϣⲱⲡⲉ ⲛ̅ϭⲓ ⲧⲛⲟⲩⲛⲉ ⲛ ⲓⲉⲥⲥⲁï ⲁⲩⲱ ⲡⲉⲧ ⲛⲁⲧⲱⲟⲩⲛ ⲉ ⲁⲣⲭⲉⲓ ⲉ ⲛ ϩⲉⲑⲛⲟⲥ· ⲛ̅ ϩⲉⲑⲛⲟⲥ ⲛⲁϩⲉⲗⲡⲓⲍⲉ ⲉ ⲣⲟϥ·

Ⲁⲩⲱ ⲟⲛ ϫⲉ ⲉⲛⲉ ⲁⲣⲭⲱⲛ ⲱϫⲛ̅ ⲉ ⲃⲟⲗ ϩⲛ̅ ïⲟⲩⲇⲁ̅· ⲟⲩⲇⲉ ϩⲩⲕⲟⲩⲙⲉⲛⲟⲥ ⲉ ⲃⲟⲗ ϩⲛ̅ ⲛⲉϥⲙⲏⲣⲟⲥ ϣⲁⲛⲧ ⲟⲩⲉï ⲛ̅ϭⲓ ⲛⲉⲧ ⲕⲏ ⲛⲁϥ | ⲉ ϩⲣⲁï· ⲁⲩⲱ ⲛ̅ⲧⲟϥ ⲡ ⲉⲧ Fol. 171 *a* col. 1 ⲣ̅ⲗ̅ⲅ̅ ⲉⲣⲉ ⲛ̅ ϩⲉⲑⲛⲟⲥ ϭⲱϣⲧ̅ ⲉ ⲃⲟⲗ ϩⲏⲧϥ̅· ⲁⲩⲱ ⲟⲛ ϫⲉ ⲛ̅ ϩⲉⲑⲛⲟⲥ ⲧⲏⲣⲟⲩ ϫⲁⲕ ⲛⲉⲧⲛ̅ ϭⲓϫ·

Ⲛ̅ⲧⲟⲕ ⲟⲛ ⲱ̅ ⲡⲙⲁⲓ ⲯⲩⲭⲏ ⲛⲓⲙ ⲡⲉ ⲛⲧⲁⲕϫⲟⲟⲥ ⲛ̅ ⲛⲉⲕⲙⲁⲑⲏⲧⲏⲥ ϫⲉ ⲃⲱⲕ ⲛ̅ⲧⲉⲧⲛ̅ ⲃⲁⲡⲧⲓⲍⲉ ⲛ ⲛ̅ ϩⲉⲑⲛⲟⲥ ⲧⲏⲣⲟⲩ ⲉ ⲡⲣⲁⲛ ⲙ̅ ⲡⲓⲱⲧ̅ ⲙⲛ̅ ⲡϣⲏⲣⲉ ⲙⲛ̅ ⲡⲉⲡⲛⲁ̅ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲉⲡⲓⲇⲏ ⲧⲉï | ⲥϩⲓⲙⲉ ⲟⲩⲭⲁⲛⲁⲛⲁⲓⲁⲧⲉ ⲁⲥϭⲙ̅ Fol. 171 *a* col. 2 ⲡ[ⲧⲥ̅]ⲧⲏⲩ ⲉⲧ ⲛⲁⲛⲟⲩϥ· ⲁⲥⲉï ⲉ ⲃⲟⲗ ϩⲙ̅ ⲡⲙⲁ̅ ⲙ̅ ⲡⲗⲓⲃⲉ ⲙⲛ̅ ⲛ̅ⲡⲱϣⲥ̅ ⲡⲙⲁ̅ ⲉⲩϣⲙ̅ϣⲉ ⲉïⲇⲱⲗⲟⲛ ⲛ̅ ϩⲏⲧϥ̅·

Ⲁⲥⲉï ⲛ̅ϭⲓ ⲧⲉï ⲉⲃⲓⲏⲛ̅ ⲉⲥⲥⲟⲡⲥ̅ ϩⲁ ⲡϩⲱⲃ ⲉⲛⲧⲁϥⲧⲁϩⲉ ⲧⲉⲥϣⲉⲉⲣⲉ· ⲁⲩⲱ ⲡⲉϫⲁⲕ ϫⲉ ⲙ̅ⲡ ⲟⲩⲧⲛ̅ⲛⲟⲟⲩⲧ̅ ⲉ ⲗⲁⲁⲩ ⲉⲙⲛⲧⲧⲉï ⲉ ⲛⲉⲥⲟⲟⲩ ⲉⲛⲧⲁⲩⲥⲱⲣⲙ̅ ⲛ̅ⲧⲉ ⲡⲏï ⲙ̅ ⲡⲓⲏ̅ⲗ̅·| ⲙ̅ ⲡⲛⲁⲩ ⲛ̅ⲧⲟϥ ⲛ̅ⲧⲁ ⲡϩⲉⲕⲁⲧⲟⲛⲧⲁⲣⲭⲟⲥ ⲉï ⲛⲁⲕ Fol. 171 *b* col. 1

ⲡⲉϫⲁⲕ ϫⲉ ϯⲛⲏⲩ ⲧⲁⲣ̄ ⲡⲁϩⲣⲉ ⲉ ⲣⲟϥ· ⲁⲩⲱ ⲟⲛ ⲙ̄
ⲡⲛⲁⲩ ⲙ̄ ⲡⲗⲏⲥⲧⲏⲥ ⲡⲉϫⲁⲕ ⲛⲁϥ ϫⲉ ⲙ̄ⲡⲟⲟⲩ ⲕⲛⲁ-
ϣⲱⲡⲉ ⲛⲙ̄ⲙⲁϊ ϩⲙ̄ ⲡⲁ ⲡⲁⲣⲁⲇⲓⲥⲟⲥ·

Ⲁⲩⲱ ⲟⲛ ⲡⲣⲱⲙⲉ ⲉⲧ ⲥⲏϭ ⲉⲛⲧⲁⲕ ⲧⲣⲉ ϥϥⲓ ⲙ̄
ⲡⲉϥϭⲗⲟϭ ⲁϥⲙⲟⲟϣⲉ· ⲁⲩⲱ ⲟⲛ ⲗⲁⲍⲁⲣⲟⲥ ⲛ̄ⲧⲁⲕ-
Fol. 171 b col. 2 ⲙⲟⲩⲧⲉ ⲉ ⲣⲟϥ ⲉ ⲡⲉϥⲙⲉϩ ϥ̄ⲧⲟⲟⲩ | ⲛ̄ ϩⲟⲟⲩ ⲡⲉ· ⲉϥ ϩⲙ̄
ⲡⲧⲁⲫⲟⲥ· ⲛⲉⲧ ⲙⲟⲟⲩⲧ̄ ⲕⲧⲟⲩⲛⲟⲥ ⲙ̄ⲙⲟⲟⲩ· ⲛⲉⲧ ⲃⲏⲗ ⲉ
ⲃⲟⲗ ⲕϩⲱⲕ ⲙ̄ⲙⲟⲟⲩ· ⲙ̄ ⲡⲟⲣⲛⲏ̄ ⲕⲉⲓⲣⲉ ⲙ̄ⲙⲟⲟⲩ ⲛ̄
ϩⲁⲕ ⲛ̄ ϩⲟⲩⲉ ⲉⲙ ⲡⲁⲣⲑⲉⲛⲟⲥ· ϫⲉ ⲟⲩ ⲛ̄ⲧⲟⲥ ⲧⲉ ϯ
ⲉⲃⲓⲏⲛ̄ ⲛ ⲭⲁⲛⲁⲛⲁⲓⲁ ⲙ̄ⲡ ⲕ̄ⲟⲩⲱϣⲃ̄ ⲛⲁⲥ·

Ⲡⲉϫⲁϥ ϫⲉ ⲛⲁϥⲓ ⲡⲟⲉⲓⲕ ⲛ ⲛ̄ ϣⲏⲣⲉ ⲉⲛⲟⲩϫⲉ
ⲙ̄ⲙⲟϥ ⲛ̄ ⲛⲉⲩϩⲟⲟⲣ̄· ⲱ̄ ⲧⲙⲛ̄ⲧϥⲁϊⲣⲟⲟⲩϣ ⲙ̄ ⲡⲉϊ |
Fol. 172 a col. 1 ⲣⲗⲉ ⲥⲁⲉⲓⲛ· ϥ̄ⲥⲟⲟⲩⲛ ⲙ̄ⲙⲟⲥ ⲉⲥⲧⲉ̄ⲧⲏⲩ ⲉ ⲃⲟⲗ· ⲛⲓ̈ϣⲁϫⲉ
ⲇⲉ ⲧⲏⲣⲟⲩ ⲉⲩϣⲟⲟⲡ ⲉⲩϣⲓⲡⲉ ⲛ ⲛ̄ ⲓ̈ⲟⲩⲇⲁϊ ϫⲉ
ⲥⲉⲙⲟⲩⲧⲉ ⲉ ⲣⲟⲟⲩ ϫⲉ ϣⲏⲣⲉ ⲁⲩϫⲓ ⲛ̄ ⲧⲉⲫⲩⲥⲓⲥ ⲛ̄
ⲛⲉⲩϩⲟⲟⲣ·

Ⲛ̄ⲑⲉ ⲉⲛⲧⲁ ⲡⲁⲩⲗⲟⲥ ϫⲟⲟⲥ ϫⲉ ϯϩⲧⲏ ⲧⲛ̄ ⲉ ⲛⲉⲩϩⲟⲟⲣ·
ϯϩⲧⲏ ⲧⲛ̄ ⲉ ⲛⲉⲓ ⲉⲣⲅⲁⲧⲏⲥ ⲉⲑⲟⲟⲩ· ϯϩⲧⲏ ⲧⲛ̄ ⲉ ⲡⲥⲃ̄ⲃⲉ·
Fol. 172 a col. 2 ⲁⲩⲱ ⲟⲛ ⲡⲉϫⲁⲥ ϫⲉ ⲛⲁ̄ | ⲛⲁϊ· ⲛ̄ⲧⲟϥ ⲇⲉ ⲡⲉϫⲁϥ ϫⲉ
ⲛⲁⲛⲟⲩ ϥⲓ ⲡⲟⲉⲓⲕ ⲁⲛ ⲛ ⲛ̄ ϣⲏⲣⲉ ⲉ ⲛⲟϫϥ ⲛ̄
ⲛⲉⲩϩⲟⲟⲣ·

Ⲥⲉ ⲡϫⲟⲉⲓⲥ ⲕⲙⲟⲩⲧⲉ ⲉ ⲣⲟϊ ϫⲉ ⲟⲩϩⲟⲣ ϯϩⲟⲙⲟⲗⲟⲅⲉⲓ
ⲕⲉⲓⲣⲉ ⲙ̄ⲙⲟϊ ϩⲱⲥ ⲟⲩϩⲟⲣ· ⲡϫⲟⲉⲓⲥ ⲙⲁ ⲛⲁϊ ϩⲱⲥ
ⲟⲩϩⲟⲣ̄ ϯⲡⲁⲣⲉⲧⲉⲓ ⲁⲛ ⲙ̄ ⲡⲛⲟϭⲛⲉϭ· ⲙⲁ ⲛⲁϊ ϩⲱⲱⲕ
ⲛ̄ ⲛⲉⲧ ⲉⲛⲟⲩⲕ ⲛⲉ· ⲕⲙⲟⲩⲧⲉ ⲉⲣⲟϊ ϫⲉ ⲟⲩϩⲟⲣ ⲙⲁ
Fol. 172 b col. 1 ⲛⲁϊ ⲛ̄ ⲛⲉⲥⲣⲉϥⲣⲉϥ· | ⲕⲁⲓ ⲅⲁⲣ ⲛⲉⲩϩⲟⲟⲣ ϣⲁⲩⲟⲩⲱⲙ
ⲉ ⲃⲟⲗ ϩⲛ̄ ⲛⲉⲥⲣⲉϥⲣⲓϥ̄ ⲉⲧ ϩⲏⲩ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲧⲉⲧⲣⲁ-
ⲡⲉⲍⲁ ⲛ̄ ⲛⲉⲩϫⲓⲥⲟⲟⲩⲉ· ⲛ̄ⲧⲁϥ ϫⲟⲟⲥ ⲛⲁⲥ ϫⲉ ⲟⲩ
ⲛ̄ϭⲓ ⲡⲉⲧ ⲡⲁⲣⲉⲧⲉⲓ ϣⲁⲁ ⲧⲉⲛⲟⲩ· ⲡⲉⲧ ⲇⲓⲱⲕⲉ ⲁⲩⲱ
ⲉⲧ ⲛⲟⲩϫⲉ ⲉ ⲃⲟⲗ· ϫⲉ ⲱ̄ ⲧⲉⲥϩⲓⲙⲉ ⲁⲣϫⲓ ⲡⲧⲟⲩⲉⲓⲟ̄
ⲛ̄ ⲧⲉⲩⲛⲟⲩ·

Ⲡⲛⲟⲩⲧⲉ ϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉ ⲱ̄ ⲧⲉⲥϩⲓⲙⲉ· ⲙⲁⲣⲟⲩ
Fol. 172 b col. 2 ⲥⲱⲧⲙ̄ ⲛ̄ϭⲓ ⲛⲉⲧ ϣⲗⲏⲗ· ⲙ̄ ⲡⲛⲁⲩ ⲉ | ϯⲛⲁϫⲟⲟⲥ ϫⲉ
ⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲁⲩⲱ ⲛ̄ⲥⲉⲡⲉⲥⲱⲛϥ̄· ⲛ̄ⲅ̄ ϫⲟⲟⲥ

ϩⲱⲱⲕ ϫⲉ ⲁⲓ̈ⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙ̅ⲙⲟϥ ⲛ ⲟⲩⲥⲟⲡ ⲁⲩⲱ ⲁⲓ̈ϣⲗⲏⲗ ⲛ̅ ⲥⲟⲡ ⲥⲛⲁⲩ ⲁⲩⲱ ϣⲟⲙⲛ̅ⲧ ⲛ̅ ⲥⲟⲡ· ⲁⲩⲱ ⲙⲛ̅ⲧ ⲁⲩⲱ ϫⲟⲩⲱⲧ̅ ⲛ̅ ⲥⲟⲡ ⲁⲓ̈ⲕⲉⲗⲝ̅ ⲛⲁⲧ·

Ⲁⲕⲕⲉⲗⲝ̅ ⲛⲁⲧ ⲙⲉⲛ ⲁⲩⲱ ⲧⲉⲕⲧⲁⲡⲣⲟ̅ ϣⲁϫⲉ· ⲁⲗⲗⲁ ⲡⲉⲕϩⲏⲧ̅ ϥⲓⲱⲡ̅ ⲉⲛⲉⲙⲏⲛⲥⲉ[1]·| ⲕⲙⲉⲉⲩⲉ ⲉ ⲃⲟⲗ ⲉ ⲛⲉⲕϣⲃⲉⲉⲣ ⲙⲛ̅ ⲛⲉⲕⲟⲩⲥⲓⲁ· ⲧⲉⲕⲯⲩⲭⲏ̅ ⲁϩⲉ ⲣⲁⲧⲥ̅ ϩⲓⲣⲙ̅ ⲡⲣⲟ̅· ⲙ̅ⲡⲣ̅ ⲥⲁ ϩⲱⲕ ⲉ ⲃⲟⲗ ϣⲁⲛⲧ ⲕ̅ϫⲓ ⲙ̅ ⲡⲉⲕ ⲁⲓⲧⲏⲙⲁ· Fol. 173*a* col. 1 ⲣ̅ⲗ̅ⲍ̅

Ϣⲁⲥϣⲱⲡⲉ ⲅⲁⲣ ⲛ̅ ϩⲟⲓ̈ⲛⲉ ⲉⲩϣⲁⲛⲃⲱⲕ ⲉ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲛ̅ⲥⲉⲧⲁⲩⲉ ϩⲉⲛⲧⲃⲁ̅ ⲛⲥ̅ⲧⲓⲭⲟⲥ ⲛ ϣⲁϫⲉ· ⲡⲛⲟⲩⲧⲉ ⲅⲁⲣ ⲣ̅ ⲭⲣⲓⲁ ⲁⲛ ⲛ ϩⲁϩ ⲛ̅ ϣⲁϫⲉ· ⲉϥⲣ̅ ⲭⲣⲓⲁ ⲙ̅ⲙⲁⲧⲉ ⲙ̅ ⲡⲉⲕϣⲗⲏⲗ·| ⲉ ⲧⲣⲉ ⲕⲧⲛ̅ⲧⲱⲛⲕ̅ ⲉ ⲧⲉⲓ ⲭⲁⲛⲁⲛⲁⲓⲁ ϣⲗⲏⲗ ϩⲙ̅ ⲡⲙⲁ̅ ⲉⲧⲕ̅ ⲛ̅ ϩⲏⲧϥ̅· Fol. 173*a* col. 2

Ⲕⲁⲛ ⲉⲕ ϩⲛ̅ ⲧⲥⲓⲟⲟⲩⲛⲉ ⲏ̅ ⲉⲕ ϩⲙ̅ ⲡϩⲓ (*sic*) ⲣ̅ ϣⲗⲏⲗ· ⲕⲁⲛ ⲉⲩϣⲁⲛ ⲡⲁⲣϩⲓⲥⲧⲁ̅ ⲙ̅ⲙⲟⲕ ⲛ ⲟⲩⲇⲓⲕⲁⲥⲧⲏⲥ ϣⲗⲏⲗ· ⲁ ⲡⲇⲓⲕⲁⲥⲧⲏⲥ ⲧⲛ̅ⲛⲟⲟⲩ ⲛ̅ⲥⲱⲕ ⲙⲁⲣⲉ ⲡⲉⲕϣⲗⲏⲗ ⲃⲱⲕ ϩⲁ ⲧⲉⲕϩⲏ̅ ϣⲁⲁ ⲡⲛⲟⲩⲧⲉ· ⲉϥϣⲓⲛⲉ ⲁⲛ ⲛ̅ⲥⲁ ⲙⲁ̅· ⲁⲗⲗⲁ ⲉⲣⲉ ⲡⲛⲟⲩⲧⲉ ϣⲓⲛⲉ ⲛ̅ⲥⲁ ⲟⲩⲥⲙⲟⲧ̅ ⲉ | ⲛⲁⲛⲟⲩϥ· ⲓ̈ⲉⲣⲏⲙⲓⲁⲥ ⲉϥϩⲙ̅ ⲡϣⲏⲓ̈ ⲙ̅ ⲡⲗⲟⲓ̈ϩⲉ ⲁϥϭⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲙ̅ⲙⲁⲩ ⲁϥϣⲗⲏⲗ ⲉ ϩⲣⲁⲓ̈ ⲉ ⲣⲟϥ· Fol. 173*b* col. 1

Ⲇⲁⲛⲓⲏⲗ ⲉϥ ϩⲙ̅ ⲡϣⲏⲓ̈ ⲛ ⲙ̅ⲙⲟⲩⲓ̈ ⲁ ⲡⲛⲟⲩⲧⲉ ⲃⲟⲏⲑⲉⲓ ⲉ ⲣⲟϥ· ⲡϣⲟⲙⲛ̅ⲧ ⲛ̅ ϩⲁⲅⲓⲟⲥ ⲉⲩ ϩⲛ̅ ⲧⲉϩⲣⲱ̅ ⲁⲩϩⲉ ⲉ ⲡⲛⲟⲩⲧⲉ ⲁⲩⲥⲉⲡⲥⲱⲡϥ̅· ⲓ̈ⲱⲃ ⲉϥ ϩⲛ̅ ⲧⲕⲟⲡⲣⲓⲁ ϩⲛ̅ ⲧⲙⲏⲏⲧⲉ ⲛ ⲛ̅ ϥⲛ̅ⲧ ⲁϥϩⲉ ⲉ ⲡⲛⲟⲩⲧⲉ ⲁϥⲉⲡⲓⲕⲁⲗⲉⲓ ⲙ̅ⲙⲟϥ· ⲛ̅ⲧⲟⲕ ϩⲱⲱⲕ ⲟⲛ ⲉⲕϣⲁⲛ ⲉⲡⲓⲕⲁⲗⲉⲓ ⲙ̅ⲙⲟϥ ϥⲛⲁⲥⲱⲧⲙ̅ ⲉ | ⲣⲟⲕ ϩⲙ̅ ⲡⲉⲕϣⲗⲏⲗ· ⲧⲛ̅ⲧⲱⲛⲕ̅ ⲉ ⲧⲉⲓ ⲭⲁⲛⲁⲛⲁⲓⲁ· ⲉⲕϣⲁⲛⲃⲱⲕ ⲅⲁⲣ ⲉϩⲟⲩⲛ ⲉ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲛ ⲙ̅ ⲡⲉⲣⲥⲟⲥ ⲙⲛ̅ ⲛ̅ ⲕⲟⲩⲑⲟⲥ· ⲙⲛ̅ ⲛ̅ ϩⲛ̅ⲧⲟⲩ ⲙⲛ̅ ⲙ̅ⲙⲁⲩⲣⲟⲥ· ⲕⲛⲁⲥⲱⲧⲙ̅ ⲉ ⲡⲉⲭ̅ⲥ̅ ⲉϥϫⲓϣⲕⲁⲕ ⲉ ⲃⲟⲗ ϫⲉ ⲱ̅ ⲧⲉ ⲥϩⲓⲙⲉ ⲟⲩⲛⲟϭ ⲧⲉ ⲧⲟⲩⲡⲓⲥⲧⲓⲥ· Fol. 173*b* col. 2

Ⲁⲩⲱ ⲉⲓⲥ ⲟⲩⲙⲏⲏϣⲉ ⲛ̅ ⲟⲩⲟⲉⲓϣ ϫⲓⲛ ⲛ̅ⲧⲁⲥⲙⲟⲩ

---

[1] Perhaps ⲉⲛⲉⲩⲙⲏⲛⲥⲉ. The ⲩ appears to be written over one or more erased letters.

Fol. 174 a col. 1 ⲁⲩⲱ ⲛⲧⲁⲓ̈ⲟ̄ | ⲙ̄ ⲡⲉⲥⲣ̄ ⲡⲙⲉⲉⲩⲉ ⲙⲏⲛ̄ ⲉ ⲃⲟⲗ ⲉϥⲡⲣ̄ⲉⲓ̈ⲱⲟⲩ·

ⲣⲗⲑ

Ⲕⲁⲛ ⲉϣϫⲉ ⲙⲛ̄ⲧⲕ̄ ϣⲉⲉⲣⲉ ⲙ̄ⲙⲁⲩ ⲉϥⲟ̄ ⲛ̄ ⲇⲁⲓⲙⲟⲛⲓⲟⲛ· ⲁⲗⲗⲁ ⲟⲩⲛ̄ⲧⲁⲕ ⲙ̄ⲙⲁⲩ ⲛ̄ⲧⲉⲕⲯⲩⲭⲏ ⲉⲥⲣ̄ ⲛⲟⲃⲉ· ⲡⲉⲧⲟ̄ ⲛ̄ ⲇⲁⲓⲙⲟⲛⲓⲟⲛ ϣⲁϥⲛⲁ̄ ⲛⲁϥ· ⲡⲉⲧ ⲣ̄ ⲛⲟⲃⲉ ϩⲱⲱϥ ϣⲁϥⲙⲉⲥⲧⲱϥ· ⲡⲉⲧⲟ̄ ⲛ̄ ⲇⲁⲓⲙⲟⲛⲓⲟⲛ ⲙ ⲉⲩϥⲓⲱⲡ ⲛ̄ⲙ̄ⲙⲁϥ· ⲡⲉⲧ ⲣ̄ ⲛⲟⲃⲉ ϩⲱⲱϥ ⲙ ⲛ̄ⲧⲁϥⲁⲡⲟ-
Fol. 174 a col. 2 ⲗⲟⲅⲓⲁ ⲙ̄ⲙⲁⲩ· ⲛ̄ⲧⲁ ⲧⲉ ⲭⲁⲛⲁⲛⲁⲓⲁ· ⲛⲉϫ | ⲡⲇⲁⲓⲙⲟⲛⲓⲟⲛ ⲉ ⲃⲟⲗ ⲛⲁϣ ⲛ̄ ⲛⲁⲩ· ⲙ̄ ⲡⲛⲁⲩ ⲛ̄ⲧⲁ ⲡⲉⲭ̄ⲥ̄ ϫⲟⲟⲥ ⲛⲁⲥ ϫⲉ ⲱ ⲧⲉⲥϩⲓⲙⲉ ⲟⲩⲛⲟϭ ⲧⲉ ⲧⲟⲩⲡⲓⲥⲧⲓⲥ· ⲡϣⲏⲣⲉ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲛⲉϥⲛⲉϫ ⲇⲁⲓⲙⲟⲛⲓⲟⲛ ⲉ ⲃⲟⲗ· ⲙⲏ ⲅⲁⲣ ⲟⲩ ⲣⲱⲙⲉ ⲧⲁⲣⲉ ϥⲃⲱⲕ ⲉ ⲡⲙⲁ ⲉⲧϥ̄ ⲛ̄ ϩⲏⲧϥ̄· ⲁⲗⲗⲁ ⲟⲩⲛⲟⲩⲧⲉ ⲡⲉ ⲉϥⲙⲟⲩϩ ⲙ̄ⲙⲁ ⲛⲓⲙ·

Ⲉϥϣⲁⲛⲟⲩⲉϣ ⲃⲱⲕ ϣⲁ ⲟⲩⲁⲣⲭⲱⲛ ⲛ ⲟⲩⲥⲟⲡ· ⲙⲁⲣⲉ ⲡⲉⲧ ϩⲁ ⲣⲁⲧϥ̄ ⲟⲩⲱϣⲃⲉⲕ· ⲏ̄ ⲙ̄ⲙⲟⲛ ϣⲁϥ ϫⲟ|
Fol. 174 b col. 1 ⲟⲥ ⲛⲁⲕ ϫⲉ ϥⲥⲣⲟϥⲧ̄ ⲁⲛ· ⲏ̄ ϫⲉ ⲉϥⲛ̄ⲕⲟⲧⲕ̄· ⲡⲛⲟⲩⲧⲉ ⲇⲉ ⲧⲉϥϩⲉ ⲁⲛ ⲧⲉ ⲧⲁⲓ̈· ⲙ̄ ⲡⲛⲁⲩ ⲉⲧ ⲕ̄ⲛⲁⲙⲟⲩⲧⲉ ⲟⲩⲃⲏϥ ϥ̄ⲛⲁⲥⲱⲧⲙ̄ ⲉ ⲣⲟⲕ· ⲛ̄ ⲛⲁⲩ ⲛⲓⲙ· ⲙⲛ̄ ⲙ̄ⲛⲟⲩⲧ̄ ⲕⲱⲗⲩ ⲙ̄ⲙⲟⲕ· ⲟⲩⲇⲉ ⲟⲓⲕⲟⲛⲟⲙⲟⲥ· ⲁϫⲓⲥ ϩⲱⲱⲕ ϫⲉ ⲛⲁ̄ ⲛⲁⲓ̈ ⲛ̄ ⲑⲉ ⲛ̄ ⲧⲉⲓ ⲭⲁⲛⲁⲛⲁⲓⲁ ⲁⲩⲱ ϥⲛⲁⲉⲓ̈ ⲛⲁⲕ ⲛ̄ⲧⲉⲩⲛⲟⲩ· ϭⲱϣⲧ̄ ⲉ ⲧⲉⲓ̈ ⲗⲉⲝⲓⲥ ⲉⲥⲟⲩⲱⲛϩ̄ ⲉ ⲃⲟⲗ ⲙ̄ ⲡϣⲏⲣⲉ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲛ̄ ⲑⲉ ⲙ̄ ⲡⲉϥⲉⲓ̈ⲱⲧ ⲉϥⲧⲟⲛⲧⲛ̄ ⲙ̄ⲙⲟϥ ⲉⲣⲟϥ·|
Fol. 174 b col. 2 ⲙ̄ ⲡⲛⲁⲩ ϭⲉ ⲛ̄ⲧⲁ ⲡⲛⲟⲩⲧⲉ ⲧⲁⲙⲉⲓ ⲉ̄ ⲧⲡⲉ̄ ⲡⲉϫⲁϥ ϫⲉ ⲙⲁⲣⲉ ⲟⲩⲡⲉ ϣⲱⲡⲉ ⲁⲩⲱ ⲁⲥϣⲱⲡⲉ· ⲁⲩⲱ ⲙⲁⲣⲉ ⲟⲩⲕⲁϩ ϣⲱⲡⲉ ⲁϥϣⲱⲡⲉ· ⲙⲁⲣⲉ ⲡⲟⲩⲁⲏⲣ ϣⲱⲡⲉ ⲁϥϣⲱⲡⲉ· ⲙⲁⲣⲉ ⲡⲣⲏ̄ ⲙⲛ̄ ⲡⲟⲟϩ ϣⲱⲡⲉ ⲁⲩⲱ ⲁⲩϣⲱⲡⲉ·

Ϣ̄ ⲧⲙⲛ̄ⲧⲁⲅⲁⲑⲟⲥ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲉϥⲧⲁⲙⲟ̄ ⲙ̄ⲙⲟⲛ ⲉ ⲡϣⲏⲣⲉ ⲉⲧ ϣⲏϣ ⲙⲛ̄ ⲡⲓⲱⲧ̄ ⲛ ⲁⲅⲁⲑⲟⲥ ϩⲛ̄ ϩⲱⲃ
Fol. 175 a col. 1 ⲛⲓⲙ· ϩⲛ̄ ⲧⲙⲛ̄ⲧ | ⲛⲟⲩⲧⲉ· ⲁ ⲡⲓⲱⲧ ϫⲟⲟⲥ ϩⲛ̄ ⲧⲡⲁⲗⲁⲓⲁ ϫⲉ ⲙⲁⲣⲟⲩϣⲱⲡⲉ ⲁⲩⲱ ϣⲱⲡⲉ· ⲁ ⲡϣⲏⲣⲉ ϩⲱⲱϥ ϫⲟⲟⲥ ϫⲉ ⲙⲁⲣⲉⲥϣⲱⲡⲉ ⲛⲉ ⲛ̄ ⲑⲉ ⲉⲧⲉ ⲟⲩⲟϣⲥ̄ ⲁⲩⲱ ⲁⲥϣⲱⲡⲉ· ⲁ ⲧⲉⲥϣⲉⲉⲣⲉ ⲗⲟ̄ ϫⲓⲛ ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲉⲧⲙ̄ⲙⲁⲩ· ⲟⲩ ϭⲉ ⲡⲉ ⲁ ⲧⲉ ⲭⲁⲛⲁⲛⲁⲓⲁ ⲛⲉϫ ⲡⲇⲁⲓⲙⲟⲛⲓⲟⲛ ⲉ ⲃⲟⲗ

ϩⲛ̄ ⲧⲉⲥϣⲉⲉⲣⲉ· ⲁⲩⲱ ⲁⲥⲛⲉϫ ⲡⲱⲥ ϩⲱⲱⲥ ⲉ ⲃⲟⲗ· ⲕⲁⲧⲁ ⲡⲟⲩⲉϩⲥⲁϩⲛⲉ ⲙ̄ ⲡ | ⲥⲱⲧⲏⲣ ⲛ̄ ⲛⲉⲯⲩⲭⲟⲟⲩⲉ· ϩⲙ̄ Fol. 175 *a* col. 2 ⲡⲛⲁ̄ ⲙⲛ̄ ⲧⲙⲛ̄ⲧϣⲁⲛⲁϩⲧⲏϥ ⲙ̄ ⲡⲉⲛ ⲛⲟⲩⲧⲉ ⲙⲛ̄ ⲧⲉϥⲭⲁⲣⲓⲥ ⲉⲣⲉ ⲛⲟⲩⲛ ϩⲱⲱⲛ ⲧⲁⲗⲥⲟ̄· ⲉϫⲛ̄ ⲛⲁï ⲇⲉ ⲧⲏⲣⲟⲩ ⲙⲁⲣⲛ̄ ϣⲡ̄ ϩⲙⲟⲧ̄ ⲛ̄ⲧ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲡⲓⲱⲧ̄ ⲙⲛ̄ ⲡϣⲏⲣⲉ ⲡⲉ ⲭⲥ̄ ⲓⲥ̄ ⲡⲁï ⲛⲧⲁϥⲧⲥⲁⲃⲟⲛ ϩⲓⲧⲙ̄ ⲡⲉϥⲡⲛⲁ̄ ⲉⲧ ⲟⲩⲁⲁⲃ ϫⲉ ⲁⲛⲟⲕ ϯ ϩⲙ̄ ⲡⲁ ⲉïⲱⲧ̄ ⲁⲩⲱ ⲡⲁ ⲉⲓⲱⲧ̄ ⲛ̄ ϩⲏⲧ̄· ⲡⲁï ⲉⲧⲉ ⲡⲱϥ ⲡⲉ ⲡⲉⲟⲟⲩ ϣⲁ ⲉ ⲛⲉⲓ ⲉⲛⲉϩ ϩⲁⲙⲏⲛ·

* * *

ⲉⲩⲥⲉⲃⲓⲟⲥ ⲉⲡⲓⲥⲕⲟⲡⲟⲩ·

* * *

TRANSLATION OF THE COPTIC TEXTS

THE DISCOURSE WHICH APA JOHN, THE ARCHBISHOP OF CONSTANTINOPLE, PRONOUNCED CONCERNING REPENTANCE AND CONTINENCE.

Fol. 2 *a* col. 1

If the blessed man Paul, the Apostle of the Gentiles, who
became the Doctor of the Church, who fought in pain and
anguish to make himself to be like unto the incorporeal
powers in his daily life, | who completed his course [and] Fol. 2 *a* col. 2
kept the Faith,[1] who kept his light shining in fastings,
and in hunger, and in thirst,[2] and amid dangers, who travelled
with patient endurance the road from Jerusalem to Illyricum[3]
preaching the Gospel, this angel who belonged to the earth,
this man who belonged to the heavens, who possessed | Christ Fol. 2 *b* col. 1
Who spake in him, the habitation of the Holy Spirit, who
was caught up to the third heaven [and] heard the words of
mystery,[4] who was carried away into the Paradise, who
was by reason of his love and zeal well nigh the equal
of Christ,[5] who bore the care of the Churches, the orator of
piety, | the sponsor of those who believed on Christ, the herald Fol. 2 *b* col. 2
and teacher of the Gentiles, who hath taught unto us the way
whereby to enter into heaven, [if this man, I say] said, 'I subdue
my body, and I make it to be a servant, lest having preached
unto others I myself shall become a castaway'[6]; and, moreover,
if this holy man, | who possessed in his own person so great Fol. 3 *a* col. 1
a multitude of spiritual excellences, and who spake out boldly,
saying, 'I know not how to do anything of myself,'[7] was
afraid, and spake in this manner, what shall we ourselves

---

[1] 2 Tim. iv. 6 ff.

[2] 2 Cor. xi. 25–27.

[3] Rom. xv. 19.

[4] 2 Cor. xii. 2–4.

[5] The Greek has ὁ ζήλῳ ἀσύγκριτος, ὁ πρὸς ἀγάπην πολύς.

[6] 1 Cor. ix. 27.

[7] 1 Cor. iv. 4.

do, who are miserable creatures, and who are wholly unable
to cultivate successfully one spiritual excellence?

Is it not then seemly for us to keep watch and to pray |
Fol. 3 *a* col. 2 at all times, and to make petitions to God neither for gold[1]
nor silver, nor for any of the riches of this world, but
only for the riches which are in the heavens; and to have
gladness in God? Now, there are certain folk who rejoice
in [their] wealth; and some rejoice in wine-drinkings in
taverns, and in eating at feasts, whilst others rejoice in the
Fol. 3 *b* col. 1 beauty and glory | of [this] world. As for the virgin,[2] let
him rejoice in God, and let him seek after the honour which
cometh from His hands, saying, 'My justification is before
Thee.'[3] There is nothing which is so poverty-stricken or so
contemptible as the soul which is filled with passion.

For this reason it is seemly for us to take strict care of our
souls at all times, and we must say even as did the holy |
Fol. 3 *b* col. 2 man David, 'God giveth strength to my beauty,'[4] so that
when the Bridegroom looketh upon the beauty of the soul
He shall say, 'Thou art wholly beautiful, my love, and there
is no blemish in thee.'[5]

But even if it be that thy spiritual excellence flourisheth,
take good heed that thy heart be not over-exalted because
of thy beauty, lest God turn His face away from thee |
Fol. 4 *a* col. 1 because of thine exaltation of heart (or, pride). For who is
there who could make himself worthy of the things which
[Christ] endured then patiently on thy behalf? He humbled
Himself for thee, and He gave His holy blood to be the price
for thee. He Who gave food unto all flesh fasted in the
flesh for thy sake. He Who created the sweetness in the
Fol. 4 *a* col. 2 honey | tasted that which was bitter (gall) for thy sake. He
Who ornamented the heavens with the companies of the stars
wore a crown of thorns for thy sake; and He became obedient
even unto death,[6] the death of the Cross.

---

[1] i.e. ⲟⲩⲛⲟⲩϥ.

[2] The virgin here is the monk, but the suffixes are feminine.

[3] Ps. xxii. 25. [4] Ps. xxviii. 8. [5] Song of Sol. iv. 7. [6] Phil. ii. 8.

It is not, then, seemly for us to shew ourselves glad because of these things, nay, we must make ourselves to lament, and we must weep. Let us hearken unto that which [the Book] saith, '[Be] sorrowful in heart upon your beds because of the things which ye | have said in your hearts [during the day],'[1] Fol. 4 *b* col. 1 so that we may have in remembrance in the night season the things which we have done during the day, and that we may heave sighs concerning them. This is what Ahab did when he was in sorrow: he fasted and he girded sackcloth about his body. And what did God say concerning him? 'I will not bring the evils upon him in his | days.'[2] Fol. 4 *b* col. 2 It was for this same reason that the Saviour proclaimed to be blessed those who weep,[3] not those who weep for the dead, or the loss of property, but those who weep for their sins.

Thou thyself shalt say even as did David, 'Night after night I wash my bed, and I soak my cushion[s] with my tears.'[4] And again he saith, 'Mine eyes pour out | streams Fol. 5 *a* col. 1 of water because men keep not Thy Law.'[5] Wash thou away the defilement by means of tears, smite upon thy breast, and take to thyself the remembrance of the sins which thou hast committed. [If] thou hast been snared at [any] time through thine eye, if thou hast opened thy window at [any] time wickedly, thou hast done injury to thy soul through | thine eye. Fol. 5 *a* col. 2 The eyes which look with wicked intent heal thou now with tears, and shut thou thy window that thou mayest not see again the things of vanity, for otherwise thou wilt fall into an evil habit.

Now habit is wont to draw him that clingeth thereto into great sins. [When] thou hast arrayed thyself in splendid apparel | Fol. 5 *b* col. 1 take good heed unto thyself not to sit down in any [dirty] place, lest it become spotted. If thou shalt hold to be a light matter the first stain, and the second, and the third, at length thy whole garment shall become dirty. Thou shalt not be careless [and] sit down in any polluted place whatsoever.

---

[1] Ps. iv. 4.
[2] 1 Kings xxi. 27-29.
[3] Matt. v. 4; Luke vi. 21.
[4] Ps. vi. 6.
[5] Ps. cxix. 136.

What are we to do then? [Thou hast] need of fervent
prayer,[1] lest thou strike a stone with thy feet. And
Fol. 5 *b* col. 2 [thou shalt pray fervently] that the | Angel of God shall
compass thee round about, and shall deliver thee. And thou
thyself shalt be strong and shalt say, 'The Angel who delivered
me out of all evil.'[2] And [thou shalt pray fervently] that
the Angel may cry out unto thee from heaven, even as [he
cried] to Abraham, for the Angels love those who love their
own God. |

Fol. 6 *a* col. 1 He (i.e., the Book) saith moreover, 'Take a psalm, set ye
forth a tabret, a sweet psaltery and a harp';[3] thou art to take
one thing, and three are demanded from thee. For we are
composed of three things, even as the Apostle [Paul] spake,
'He will keep safe him that is in the spirit, and He will make
Fol. 6 *a* col. 2 healthy your souls and your | bodies.'[4] Now the psaltery
is the spirit, the harp is the soul, and the tabret is the dead
skin which covereth it. Therefore put thou to death the
flesh, and thus shalt thou make thyself strong to ascribe
blessings to God with the tabret and dance.

For it is God Himself Who hath filled thee with flesh.
Observe, therefore, lest He should say unto thee, 'What profit
Fol. 6 *b* col. 1 is there in My blood?'[5] | What kind of recompense canst thou
possibly make to Him which shall be adequate for all the
sufferings which He endured on thy behalf?

Be thou a tree which beareth fruit, and thus shalt thou
cause the blessing of God to be upon thee. Bring forth fruit
according to thy strength. If thou art not able to bring forth
an hundredfold, which is the [number of] perfection, then
bring forth sixtyfold, which is the half thereof; and if this
be difficult for thee, then bring forth thirtyfold, which is
Fol. 6 *b* col. 2 one | third thereof. Only thou must labour according to thy

---

[1] Read ⲧⲉ ⲭⲣⲓⲁ ⲧⲉ ⲛ ⲟⲩϣⲗⲏⲗ.

[2] Gen. xlviii. 16.

[3] Ps. lxxxi. 2.

[4] 1 Thess. v. 23.

[5] Ps. xxx. 9.

strength, for if thou art without fruit they will cut thee down and cast thee into the burning.

If thou canst not be a vessel of gold, or silver, do not become a log of wood, or grass, or straw, which are merely fuel for the burning. Thou shalt not perform the works which God | hateth, for they shall take their stand before thee on the Day Fol. 7 *a* col. 1 of Judgement like solid image[s]. And finally thou wilt have to begin to confess them in that place [1] without witnesses and without an advocate, and without proofs, and thou wilt have to look upon all the deeds which thou hast committed, and upon all the words which thou hast uttered unwittingly, and they shall | stand up like statues before thine eyes. Weep Fol. 7 *a* col. 2 before the time, so that thou mayest not hear in that place [the words], 'This is not the time for repentance; for no repentance is possible in this place.'

So long then as we have the time let us do work, for if the time slip through our hands, it is unlikely that we shall find another opportunity. Moreover, for | this reason the blessed Fol. 7 *b* col. 1 Paul taught us saying, 'So long as we have the time let us do the things which are good.' [2] And again [he saith], 'Behold, now is the time which is accepted.' [3]

Let us then weep over the deeds which we have committed unrighteously, and let us make tears to flow down our cheeks in streams, and let us beat our breasts in sorrow, so that we may do away the weeping, and the gnashing of the teeth in | that place whereto we must depart. Moreover, let us Fol. 7 *b* col. 2 weep even as did David in order that we may be proclaimed blessed. He did not shed a few tears only as men do when they weep, but he flooded his bed with his tears; and he passed the whole night in vigil. One night only he sinned, [yet] he wept night after night, and never ceased [from crying], and | he freely acknowledged his sins in the following Fol. 8 *a* col. 1 words, and in this manner, saying, 'Forgive me these [offences]. Thou didst give me mine eyes, that I might see

---

[1] i. e., the Other World.

[2] Gal. vi. 10.

[3] 2 Cor. vi. 2.

Thy light with them, but I have seen wickedly with them. Since, therefore, I have gone astray through mine eyes, for this reason do away my sins through [my] tears.'

Fol. 8 *a* col. 2 Let[1] us come forth from our | habits which are evil, and remove ourselves into the city which is in the heavens. Let us subdue our body, and let us make it to be a servant (or, slave), lest peradventure we make our soul to be the servant of the Devil. Let the careful consideration of the words of God reduce to peace the delights of the senses which are engrained in our hearts, and which resemble those that are found in wild animals, and let us bear at all times the death
Fol. 8 *b* col. 1 of our | Lord Jesus Christ in our bodies, and let us keep in remembrance that which He spake saying, 'Be prudent, be ye vigilant.'[2]

The man that slumbereth shall not receive the crown of victory, and the man that is careless and idle shall not receive the prize, but the man who hath borne innumerable buffetings and wounds is he who shall receive honour from the Master of the contest. Now the Enemy is in the habit of taking to flight before him that is prudent (or, cautious), but he
Fol. 8 *b* col. 2 plundereth him that slumbereth. Therefore, | thou must know that thou hast about thee enemies which are evil. Give, therefore, no sleep to thine eyes, nor slumber to thine eyelids, that thou mayest escape like a roe from the snare of the hunter, and like a bird from the net of the fowler.[3]

Let us flee at all times from the cares of this world (or, life), and from the burdens thereof. If we would make ourselves
Fol. 9 *a* col. 1 to be free from this world, | we must not make to ourselves care for the things of the world, for very many have been snared by the guile thereof. For the [Book] saith, 'He who is our Adversary, the Devil, goeth about roaring, like the lions, and seeking after prey,'[4] not, however, prey in the literal sense of the word, but to devour that which is in

---

[1] See Migne, col. 1948 (last line) *ἐξέλθωμεν καὶ ἡμεῖς ἐκ τῆς συνήθους.*

[2] 1 Pet. v. 8.

[3] Prov. vi. 5.

[4] 1 Pet. v. 8.

the soul. Flee from the knavery of the Crafty One, and thou shalt say, 'Through Thee shall I be delivered from a | company of thieves, and through my God I shall leap over a wall.'[1] Seek not to excuse thyself from suffering, lest by so doing thou shalt excuse thyself from the crown also. The merchant loseth not courage, but he endureth even the waves of the sea, and he findeth possessions. He who contendeth is wont to fight in pain and suffering even unto wounds, for his heart looketh for the crown of victory. Fol. 9 *a* col. 2

The husbandman doth not find ears of corn [in his tillage] | unless he hath first of all sown the seed [thereof] by his own toil. This is what is to be expected from the kingdom which is in the heavens: men must account tribulations as nothing whatsoever, and they must fortify their hearts by means of the hope of the good things which shall come. Fol. 9 *b* col. 1

Let us therefore devote our whole attention to watching at all times, so that when our Bridegroom shall return, and look in the bride-chamber, we may hear His voice, | and may rise up, and may meet Him being prepared [to receive Him]. For He said, 'Let your loins be girded up, let your lamps be filled and lighted, and do ye even as do those men who are expecting to see their Lord.'[2] Now behold, the Saviour proclaimed blessed the man who was sober (or, vigilant), saying, 'Blessed is that | servant whose master on coming shall find him keeping watch.'[3] Fol. 9 *b* col. 2 Fol. 10 *a* col. 1

And as He proclaimed blessed those who kept watch, so also did He regard him that was careless as a bad servant, for He spake saying, 'That wicked servant shall say in his heart, "My master tarrieth." And he shall begin to smite his fellow-servants, and to eat, and to drink, | and to become drunken. And the master of that wicked servant shall come on a day which he knoweth not, and in an hour wherein he expecteth him not. And he shall cut him asunder, and shall set his portion with [the portions of] the unbelieving ones.'[4] If they shall cut Fol. 10 *a* col. 2

---

[1] Ps. xviii. 29.

[2] Luke xii. 35, 36, 45, 46.

[3] Luke xii. 37.

[4] Matt. xxiv. 48-51.

Fol. 10 *b* col. 1 asunder | him that saith, 'My master tarrieth,' what shall they do unto him that doth not expect to see him at all? Therefore, O my beloved, what is meet for us to do is this: We must act in such a way that we may find ourselves prepared at any hour, and we must sail a straightforward course, and always in the same direction; for it is unlikely that we shall be able to turn back again and cultivate successfully that concerning which we have been careless.

Fol. 10 *b* col. 2 Let us therefore be prepared at any hour, | so that we may say with boldness, 'Lord, my heart is ready, my heart is ready.'[1] In this life we are in a mighty war. The workers of evil, who are the demons, stretch their bows. Then one of them shooteth an arrow into our ears, so that we may listen to Fol. 11 *a* col. 1 slanderous | chatterings with pleasure. And another shooteth an arrow into our eyes, so that we may turn our gaze in a wrongful manner towards the things which are unseemly. And another shooteth an arrow into our tongue, so as to make us to revile scornfully our brother. And another shooteth an arrow into our belly, which exciteth in us the appetite of gluttony. And another shooteth an arrow into our hands, Fol. 11 *a* col. 2 which leadeth us on to deeds of rapine, and | greed of the most excessive character. And another shooteth an arrow into our feet, which moveth us to walk into wickedness.

Because of all these things the blessed man Paul armed us with weapons, for he wrote saying, 'Take unto you the whole armour of God, and the helmet of the Spirit. With these ye Fol. 11 *b* col. 1 shall be able to quench every fiery | dart of the Evil One.'[2] Let us hearken unto the voice of the prophet, which saith, 'He hath shewed thee, O man, what is good; and also that which God seeketh after at thy hands, to make thyself to perform judgement and righteousness. And thou shalt love mercy, and to prepare to follow closely after the Lord thy God.'[3] Fol. 11 *b* col. 2 Therefore | let us forget the things which are behind, and reach forth unto those things which are before.[4] Let us delight ourselves in the Lord, and let us feed upon His words. Let us not waste our opportunities in emptiness, but as we have a [good] Lord, let us perform service to Him in truth. Consider the | great love for man which He sheweth in respect Fol. 12 *a* col. 1 of us! Sometimes He appealeth to us, sometimes He threateneth us with the punishments, and sometimes He teacheth us obedience, and He bestoweth rewards upon those who hearken unto Him.

---

[1] Ps. lvii. 7 and Ps. cviii. 1.

[2] Eph. vi. 10 ff.

[3] Mic. vi. 8.

[4] Phil. iii. 13.

Therefore we must gird up the loins of our heart[s] in truth. Let us perform the | service of the Good God, our Fol. 12 *a* col. 2 Saviour. Let us keep in remembrance all the things which He suffered for our sakes. He was made after the manner of a man for our sakes. He was suckled at the breast like a man. He made Himself to be a child in age (or, stature). He received baptism for our sakes. He suffered hunger. He slept, He slumbered for our sakes. He mourned, they made Him the object of plots of | treachery, they scourged Fol. 12 *b* col. 1 Him, they treated Him with contumely, and finally they delivered Him over to death for our sakes.

Let us, then, think at all times on all these things which He suffered patiently for the sake of our sins, [and] that [the Book] saith, 'Ye have not yet resisted unto blood, [striving against sin].'[1] But ye shall fight against sin, that is to say, although we are not now asked to give our | blood for the sake Fol. 12 *b* col. 2 of Christ, that we should earnestly follow after sinlessness is demanded at our hands. Keep in remembrance, moreover, the healings which our Saviour effected. He healed the sick, He cast out the devils, He made the lame to walk, He made the blind to see, besides all these other healings which we put aside and do not attempt and describe | one by one. And, Fol. 13 *a* col. 1 as the fulfilment of all these, He bestowed upon us the gracious gift of the way of entering into heaven, so that we ourselves might follow in His footsteps by means of a life of noble and virtuous deeds, and might make for ourselves our

---

[1] Heb. xii. 4.

citizenship in the heavens, in a manner suitable for the place
Fol. 13 *a* col. 2 wherein our names are inscribed. Now the | Scripture hath called us 'strangers and sojourners',[1] so that we may think scorn of the things of this place (i. e., world).

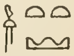
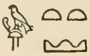
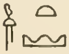
The pleasure of this world is like unto a day: if we chase him away, he fleeth; and if we feed him, he will abide with thee. It is for this reason that Aiakkôbos (James) said,
Fol. 13 *b* col. 1 'Resist ye the | Devil, and he shall flee from you.'[2] Let us not think in our minds that we shall be able to repent in Amente,[3] for the medicine of repentance hath no effect in that place. For although we shall gnash with our teeth, and our tongue shall be on fire, there shall be in that place none who shall dip his finger in water for us; on the contrary, we
Fol. 13 *b* col. 2 ourselves shall hear the words which the rich man | heard.

Let us know, then, O my beloved, that the works of this changing [world] are nothing but phantasms (or, dreams), and that we live in a house wherein travellers are received, out from which we must go forth in any case. Let us take care concerning the road, and concerning the provisions which we must take with us on the road. Let us array ourselves in the garments which appertain to this life, con-
Fol. 14 *a* col. 1 cerning which | Paul counselled us, saying, 'Dress yourselves in the bowels of mercies, and in goodness, and in humility.'[4]

In that place we shall have no need of gold, but we shall have need of the dropping of water. We shall have no need of the leaves of trees and plants, but of the fruit thereof.
Fol. 14 *a* col. 2 We shall have no need | of words, but of deeds. For He (i. e., Christ) said, 'It is not every one who shall say unto Me, Lord, Lord, that shall enter into the kingdom of heaven, but he who doeth the Will of My Father which [is] in heaven.'[5] Let us therefore by no manner of means deceive ourselves.

---

[1] Heb. xi. 13. [2] Jas. iv. 7.

[3] This is a translation of the ancient Egyptian , , or , *Amenti*, the 'hidden place' or 'Other World'.

[4] Col. iii. 12. [5] Matt. vii. 21.

And if any man shall pass the whole of his life in eating
at feasts, | and in drinking of wine, [that period of time] Fol. 14 *b* col. 1
will be as nothing compared with the ages which shall follow
it without end. For in this world both the good things and
the evil things which are therein fulfil themselves.[1] In that
world, however, the good things endure, and exist for ever
and for ever, and the punishments are endless. In this
world, if the body burneth, the soul cometh forth therefrom,
and it existeth undestroyed. In that world, | even though Fol. 14 *b* col. 2
the body rise up, and exist in an undestroyed form, the soul
shall burn for all time. And if it be necessary that sinners
shall rise up, and exist in an undestroyed form, this shall not
happen in order that they may receive glory, but only that
they may be punished with the punishments which are death-
less. If a man be unable to bear the heat of the bath | which Fol. 15 *a* col. 1
hath been heated to an unwonted degree, what will he do
when he is delivered over to the river of fire which floweth
before the throne of Christ? It is necessary that every man
should make himself to consider the fire which is there.

Let us examine carefully the seal which is on our gold
and see that it is intact, lest peradventure some come and
plunder | our treasure. Now all our works may be able to Fol. 15 *a* col. 2
constrain him that hath speech with us [to think us good],
but it is impossible that we shall be able to deceive the Judge
Who is in the Other World. As long then as we have time,
come ye, and let us heal the wound in our souls by means
of [our] tears.

If the prophet Jeremiah wept over the overthrow | of the Fol. 15 *b* col. 1
temple, which had been built throughout with stones of price,
saying, ‘Leave me alone, let me weep bitterly,’[2] how much
more is it right for us to weep over the temple of ourselves,
which is exceedingly glorious, and which, though it hath not
therein the ark of gold, is, nevertheless, the dwelling-place
of the Holy Trinity? If we look upon one who is dead, we

---

[1] i.e., come to an end.

[2] Jer. xiii. 17. Read ⲧⲁⲣⲓⲙⲉ ϩⲛ̄ ⲟⲩⲥⲓϣⲉ.

Fol. 15 *b* col. 2 weep over him according to | custom, what man is there who would be altogether so foolish as not to weep for his own soul if it had died in sin? For this reason it is seemly to weep not over the dead body but over the death of thy soul.

Remember thou, then, that the time hath drawn nigh, and that the Judge standeth at the door; the evening | Fol. 16 *a* col. 1 approacheth, and the day hath declined. No man remaineth asleep when once the night hath passed away, and the Sun hath risen. Let us rise up out of the slumber of dreams, and let us make (or, bring forth) fruits worthy of repentance,[1] even as it is written. Repentance requireth not a long time, Fol. 16 *a* col. 2 and very many of the martyrs received | the crown for [the repentance] of a short time. And if we have committed the sins which lead unto death, let us not fall into a state of despair, for we have with us the medicines of salvation, that is to say, tears. And moreover, it belongeth to the nature of men to go astray in the work, but it is the work of Satan to persist in the going astray. For falling down is | Fol. 16 *b* col. 1 not a very evil thing, but the not rising up [again] after the fall is both an evil thing and destruction.

For this reason our God cried out to us through the prophet saying, 'Is there no balsam in Gilead? Or is there no physician in that place? Why then hath not the healing of the daughter of my people increased?'[2] If it should happen that any member in our body become diseased, are Fol. 16 *b* col. 2 we not wont to send | for the physicians, and to make all the haste possible until we have healed that sick member in our body? When, however, the soul itself is sick we are careless about it, and we take no care whatsoever about the healing thereof. Let us hold in fear Him that hath the Fol. 17 *a* col. 1 power to destroy our soul and our | body in Gehenna. Come ye, let us flee into the sea of the mercy of God before the time of the torturings, and let us say with the holy man

---

[1] Matt. iii. 8.

[2] Jer. viii. 22.

David, 'Thou shalt wash me throughly therein, and I shall become whiter than the snow.' [1]

The Good Shepherd standeth | wishing to snatch away our souls from out of the mouth of the lion before he is able to devour them. He crieth out unto us ourselves saying, 'My son, thou hast sinned; do not [sin] again.' [2] And again He saith, 'Shall not he who falleth rise up again? Or shall not he who hath gone astray turn again into the right way?' [3] And again He saith, 'Turn ye yourselves unto Me, | O My children (or, sons) who have wandered afar off, and I will heal your wounds of contrition.' [4] He was no liar who said, 'I have not come to judge the world, but in order that the world might have salvation through Me.' [5] Fol. 17*a* col. 2 Fol. 17*b* col. 1

The one thing for us to do is to repent. For He saith, 'I do not desire the death of the sinner, but that he would turn himself | from his evil way, and live.' [6] There is no man among those who love persons, who even if he be consumed with the madness of love for the woman who is his beloved, that can love wholly in the same manner as that in which God loveth the soul which repenteth. For though it hath committed fornication very many times, He | crieth out unto it saying, 'And I spake unto her after she had committed fornication with all these (i. e., her lovers) saying, Return thou unto Me.' [7] Fol. 17*b* col. 2 Fol. 18*a* col. 1

For the lovingkindness of God towards man is in this wise: He never rejecteth him that setteth forth to come to Him with repentance. And if he hath fallen into the ditch, | and into evil, yet will He stretch out widely His hands to him saying, 'Turn thou to Me, and I will save thee.' And again, 'On that day wherein ye shall hear His voice, harden ye not your hearts.' [8] Fol. 18*a* col. 2

Doth there exist a physician who, supposing it to be his wish to make him that is sick to recover a little, would

---

[1] Ps. li. 7.
[2] Ecclesiasticus xxi. 1.
[3] Jer. viii. 4.
[4] Jer. iii. 22.
[5] John xii. 47.
[6] Ezek. xviii. 27, 32.
[7] Compare Jer. iii. 6, 7.
[8] Ps. xcv. 7, 8.

Fol. 18*b* col. 1 reproach him? The physician doth not | treat him with contempt, neither doth he award him the just retribution for his disgraceful state, but he administereth unto him the medicine with gentleness. How much more then shall God, Who is in truth the Good Physician of our souls [act thus towards us]? Above all things let us not despair of our own salvation. For he who contendeth in the games is wont to fall down often, but in the end he riseth up, and receiveth
Fol. 18*b* col. 2 the crown of victory. So also is it with the soldier. | After he hath been wounded [the physicians] heal him, and he wageth war again, and men consider him to be of greater value than those who have not been wounded at all. Similarly also there are very many merchants who, although their ships have foundered, and they have lost their cargoes, do not despair, but they go back again regularly to the markets,
Fol. 19*a* col. 1 and they amass | riches.

For the burning fire of Gehenna hath not been prepared solely for us, but it was made ready for the Devil and his angels. Above all things let us not kindle that fire for ourselves, and let us not hear besides the words, 'Get ye into the fire which ye yourselves have kindled.'[1]

There is no sick man living who cannot be healed by the |
Fol. 19*a* col. 2 medicine of the Physician of our souls. But perhaps thou wilt say, 'I certainly cannot attain unto perfection.' If thou art not able to attain unto perfection, and if thou art not able to become like a sun, then make thyself to be like unto a star. In any case transfer thyself from earth to heaven. Make thyself to be like a star which sendeth forth
Fol. 19*b* col. 1 light. It is very much better that thou shouldst do a | few works which are good, than that thou shouldst do nothing at all. Thou hast been informed concerning the cup of cold water,[2] and concerning the visiting of those who are sick, and those who are in prison.[3] Moreover, if we shall be punished for our words and for our deeds, how much more shall He

---

[1] Isa. l. 11.

[2] Mark ix. 41.

[3] Matt. xxv. 35, 36.

give us wages for our good works, even though they be very
few? Therefore let us | labour for a little time, so that we **Fol. 19 *b* col. 2**
may at last live the life which is for ever.

If it were possible for us to die many, many times, it would
be seemly for us to do so, so that we might see Christ coming
in His glory. We shall not see Him in a riddle, but we
shall | see Him as He really is, with our own eyes, according **Fol. 20 *a* col. 1**
to the testimony of the Apostle John, who preached concerning
God. If we look upon the beauty of the human body in this
place (i. e., world) we are wont to marvel thereat. Now the
beauty of human bodies ariseth from humours | and from **Fol. 20 *a* col. 2**
heat, which after death turn into worms, and ashes, and
corruption. How much more, then, shall we admire when we
look upon that beauty which is incorruptible, and spotless,
and pure? Since Peter, when he saw only the very smallest
portion of the light of the glory thereof, said, 'It is good for
us to remain in this place,'[1] what shall happen unto us | when **Fol. 20 *b* col. 1**
we shall look upon the fullness of that glory? If we ascribe
blessings to those who are nigh unto a king in this world,
when we see him advancing upon a chariot of gold, and
wearing the crown and apparel of purple, then how greatly
blessed shall we be when we are placed[2] on the right hand of
the King of All, the Judge | of every man. **Fol. 20 *b* col. 2**

Now supposing that a kingdom had been promised unto
thee, and that the road to the country wherein the kingdom
was situated was exceedingly difficult, and toilsome, and was
a place of desolation and steepness: wouldst thou not endure
all these things in order to reach that kingdom? Thou shalt
not say, 'I am already | snared in my sins, and I am not able **Fol. 21 *a* col. 1**
to turn myself to God,' for even if the Devil hath first of all
cast us down headlong, let us rise up quickly.[3]

For our God is a lover of mankind. Whomsoever shall flee
unto Him He will receive, even as He did in the case of the
young man who had squandered the portion of the riches |

---

[1] Matt. xvii. 4.

[2] Read ⲟⲩⲏⲣ ⲉⲩϣⲁⲛⲧⲁϩⲟⲛ.

[3] Read ⲟⲩϭⲉⲡⲏ.

Fol. 21*a* col. 2 which had fallen to his share. Let us keep in remembrance
the fact that after Solomon became king, and had obtained
experience of all the glorious things and delights of life,
he said, 'It is vanity, and vanity it is which is in them all.'[1]
If the governor [of a city] taketh the greatest pains in order
to be praised by those who are sitting in the theatre, not-
Fol. 21*b* col. 1 withstanding the fact that the greater number | of those who
are sitting in that place are poor men, and men of humble
station, and servants, and strangers, how very much more
pains ought we to take to cause ourselves to be well spoken
of in that theatre of the Other World, wherein are congregated
the angels, and the archangels, and all the saints?

Fol. 21*b* col. 2 Let no whoremonger and tax-gatherer be before us | to
enter into the Kingdom. There are many medicines and
many remedies established for us in Holy Scripture which are
different each from the other. Ahab sorrowed[2] in his heart
because of the sin which he had committed, and he escaped
from the wrath of God by means of this medicine. And
Nebuchadnezzar (Βαλτάσαρ) [escaped] through mercy.[3] The |
Fol. 22*a* col. 1 inhabitants of Nineveh[4] escaped through the medicine of
fasting. The harlot reconciled God to her through her tears.[5]
The thief became a citizen of the Paradise through faith.[6]
Therefore will we exalt these salves and these medicines.

Fol. 22*a* col. 2 Let us heal our souls of the wounds | of sin which we our
own selves have caused. Let us ourselves say unto the True
Physician, 'Heal me, O God, and I shall become whole,'[7] and
'Heal my soul, for I have sinned against Thee,'[8] and the
True Physician shall receive us to Himself. And He shall
say, 'I, even I, am He Who blotteth out thy sin, and I will
Fol. 22*b* col. 1 no more | remember it.'[9] Thou seest, then, the vast number
of the medicines and salves, each of which is different from
the other, which have been transmitted unto us in mercy by
the Physician for use on various kinds of sores, and on divers

---

[1] Eccles. i. 2.
[2] 1 Kings xxi. 27–29.
[3] Dan. iv. 33 ff.
[4] Jon. iii. 1 ff.
[5] Luke vii. 36 ff.
[6] Luke xxiii. 42, 43.
[7] Jer. xvii. 14.
[8] Ps. xli. 4.
[9] Isa. xliii. 25.

cuts and bruises. Choose thou from among these that which thou wishest for the healing of thy soul.

If now thou art not able to perform mercy like Nebuchadnezzar (Βαλτάσαρ), nor to grieve in thy heart | over thy sins like Ahab, and if thou art not able to fast like the inhabitants of Nineveh, and if thou canst not wash away thy sins by means of thy tears like the harlot, flee thou to the foot of the Merciful, and thou thyself shalt say, with David, 'Have mercy upon me, O God, according to the greatness of Thy | mercy.'[1] It is not a viper which hath bitten me, or I would have fled to the feet of the man of enchantments, neither am I filthy with the mire, or I would have washed myself clean in water, but it is the Devil who hath cast his venom upon me, and I have been penetrated by the mire of iniquity. For this reason I am in need of the greatness of the mercy of Thy lovingkindness towards man. Fol. 22*b* col. 2 Fol. 23*a* col. 1

Thou must, in any case, go to | Him, and thou must make supplication to Him, and He will graciously bestow upon thee the mercy of the Father, and the mercy which He spake saying, 'If the unrighteous man will turn from his evil way, I will no longer keep in remembrance all the iniquities which he hath committed.'[2] Nevertheless, thou must certainly shew Him thy wound, and thou shalt say, 'Have mercy upon me. Have mercy upon | my body, and upon my soul. Have mercy upon me in this world, and in that which is to come. Have mercy upon me because of the weakness of nature, and because of the sea of Thy goodness.' Do thou desire earnestly healing, and the Physician will be ready to heal thee at the earliest moment with His medicine. For He who seeketh after thy salvation is He who brought back the sheep which had gone astray. And He it is Who sendeth forth His servant | into the highways to invite both the wicked and the good to the marriage feast. Fol. 23*a* col. 2 Fol. 23*b* col. 1 Fol. 23*b* col. 2

Behold, He Himself will sell unto thee the kingdom which is in the heavens. If thou art not able to buy it for copper [money], buy it for thyself with a little piece of bread, for He will sell thee the kingdom which is in the heavens for this. Fol. 24 *a* col. 1 Behold, | the prophet cried out saying, 'Who is the man who is wishing for life, and who would see the days that are good?'[1] that is to say, to receive for yourselves a fine external appearance and the service of servants. Now he who seeketh after that which is sold may not have with him the means (or, possessions) to give in exchange for it. If [thou hast] not [these things], then give the innocence of thy Fol. 24 *a* col. 2 | soul, give fastings, give tears. If thou hast nothing else whatsoever to give, then give the cessation of thy tongue from that which is evil, and the cessation of thy lips from speaking guile.[2] This shall be the beginning of the salvation of thy soul; but take good heed unto thyself.

---

[1] Ps. li. 1.

[2] Ezek. xviii. 21, 22.

If thou dost fast, guard thyself lest thy heart become proud; if thou doest Fol. 24 *b* col. 1 | acts of mercy watch thyself that thou doest them not for the approbation of men. Nay, more [than this]. If the day of fasting shall cause thee to be regarded [by men] with close attention, thou shalt consider what it is which thou hast acquired for thyself through the fasting, lest thou find thyself to be on a lower level than before thou didst fast. Moreover, observe what kind of sin it is which thou hast abandoned, or for what purpose thou hast abandoned it, and what kind of success it is which thou hast acquired for thyself, or what manner of defect it is which Fol. 24 *b* col. 2 | thou hast corrected through thy fasting. See if thou hast made wrath to cease in thee, and if thou hast driven anger forth from thee. See if thou hast cured thyself of thinking scorn of thy brother, and of uttering calumnies concerning him, and of feelings of hatred towards thy neighbours. See if thou hast cured thyself of cursing and swearing, Fol. 25 *a* col. 1 | and if thou hast laid aside words of obscenity, or words of ribaldry, or words of lewdness. See what manner of good thing it is which thou hast gotten for thyself. If thou hast abandoned [the eating of] bread overmuch, and of other kinds of food, but hast not abandoned passion, nor hast gotten for thyself spiritual excellences, in what way then hast thou benefited by the fasting? Thou shalt not say, | 'Who is the man that will hold me up to contempt? Fol. 25 *a* col. 2 I myself will hold him up to contempt. Who is he that will destroy my reputation? I myself will destroy his reputation. Who is he that will do wrong unto me? I myself will wreak my vengeance upon him.' Do not this, but leave the matter to the True Judge Who shall reward to each man according to his works.

---

[1] Ps. xxxiv. 12.

[2] Ps. xxxiv. 13.

For all these things shall be made manifest, and | they Fol. 25 *b* col. 1 shall all be put to the proof in that theatre wherein the whole world shall be gathered together. In that Other World one man shall not be able to give help to another, and no man shall be able to deliver himself from the decision of the Judge, wherefrom no escape may be obtained by supplication. In that place of judgement neither Moses, nor Noah, nor Daniel, nor even Abraham himself, the lover of children, shall be able to protect one of his | children from the Fol. 25 *b* col. 2 punishment.

Let us keep in remembrance the fact that we are guilty of very many sins, both of those which are secret and of those which are manifest. Now, he (i. e., David) saith, 'If thou shalt mark carefully every iniquity, who is there that shall stand?'[1] And why need I speak of the sins which are hidden? If He were to judge us only for those which are manifest, what chance of escape would there be for us? | If Fol. 26 *a* col. 1 He were to enquire closely into our conduct, or if He were to investigate our remissnesses in prayer, and our faint-heartedness, [what chance of escape would there be for us?] And when we stand in His presence, how do we place ourselves, and on what do we meditate? We do not even pay unto

---

[1] Ps. cxxx. 3.

Him the honour which servants pay to their masters, or the
Fol. 26 *a* col. 2 respect which soldiers pay to their captains, | or the honour which friends pay to their friends.

Now when we talk with our friends we are in the habit of addressing them with the greatest respect and deference, but when we pray to God Himself for our sins we habitually
Fol. 26 *b* col. 1 do this with carelessness, and although | our knees are bent on the ground, our hearts themselves are imagining that they are occupied in the performance of worldly affairs. If God were to enquire carefully into this matter, where should we be able to stand? If, moreover, He were to bring forward (or, into the midst) the charges which we have uttered against each other, and the jealousy, and the hatred, what should we do? If also He were to examine carefully in
Fol. 26 *b* col. 2 respect of | looking [upon our neighbours] with evil intent (or, maliciously), what should we do? And if He were to search into us carefully in respect of our evil desires, and if He were to demand from us our words of abuse, would any of us be able to open our mouths?

Moreover, if He were to judge us for our love of the
Fol. 27 *a* col. 1 approbation of men which we have mingled | with our prayers, and fastings, and acts of mercy, should we ever be able to look boldly into heaven at all? If He were to look closely into our behaviour in respect of the acts of deceit which we have done to each other, and of how, when our brother was present with us, we held converse with him as
Fol. 27 *a* col. 2 a friend, but when he was absent | we heaped abuse of every kind upon him as if he had been an enemy [what should we do?]. If He were to make a reckoning with us in respect of our false oaths, and our lies, and our wrath without cause against each other, and our malicious feelings, and our emotions of grief when we saw any one of our friends held
Fol. 27 *b* col. 1 in honour | by men, or praised more than ourselves, and our feelings of joy when certain folk fell into evil and calamity, should we not be condemned to most severe punishment

because of our behaviour in this respect. If He were to exact punishment from us for our carelessness in our assemblies for the Holy Communion, wherein God Himself speaketh to us in the Scriptures, but we pay no | attention Fol. 27 *b* col. 2
to Him, and we hold converse with our fellow-servants, should we not then be condemned to a punishment of great severity, because of our behaviour in this respect?

For this reason let us set Gehenna before our eyes at all seasons. And even if we had not been threatened definitely with Gehenna, it would have been meet for us to keep our sins in our memory | at all times, [and seeing that] this Fol. 28 *a* col. 1
Gehenna is ready for us, how much more are we bound to keep our sins in remembrance?

Remember thou the Judge.

For behold, he (i.e., the Book) spake unto thee aforetime concerning the punishment so that thou mightest make thy escape from the danger. If He were to command thee saying, 'Fast thou,' thou couldst find an excuse for not doing so in thy weakness. If He were to say unto thee, 'Give money in | charity,' thou couldst find an excuse for Fol. 28 *a* col. 2
not doing so in thy poverty. If He were to say unto thee, 'Collect nothing in this world,' thou couldst find an excuse in the necessity for providing for thy son. But if He were to say unto thee, 'Be not angry, bear no malice against, have no hatred for, treat not with contumely him that is thy neighbour,' what wouldst thou reply in respect of these things?[1] Since, therefore, there is no | apology for thee Fol. 28 *b* col. 1
whatsoever, and there is no means of escape from these things in this respect, how wilt thou be able to lift up thy hands to heaven seeing that these things are in thy soul?

Moreover, on many occasions thou hast said, 'They have treated me unjustly, they have defrauded me of my property, they have done me an injury, and they have spoken evil things against me'; but thou hadst only to wait for the | decision of the governor. If a servant were to treat thee Fol. 28 *b* col. 2

---

[1] Read ⲉⲕⲛⲁϫⲟⲟⲥ ϫⲉ ⲟⲩ ⲟⲛ ⲛⲁϩⲣⲛ̄ ⲛⲁï.

with insolence thou wouldst not thyself beat him, but wouldst make an accusation against him to his master. How much more is it meet for thee to leave the matter unto Him Who said, ‘Cast the judgement upon Me; I will repay, saith God.’[1]

Thou knowest, therefore, that it will be necessary for
Fol. 29 *a* col. 1 thee | to take thy stand before the Awful Throne, where
neither advocate nor possessions shall be able to assist thee, and that thy soul shall come forth on the ‘river of flame which floweth before the throne of Christ’, even as the fathers say who have been in that place before thee.

Fol. 29 *a* col. 2 Let the fountain of | thy tears be in size according to the
measure of the sins which thou hast committed. If thy sins be few, then a little shedding of tears will suffice. If thy transgression be great, then thou wilt have need of overwhelming torrents of tears. If, however, thou thyself art free from sin, then shed thou thy tears on behalf of thy brother
Fol. 29 *b* col. 1 to a suitable | degree, and weep with him for his sins. The
place through which sin entereth is the eye;[2] let, then, healing come through the eye. Let us repent before the door of repentance be shut in our teeth (or, mouth). For this reason [was said] that which was said, ‘Let him that thinketh he standeth look carefully lest he fall.’[3] Let him
Fol. 29 *b* col. 2 that is in a slippery | place, and hath fallen, make haste to
rise up [again], for he must not abandon himself to despair. For it is written, ‘God upholdeth those who fall.’[4]

And it happeneth that a man moveth sometimes a very little, according to that which David spake saying, ‘As for me, a very little more and my feet would have moved; and
Fol. 30 *a* col. 1 a | very little more and my steps would have slipped.’[5] And
again, ‘I say, My feet move; but Thy grace, O God, helpeth me.’[6] Then again, ‘They thrust sore at me to make me fall, but God gave me [His] hand.’[7] He who hath fallen hath,

---

[1] Rom. xii. 19.

[2] Read ⲛ̄ ⲃⲁⲗ ⲛⲉ.

[3] 1 Cor. x. 12.

[4] Ps. cxlv. 14.

[5] Ps. lxxiii. 2.

[6] Ps. xciv. 18.

[7] Ps. cxviii. 13.

in these ensamples, an encouragement not to allow himself to remain | in his fallen state, and he (i. e., the Book) saith, Fol. 30 *a* col. 2 'Shall not he that is in the habit of falling rise up again?'[1]

Watch, however, lest having heard of the goodness of God, thou becomest careless. Verily it is written, 'God, the True Judge, is longsuffering and merciful';[2] and He receiveth (or, accepteth) the repentance of those who shall turn unto Him, as one Who loveth | men. Fol. 30 *b* col. 1 But the Book saith, 'If ye will not turn yourselves He will sharpen His sword.'[3] Listen, for the Book saith 'He will sharpen it'. Now hitherto He hath not made use of it to smite, for He thought that when thou didst see Him sharpening His sword, thou wouldst anticipate the passing of the sentence, and that fear would rouse thee up to repentance. For the Book saith, 'He hath stretched His bow, He hath made it ready.'[3] Because thou hast not yet seen the | arrow, Fol. 30 *b* col. 2 presume not on the mercifulness of the Judge.

Listen to [the words of] longsuffering of the Saviour Who said, 'Agree thou with him that goeth to law with thee.'[4] Now the adversary, that is to say, he that fighteth with thee, is with thee at all times. And that it is unlikely that thou wilt be able to rid thyself of him Paul | teacheth Fol. 31 *a* col. 1 thee saying, 'The flesh lusteth against our spirit, and the spirit against the flesh; these, moreover, war against each other.'[5] Now the spirit warreth against the flesh, and it bringeth into subjection the lust of this world through the hope of the kingdom which is in the heavens. The flesh itself warreth against | the spirit, Fol. 31 *a* col. 2 and it inclineth towards the earth and the pleasures thereof. Agree thou therefore with him that goeth to law with thee whilst he is with thee in the way; for when the way hath come to an end, thou wilt no longer find another opportunity for repentance. Watch thou then carefully lest he that goeth to law with thee give

---

[1] Jer. viii. 4.
[2] Ps. ciii. 8.
[3] Ps. vii. 12.
[4] Matt. v. 25.
[5] Gal. v. 17.

Fol. 31 *b* col. 1 thee over into the hand of the Judge, and the | Judge give thee
over into the hand of the attendant, that is to say, the merciless
powers which are over the punishments, and they cast thee
into prison, that is to say, the outer darkness, until thou pay the
uttermost *kontrantês*.[1] Moreover, they shall judge thee not only
for thy deeds, but also for thy thoughts and for thy motives.

Fol. 31 *b* col. 2 Since, therefore, we know all these things, let us | help ourselves.
When we shall have actual experience of the punishments,
then we shall know that bitter is pleasure, and then
we shall have good reason for knowing how bitter that
bitterness can be.

Now therefore, since these things take place in this wise,
O my beloved, let us make our appeal to the Merciful God
Fol. 32 *a* col. 1 not to deliver | us over into the hands of the demons. Let
us ourselves say with the holy man David, 'Give thou me
not over unto those who would do violence unto me.'[2] For
it is they who urge us on into sin straightway, and it is they
who shall be our accusers in the Day of Judgement. It is not
Fol. 32 *a* col. 2 the Devil only, | but all his angels also, who shall make
accusations against us saying, 'Were we not those who
assisted you in [committing] fornication, and to be wroth,
and to love vain glory, and in [utter] malicious calumnies?'
Let us, then, be afraid in our hearts of that day, and of that
Fol. 32 *b* col. 1 hour wherein our own power of reasoning | shall be our
sternest judge, and of that moment wherein we shall see
them (i.e., our sins) all standing before us, clearly depicted
in our sight, as if they were actual images, and let us cry out
to our God with all our hearts. For even if the flesh which
is on us be weak, yet He Who is ready to help us is mighty,
Fol. 32 *b* col. 2 and He will give us salvation | in His Kingdom.

[Now] we ourselves love a certain man[3] for [one] of three things; either because of his goodness, or because he loveth us ourselves, or because of his beauty. But what other kind of beauty is there which can be compared with that which belongeth to our God? even as David spake saying, 'He is fairer in His beauty | than the children of men.'[1] Moreover, who is there that doeth such good that he will prepare for those who love him the good things which the eye hath not seen, nor the ear heard of, nor hath the conception thereof entered into the hearts of men?[2] Fol. 33 *a* col. 1

---

[1] Τὸν ἔσχατον κοδράντην (quadrans).

[2] Ps. cxix. 121.

[3] The Coptic text is incomplete here; for the Greek see Migne, lxxxviii, col. 1965 (καὶ γὰρ καὶ ἡμεῖς).

Moreover, who is there who hath loved us as our God and Father hath loved us? He crieth | out saying, 'Doth there exist a mother who forgetteth her son?[3] Or doth there exist a bride who shall forget the bridal adornments which have been given to her? Or doth there exist a virgin who shall forget the girdle wherewith she bindeth herself? Yet I will not forget, saith God.'[4] Fol. 33 *a* col. 2

Consider now the blessed man David and how great was the | desire which he had to see God, for he said, 'When shall I come and appear before the face of my God?'[5] He did not wish to wait until the appointed time in his life, but he burned with desire to come forth from this place (or, world), and to see Him Whom he loved. Such desire or such readiness appertained to the soul of the philosopher, which took to itself wings and flew up into the sky. | Moreover, thou thyself shalt love this [God] only, and thou shalt pass by all the works (or, affairs) of this life as if they were shadows. Keep thou in remembrance at all times the life which shall be for ever, and the kingdom which shall endure, and the existence with the choirs of angels, and the imperishable glory, and the living of the life with Christ, wherein there shall be | no sorrow of heart whatsoever, for the Scripture saith, 'Sorrow of heart, and grief, and sighing, shall flee away.'[6] Fol. 33 *b* col. 1 Fol. 33 *b* col. 2 Fol. 34 *a* col. 1

And continue to remember this life wherein there is nothing but grief, and weeping, and sadness of heart, and

---

[1] Ps. xlv. 2.
[2] Isa. lxiv. 4.
[3] Isa. xlix. 15.
[4] Jer. ii. 32.
[5] Ps. xlii. 2.
[6] Isa. xxxv. 10.

contumely, and carelessness, and sin, and suffering, and old
Fol. 34 *a* col. 2 age, and death. Now David saw these things, and | more
than these, that is to say, calumny (or, injustice), and widowhood, and sudden death, and retribution for sin,[1] and the
fallings into tribulations of all kinds which are incidental
to citizenship in this life, and he earnestly desired to escape
from all these [troubles]. And he said, 'When shall I come
Fol. 34 *b* col. 1 and appear before the face of my God?'[2] | He wished to
depart from this place (i. e., world), and to enter into
the place (or, world) wherein are peace, and gladness,
and love, and splendour, and freedom from care, and
all the good things which no words can possibly present
to the mind. For this reason, since thou thyself hast the
Fol. 34 *b* col. 2 hope of enjoying | such great delights as these, do not
thou treat the matter [of thy life] with contempt. Let
thy lamp be kept burning every day, and be thou prepared
to meet the Bridegroom, so that thou thyself mayest hear
[the words], 'Enter into the joy of our God.'[3]

Fol. 35 *a* col. 1 It is right[4] therefore for us to keep watch, and to | pray
at all times. For if after God spake unto the Devil saying,
'Lay not thy hands upon My servant Job,'[5] he still continued to hope that he would be able to cast him down,
how much more will he fight against us who are under
his hand? And if he is not to cast us down, we shall
Fol. 35 *a* col. 2 have need of long | nights of protracted watching to guard
our souls [thereby]. Now the soldier is accustomed to
keep watch very many nights when on the march, and
the fisherman doth not sleep, but keepeth watch the whole
night long until he hath caught a multitude of fishes.
Similarly also the husbandman is accustomed to keep watch |
Fol. 35 *b* col. 1 throughout the night, so that no person may destroy his
vineyard, and the shepherd also keepeth watch all night
guarding his flocks of sheep, even as the Patriarch Jacob

---

[1] Read ⲛ̄ ⲧⲓⲙⲱⲣⲓⲁ.
[2] Ps. xlii. 2.
[3] Matt. xxv. 21.
[4] *Χορηγεῖν δεῖ καὶ προσεύχεσθαι* (Migne, col. 1965).
[5] Job i. 12.

spake saying, 'I was consumed by the fiery heat in the daytime, and by the cold of the night, and sleep departed from my eyes.'[1]

And for what reason did he pass such long nights of vigil? He did so because he said, 'Peradventure some | wild beast will destroy one of the sheep.' Now if he took all this care for the sake of a sheep which is without reason, it is meet that we should take far greater care of our soul which hath reason, and is far more precious than any other thing whatsoever; and it is the soul which they will place before the Awful Throne, and make to defend itself for all | that it hath done. For this reason, moreover, let us set down the burden of our sins from our shoulders before the place of judgement [is made ready], for it is unlikely that we shall be able to repent in that place (i. e., in the world to come). For this same reason we shall be condemned to come forth from the body [which shall] be hidden from us, in order that we may be in terror at all times. For if in a court | of justice in this world men are terrified, and become as cold as ice through fear when they hear the voice of the court-crier proclaiming [the names] of those who have been condemned, how much more should those be terrified who are destined to take their stand before the Awful Throne, in the midst of thousands of thousands, and tens of thousands of tens of thousands of angels? |

Fol. 35 *b* col. 2

Fol. 36 *a* col. 1

Fol. 36 *a* col. 2

And consider the blessed man Jacob who, having set a stone under his head, slept and saw a ladder upon the earth, the top whereof reached up into the sky; and the angels of God were ascending and descending on it, and they were bearing our prayers up to God, and bringing to us blessings from His hand.[2] | It must be, moreover, that all these keep their gaze upon us, nay, more than this, they must be sorry at heart for us. If they have joy concerning

Fol. 36 *b* col. 1

Fol. 36 *b* col. 2

---

[1] Gen. xxxi. 40.

[2] According to the Greek this passage is out of place. See Migne, col. 1967 B.

us when we repent, in like manner they must be sorrowful
in heart concerning our carelessness. For at all times our
Fol. 37 *a* col. 1 conscience | accuseth us, and chideth us for what we have
done, more especially when we speak concerning the judge-
ment which is to come; moreover, the correction which is the
result of the words which are good is wholesome.

Would[1] that that rich man had been rebuked [on earth],
Fol. 37 *a* col. 2 for then his | tongue would not have been consumed in the
fire which cannot be extinguished! If thou desirest earnestly
virginity, and thou dost keep the commandments, God will
bestow it upon thee in full measure. And if thou shalt say
when thou prayest, 'Keep me, O God, as the apple of
Fol. 37 *b* col. 1 [Thine] eye,'[2] | He Himself shall say unto thee, 'Keep thou
My words and My commandments as the apple of [thine]
eye.'[3] When thou keepest His commandments, He Himself
shall take care of thy soul, and thou shalt say concerning
thyself, 'Whosoever toucheth thee shall be as one who
toucheth the apple of His eye.'[4]

And, O beloved, now that thou hast set thy hand to the
plough, do not turn back, and thou shalt not become like a pillar
Fol. 37 *b* col. 2 of salt. Let thy tongue | speak at all times concerning the
judgement which is to come, and make thou thyself to be
useful, and thou shalt become a chosen man, through the fear
of the place of judgement in the Other World.

Let neither anger have dominion over thee, nor grief, nor
any feeling of passion whatsoever; and utter not vain |
Fol. 38 *a* col. 1 words without consideration. On the contrary, let the Law
of God be at all times in thy mouth, so that thine eye
shall pass through all these things, and thy speech shall
be according to the Law of God. Set thou the Giver of
the Law before thine eyes at all times, and let Him |
Fol. 38 *a* col. 2 continue to abide with thee, and let Him be unto thee
a counsellor. And if thou shalt see one who fareth

---

[1] *εἴθε γὰρ καὶ ὁ πλούσιος ἐκεῖνος ἠλέγχετο* (Migne, col. 1969, 1st line).
[2] Ps. xvii. 8. [3] Prov. vii. 2. [4] Zech. ii. 8.

delicately, and who enjoyeth himself in great riches, know thou that he shall wither suddenly like the grass of the field. Let him fare delicately in his eatings and feastings, but do thou [nourish] thyself on the words of God. |

Many of the virgins have become martyrs,[1] and since Fol. 38 *b* col. they conquered death, even though some of them were women, is it not meet that thou, who art a man, shouldst gain the victory over desire? Strive thou with all thy might to make thy members creatures of sacrifice, so that thou mayest conquer not only thy desire, but also that thou mayest have rule over pride and wrath. | Let there Fol. 38 *b* col. 2 be a measure set for [thy] tongue, and take heed that thou dost not make thy conscience to pass sentence upon thee before the condemnation (or, judgement). Remember thou that of necessity all our works shall be made manifest. No man desireth that even one person shall see us in this world if we are to be put to shame; then where shall we hide ourselves | in that Other World, among the thousands Fol. 39 *a* col. 1 of thousands, and tens of thousands of tens of thousands [of angels]?

Now John, because he was a holy virgin, reclined upon the breast of Jesus. Let that soul which wisheth to become the bride of Jesus Christ guard carefully its innocence; for the tree is | known by its fruit, and 'the righteous man Fol. 39 *a* col. 2 declareth the faith which is manifest'.[2] Remember thou at all times the good confession of Christ which[3] hath entered into thy heart. Remember thou the last day. Make thou thyself secure on every side, especially in the matter of thy tongue, for the Scripture saith, | 'The tongue is that Fol. 39 *b* col. 1 which polluteth the whole body';[4] when the body is polluted it is a necessity that the heart also should be corrupt therewith. Therefore well hath Paul said, 'Men whose hearts are evil,'[5] and 'evil words corrupt the hearts which are

[1] Read ⲉϣϫⲉ ⲁ ⲛⲉⲧ ⲙ̄ⲙⲁⲩ.

[2] 1 Cor. iii. 13.

[3] Read ⲉⲧ ϫⲓ.

[4] Jas. iii. 6.

[5] 1 Tim. vi. 5.

good'.[1] Seek thou after Paul, even as did the blessed Fol. 39 *b* col. 2 woman Thekla,[2] so that thou mayest hear the words | of Paul. Thou hast need of wings, and if thou hast no wings thou wilt find it vain to attempt to fly.

Let thine eyes look downwards upon the ground, but let thy heart be in the height of the heavens. Thou hast need of great soberness (or, caution), for thine Adversary Fol. 40 *a* col. 1 standeth | against thee, and he is wary. He was cast forth from the Paradise which was upon the earth, and he seeth thee now [as] thou enterest into heaven, and is not unmindful of it. Hearken unto the word of him that saith, 'I wish that ye may be without care.'[3]

Let there be no care whatsoever to thee about anything, Fol. 40 *a* col. 2 except only that which concerneth the | kingdom which is in the heavens.[4] If thou wishest to enter into heaven with the body, from the earth, subdue thou the flesh by means of fasting, and then thou shalt be able to make it to enter into the height with ease. If a horse be accustomed to eat large quantities of food, he is able neither to gallop quickly nor to make long marches, and | he is unable to do regular work. Fol. 40 *b* col. 1 Had Israel not eaten and waxed fat, he would not have kicked.[1]

---

[1] 1 Cor. xv. 33.

[2] Thekla was a native of Iconium, and the daughter of Theocleia, a woman of high rank. She became acquainted with St. Paul when she was about seventeen or eighteen years of age, and was converted by his preaching. By bribing his servants she obtained admission to his cell, and she spent a whole night at his feet listening to his doctrine. When Paul was haled before Castelius the governor she was summoned to attend, and was condemned to be burnt alive. Whilst this order was being carried out a thunderstorm took place; the rain extinguished the fire, and as the officers fled Thekla escaped. Paul had taken refuge in a tomb, and thither Thekla was brought by one of his young men who had gone into Iconium to buy food, and had found her by chance wandering about. Paul and Thekla then went on to Antioch. Alexander the governor wished to gain possession of her, but having assaulted him she was condemned to be thrown to the beasts. She was, however, miraculously delivered from them, and having escaped from the theatre, she cut off her hair, disguised herself as a man, and set out to find Paul, who was at Myra in Lycia. Afterwards she returned to Iconium, and finding that Thamyris, her former lover, was dead, she had nothing to fear. She then went to Seleucia, where she subsequently died in peace aged ninety. Her *Acta* will be found in Grabe, *Spicilegium*, pp. 81 ff.; Tischendorf, *Acta Apostolorum Apocrypha*, pp. 51 ff.; Wright, *Apocryphal Gospels*, vol. i, p. 127; vol. ii, p. 116; Assemâni, *B. O.*, iii, p. 286; Hone, *Apocryphal New Testament*, p. 83, &c. An excellent article on Thekla will be found in Wace's *Dictionary of Christian Biography*, vol. iv, pp. 882–96.

[3] Phil. iv. 6.

[4] Matt. vi. 31, 33.

Lift up thine eyes to the heavens, wherein is He Whom thou lovest, and thou shalt overcome passion by means of the love which is holy. Prayer and faith shall help thee, and the Holy Scriptures shall give thee instruction, and thou shalt have from this | world, according to [His] pledge to us, Fol. 40 *b* col. 2 the rest which is in the heavens. Abide not with a woman who shall make thee to offend, have no care for a child, and avoid thou the care which appertaineth to the rearing of a child. Follow thou after thy God Who shall be the guide of thy heart into the kingdom which is in the heavens. Follow thou | after Him Who saith unto thee, 'If ye shall come to Fol. 41 *a* col. 1 Me in rectitude, I Myself will come to you in rectitude.'

If thou wishest to be like unto Christ, follow thou in His footsteps; narrow is the gate and difficult, and it is [only] the righteous who enter in through it.[2] Hearken | unto the Fol. 41 *a* col. 2 blessed man Daniel, who saith, 'I Daniel was in sore grief for three weeks. I ate no bread with desire, and neither flesh nor wine entered into my mouth.'[3] And John who dwelt in the desert did not cultivate a vineyard for himself, in order that he might not | make himself to be a being Fol. 41 *b* col. 1 attached to the earth. Let these be unto thee [examples] which have been prepared to instruct thee. Thou shalt choose for thyself the citizenship which appertaineth to heaven.[4] Fight thou the good fight of faith,[5] and look eagerly beyond it to thy crown of righteousness, and let thy career be strenuous. |

It is a fearful thing to fall into the hands of the Living Fol. 41 *b* col. 2

---

[1] Deut. xxxii. 15.
[2] Matt. vii. 13.
[3] Dan. x. 2.
[4] Phil. iii. 20.
[5] 1 Tim. vi. 12.

God.[1] Hast thou noto bserved the statues of the emperors,
and noticed that some of them are large and beautifully
adorned, whilst others have become black through [the lapse
of] time, and have decayed, and have become objects of
Fol. 42 *a* col. 1 derision? Thus shall all | our works appear in that other
world which is to come, even as the statues. Let us flee
from that shame which shall be for ever, and let us say,
'Guard me, O God, for in Thee have I set my hope;
Thou hast no need of good gifts.'[2] For He hath no need
whatsoever of anything that belongeth to us, except only
Fol. 42 *a* col. 2 the salvation of our | souls. Therefore, let us offer ourselves
as a living, holy sacrifice,[3] as it is written, 'I am not to
be propitiated with a burnt offering, but with mercy and
patient endurance'; for He spake saying, 'He that shall
endure patiently to the end shall be saved.'[4] And again
[the Book saith], 'He hath suffered for ever, he shall live
Fol. 42 *b* col. 1 to the | end.'[5]

Therefore, as we would choose for ourselves a life free
from care, and free from disturbance, let us run wisely so
that we may obtain,[6] even as it is written. It is not a few
dangers which should make us to break the agreement which
we have made with God. For this reason let us teach our
tongue, let us teach our eyes, let us lift up in prayer our
Fol. 42 *b* col. 2 hands, which shall be clean, and | let us make our feet to
walk in rectitude. Create for thyself a citizenship which
shall be good, and without blemish, by means of humility,
and shamefacedness, and calmness of mind and body, and
temperance in eating, and the continence which is effective,
and the love of strenuous toil, and sympathy, and brotherly
Fol. 43 *a* col. 1 love, and the sharing of our | possessions with our neighbours,
and the faith which is perfect. Now these are only a very
few [of the qualities] of which we may make mention in
this case, and they need great striving to make them to
flourish.

---

[1] Heb. x. 31.
[2] Ps. xvi. 1.
[3] Rom. xii. 1.
[4] Matt. x. 22.
[5] Compare Rev. ii. 10.
[6] 1 Cor. ix. 24.

The Book saith, 'The kingdom which is in the heavens is
like unto the [ten] virgins.'[1] It doth not say that it is like
unto the sun, or the moon, or the beautiful hosts of the stars,
or | the gold which is incorruptible, or the beauty which Fol. 43 *a* col. 2
fadeth away, or even the sky itself. Observe the exalted
reputation of purity, for it entereth into everything. And
it is this of which Paul, the sponsor, spake saying, 'I
would that ye should be without carefulness.'[2] Therefore
what is seemly for us to do is to pray, so that | those who Fol. 43 *b* col. 1
are strong among the virgins may remain permanent in their
healthy state, and that those who are sick, who have actually
fallen into sin, may receive healing.

Now it is seemly that we ourselves should weep in such
a manner that we may wash out our eyes which have been
seeing badly; thou seest the wound,[3] and thou knowest what
will heal it. Fortify thou the windows of thy soul, | and not Fol. 43 *b* col. 2
only thine ears, and thine eyes, and thy mouth, for these are
the entrances through which the Evil One is wont to come in,
even as it is written, 'Death hath entered in through your
windows.'[4] Let the commandments of holiness be upon thine
eyes, and upon thine ears. Let the | Psalms be in thy mouth, Fol. 44 *a* col. 1
and meditation on the Scriptures [in thy heart]. Therefore it
is seemly for us to open our windows, that is to say, our senses
(or, feelings) to God, and to shut them fast against the Adversary.
Say thou, moreover, with that holy soul, 'I will go up into the
palm tree, and I will lay | hold of the height thereof,'[5] that is Fol. 44 *a* col. 2
to say, 'I will lift up my mind into the heavens, I will lay
hold upon the right faith, and I will not concern myself with
the things of the earth.'

Take thou, however, good heed unto thyself, lest there be
thorns in the palm tree, that is to say, admonishings, when
thou art driven to follow after sin, for the Book saith, 'The
words of the wise are | as ox-goads, and as the nails which Fol. 44 *b* col. 1

---

[1] Matt. xxv. 1.
[2] 1 Cor. vii. 32.
[3] *Καὶ σὺ οἶδας τὸ τραῦμα* (Migne, vol. lxxxviii, col. 1941).
[4] Jer. ix. 21.
[5] Song of Sol. vii. 8.

are sharp'[1]—so that whilst these remain fixed in thy heart thou shalt abstain from every sin. Now the Book saith, 'Lay hold upon the height thereof,' in order that thou mayest be above the sky, and be able to bear the temptations which shall come upon thee. From time to time, and Fol. 44 *b* col. 2 at all times, rehearse the Holy | Scriptures, for as the wine which men drink assuageth grief, and changeth the sadness of the heart into joy, even so doth the spiritual wine which is distributed throughout the Scriptures make the soul which hath partaken thereof to rejoice.

Let the remembrance of God be in thy heart at all times, Fol. 45 *a* col. 1 and thou thyself shalt say | with David, 'I see God face to face at all times; He is on [my] right hand, therefore shall I never be moved.'[2] Let these words be written on thy hands, and fixed firmly before thine eyes. If thou wilt ascribe glory Fol. 45 *a* col. 2 to God by reason of His commandments, He shall be on | thy right hand; if thou treat Him with contempt through thy transgressions, the Devil shall be on thy right hand. For thus doth the Scripture bear witness concerning Judas who made himself to be an assistant [of the Devil]: 'Let the Devil stand on his right hand.'[3] Ascribe thou glory unto Fol. 45 *b* col. 1 God at all times, and say, | 'I will exalt Thee, O my God and King';[4] thou shalt glorify Him through thy works, and not through thy words only.

In this wise did David ascribe glory to God, and he said, 'I will bless Thee for ever, and for ever and ever.'[5] [He did not glorify Him] for a day, neither for a month, nor for a year, but throughout his life, for he well knew that if Fol. 45 *b* col. 2 a man made perfect | his glorification of God he would be only beginning. But thou wilt say often, 'What manner of heart is it that is able to ascribe glory to God at all times?' Now the heart is even as the blessed man Paul wrote, 'I know not how to do anything whatsoever.'[6] And again, it

---

[1] Eccles. xii. 11.
[2] Ps. xvi. 8.
[3] Ps. cix. 6.
[4] Ps. cxlv. 1.
[5] Ps. cxlv. 1.
[6] 1 Cor. iv. 4.

is even as David spake | saying, 'Cleanse me, O God, from Fol. 46 *a* col. 1
my secret [sins].'[1] And our heart must be like unto that which the Saviour commanded us to make for ourselves saying, 'Blessed are those who are pure in their hearts, for they shall see God.'[2]

Thus[3] is it with the man who committeth no sin against God, and who ascribeth glory | to God through his words Fol. 46 *a* col. 2
and through his works. And if there cometh upon such a man who doeth such things sickness, or poverty, or death, he shall not fall into despair, but he shall say with Paul, 'Who shall separate us from the love of God?'[4] and the words which follow these. Remember thou the day, | that Awful Fol. 46 *b* col. 1
Day, which shall be filled with quaking, and that moment when we shall take our stand before the Holy Throne, and shall have to defend every deed which we have done in this world, and when all the sins which we have committed shall be made to appear before the eyes of every one, and when there shall be revealed again to us those things which we had forgotten. | In that place shall there be the river of fire, Fol. 46 *b* col. 2
and the worm which is deathless. Remember that moment when the books of our hearts shall be opened, when they shall unroll them and read them aloud in the midst of the theatre of that Other World. Then shall all the works which we have done be laid bare, those which we have done openly, and those which we have done in secret, | and the things Fol. 47 *a* col. 1
which have been done in the night season, and those which have been done in the daytime, and those which we have done inadvertently, and the faults of forgetfulness, and those which we have done with the members in the body, and those which we have performed at the dictates of our hearts; and in that hour everything which we have done during our whole lives, and every sin which we committed in secret, shall be revealed. |

---

[1] Ps. xix. 12.

[2] Matt. v. 8.

[3] Οὕτως οὖν ὁ μὴ ἁμαρτάνων (Migne, vol. lxxxviii, col. 1944 B).

[4] Rom. viii. 35.

Fol. 47 *a* col. 2 Remember that it is necessary for us to transfer ourselves from this world, and that we must appear before the Judge Whom it is impossible to deceive, Who shall reveal the things which are hidden in the darkness, Who shall make manifest the counsels of hearts, and Who shall try our works, and our | Fol. 47 *b* col. 1 thoughts, and our words. In [that] hour we shall receive a great punishment for the sins which we have committed, and which we imagined were few.

Keep thou in thy remembrance at every hour the flame of Gehenna which cannot be quenched, and forget it not. And set thou at all times before thine eyes the Judge, Who shall Fol. 47 *b* col. 2 come to judge those who are living and those who | are dead. Think, moreover, of the thousands of thousands, and the tens of thousands of tens of thousands, of angels who stand before the Judge at all times. Let thine ears hear beforehand the sound of the trumpets, and the awful voice of that Judge, and let thine eyes see beforehand the things which are | Fol. 48 *a* col. 1 ordained to take place.

Now there shall be some whom they will cast forth into the outer darkness, and there are others who even after the fight, and the suffering, which [they have endured for the sake of] virginity, shall have the door of the bridal chamber, which is in the heavens, shut against them. Look at certain of them, and observe how they are tied up in bundles, like garden Fol. 48 *a* col. 2 waste, and cast into the furnace of fire. | And see how they bind the hands and the feet of others and cast them forth into the outer darkness, and how certain of them are delivered over to the worm which sleepeth not, and to the gnashing of the teeth. On one they pass the sentence of condemnation because he laughed the laugh of the scoffer, and out of season; and on another because he offended his brother, or because he Fol. 48 *b* col. 1 behaved | unjustly towards his neighbour; and they judge another because of the sins which he committed in secret. To another they assign retribution because of the idle words which he spake. On another they pass sentence of doom because of his evil mind. In the face (or, mouth) of another the door of the kingdom is shut because of the words of infamy which he hath spoken. Another they deliver over to the punishment | which is without healing, because he did Fol. 48 *b* col. 2 not hate the things which are evil. Another they deliver over to derision and shame for ever. And others who have shewn themselves to be entirely destitute of the understanding of God shall hear [spoken the words], 'I know you not; whence are ye?'[1] because they did in the course of their works things which were an abomination | to Christ. Fol. 49 *a* col. 1

These[2] things then being thus, in what manner is it meet for us to live? We must devote ourselves daily to the shedding of torrents of tears, and we must say with the prophet, 'Who will set a stream of water upon my head, and a fountain of tears in mine eyes?'[3] I will weep for my sins by day and by | night, so that I may be able to flee from Fol. 49 *a* col. 2 the punishment which shall take place. Let us confess beforehand our sins, before [we come to] that awful place of judgement. Let us cry out to the mercy of God, so long as we are in this habitation, for the Scripture saith, 'Who shall give thanks unto Thee | in Amente?'[4] Fol. 49 *b* col. 1

Moreover, let us consider this, O beloved. God hath made for us all the members of our material body double, for He hath bestowed upon us two eyes, two ears, two hands, and two feet. If it should happen that one of these [pairs] becometh disabled through sickness, we are able to relieve our wants by | [using] the other. The soul, however, which Fol. 49 *b* col. 2 hath been made for us is one only, and if we destroy it through carelessness, by what manner of means shall we live?

Let us take exceedingly great care that we do not permit anything whatsoever to become of more importance than the health of the soul, for it is the soul which will be set up to be judged, and it is the soul which will have to defend [the body] before | that Throne. If thou shalt say at that time to Fol. 50 *a* col. 1

---

[1] Matt. xxv. 12.

[2] Τούτων οὖν οὕτως ἐχόντων (Migne, col. 1945 B).

[3] Jer. ix. 1.

[4] Ps. vi. 5.

the Judge, 'The possessions of this world outwitted me,' He Who judgeth shall make answer unto thee saying, 'Didst thou then not hear Me when I cried out to thee, In what shall a man be benefited if he gain the whole world and Fol. 50 *a* col. 2 suffer the loss of | his soul? Or what shall a man give in exchange for his soul?'[1] And He shall say unto thee, moreover, 'Eve profited nothing when she said, "The serpent deceived me."'[2]

Further, O my brethren, let us set these things in our hearts. Come ye, let us rise up of ourselves with glad readi- Fol. 50 *b* col. 1 ness. Come ye, let us ascribe | glory to God, before the darkness cometh, and before there cometh upon us that great and shining day, concerning which the Prophet spake saying, 'Behold, God cometh! Who shall be able to abide the day in which He cometh?'[3] That day shall be a day of terror, a day of darkness and blackness, a day of cloud and gloom, Fol. 50 *b* col. 2 a day of | blasts of the trumpet. Peradventure thou wilt say, 'Who shall be able to escape all these things?' Hearken, it is I who will tell thee. Now thou must not imagine that thou wilt escape merely by keeping thy body in a state of purity; on the contrary [these things also must thou do]. Fol. 51 *a* col. 1 Whensoever | any man doeth unto thee that which is evil thou must do unto him that which is good in return. Whensoever men make false accusations against thee thou must continue to lead a well-ordered life. Whensoever men curse (or, revile) thee, thou must bless them in return. Whensoever thou shalt fast thou shalt not be puffed up thereby, Fol. 51 *a* col. 2 for it is not thine abstinence from | eating only which is true fasting, but also thine abstinence from sin.

It is meet for us to search carefully the Scriptures. For observe that it was a staff of wood of the almond tree which the prophet saw at the beginning, but afterwards it was a brazen vessel of fire which actually appeared to him,[4] | Fol. 51 *b* col. 1 which indicated that he who will not lay hold on the rod of correction in this world, is he whom the fire of Gehenna shall put to the test in the next. Moreover, in this same manner did Moses teach the people, with a pillar of light and a pillar of fire.[1] He cried out unto every one saying, 'He who will hearken to the Law shall have the enjoyment of the light which is true and pleasant, and he who will not hearken | shall be delivered over to the fire.' Fol. 51 *b* col. 2

---

[1] Matt. xvi. 26.
[2] Gen. iii. 13.
[3] Mal. iii. 2.
[4] Jer. i. 11–13.

Read ye the Gospels, and ye shall know that when we shall go forth from this world there is nothing whatsoever which will help us. No brother shall be able to set free [another] brother from the punishment which never endeth, and no friend shall be able to help his friend; neither shall fathers be able to help their children, nor | children their fathers. Fol. 52 *a* col. 1 But why should I speak of ordinary men in this manner? For neither Noah, nor Daniel, nor Job,[2] would be able to set free either son or daughter. Now many times thou wilt say to me, 'What is the proof of these words?' [I will tell thee.] Consider the man who had not on him the wedding garment, and observe that, after they had cast him forth from | the Fol. 52 *a* col. 2 bridal chamber,[3] there was not one of those that sat at meat who interceded for him. Consider, moreover, the servant unto whom the talent[4] was given, and observe that, after he had been cast forth into the outer darkness, there was no man who made an appeal on his behalf. Consider, moreover, the five virgins,[5] and observe that after the door of the bridal chamber had been shut in their faces (or, mouths), none of their fellow-virgins asked the bridegroom for a recompense for | those whom Christ called 'foolish'. Fol. 52 *b* col. 1 Although they had trampled under foot the flame of pleasure, and had extinguished the fire of desire, and had kept protracted fasts, and had passed whole nights in vigil, and had slept on the ground, although, I say, they had done all these things, He called them 'foolish', and in very truth rightly did | He call them Fol. 52 *b* col. 2 by this name, because, though they had observed the great commandment to guard their virginity with success, they had forgotten to observe the little commandment which inculcated charity.

---

[1] Exod. xiii. 21.
[2] Ezek. xiv. 14.
[3] Matt. xxii. 12, 13.
[4] Matt. xxv. 24-30.
[5] Matt. xxv. 11, 12.

Think of the Judge Who setteth the sheep on His right Fol. 53 *a* col. 1 hand, and the | unfruitful goats on His left. Unto those who are on His right hand He saith, 'Come ye, and inherit the kingdom,'[1] and those who are on [His] left He Himself casteth forth into the outer darkness, and none of those who are on the right hand is able to help them. Verily, true is Fol. 53 *a* col. 2 that proverb which saith, 'Behold | the man and his work.' Behold, hast thou not heard concerning that rich man, between whom and Lazarus a gulf had been made, who wished him to sprinkle water [on his tongue] as he was burning in the place of punishment?[2] And thou sawest also that Abraham was not able to set the rich man free from the place of punish- Fol. 53 *b* col. 1 ment, | although the rich man entreated him [to do so]. Ought we not, then, to help ourselves in this world, and to ascribe glory to God before the darkness cometh, that is to say, before we are banished into the darkness?

It is far better to have our tongue parched in this world by fasting than for us to wish to have water sprinkled [upon Fol. 53 *b* col. 2 it] | in that place where water will not be given unto us. Let us put forth our utmost endeavour to free ourselves from this great torture through a few sufferings in this world. Remember when the fever of sickness cometh upon us, or a few disasters (or, calamities), or when we look upon those Fol. 54 *a* col. 1 who are punished by the judge in [this] world, | whereupon horror and quaking seize upon us, notwithstanding the fact that both the punishment and the place of judgement [endure] only for a very short space of time, remember, I say, what manner of punishment it shall be in the place of judgement in the Other World which is to come, wherein we shall be punished for endless ages.

Fol. 54 *a* col. 2 Ought we not, therefore, to make haste to enter | in through

---

[1] Matt. xxv. 34.

[2] Luke xvi. 19-31.

the narrow gate, and not to walk about in the broad way?[1]
Now we know that all the works of the world are like unto
dreams, and that they all pass away into destruction. For
sickness bringeth to nought the strength of the body, and
even the beauty of the bodily form decayeth through old
age. | And even if we enjoy [the sight of] a table heaped Fol. 54 *b* col. 1
high with food, when the evening cometh we forget the
pleasures thereof. And in short, everything which is in this
world becometh like unto the web of the spider, and like unto
dreams. Rightly, therefore, did the Saviour ascribe blessing
to those who afflict themselves so that the pleasures of this
world may not prevail | over them. Fol. 54 *b* col. 2

Should not, then, we ourselves do as did Abraham, who
hearkened unto [the words], 'Get thee forth from thy
country,'[2] and come forth from our iniquity? And let us
pray[3] with the holy man David, and say unto God, 'I will
bless Thee seven times in the day because of | the judgement of Fol. 55 *a* col. 1
Thy righteousness.'[4] Now it is a good occupation to hold
converse with God at all times by means of prayer. If the
friendship of a good man converteth him that meeteth with
him to that which is excellent, how much more will he be
benefited who holdeth converse with God, by night and |
by day, by means of prayer? Now, no man ever sinned who Fol. 55 *a* col. 2
remembered that God was before him.

Therefore ought we not to remember that which he said,
'Pray at all times,'[5] in order that sin may not discover a way
whereby to enter into our hearts through the practice of
forgetfulness? Ponder beforehand upon the death | which Fol. 55 *b* col. 1
thou shalt die in thy members which are upon the earth, and
[remember] that the day of God shall come like a thief. When
those who are to bear away thy soul shall come after thee thou
wilt say, 'Be merciful unto me, for I will fast, I will do
deeds of mercy, I will repent.' And they shall say unto

---

[1] Matt. vii. 13.

[2] Gen. xii. 1.

[3] *Εὔχου τοίνυν τῷ θεῷ* (Migne, col. 1973 A).

[4] Ps. cxix. 164.

[5] 1 Thess. v. 17.

thee, 'Didst thou, then, not hear God Who cried out saying, Fol. 55 *b* col. 2 "The kingdom | which is in the heavens hath drawn nigh?"[1] Didst thou, then, not hear Him when He spake saying, "Shew mercy, and I will shew mercy unto you?"[2] Didst thou, then, not hear Paul saying, "Whilst we have time with us let us do the thing which is good?"'[3]

He who desireth salvation hath no need of a long time [for Fol. 56 *a* col. 1 repentance]. The thief had no need of a long time | for repentance; he believed earnestly, and he gained Paradise. And the holy martyrs in a very little time inherited the kingdom which is in the heavens; they gave their blood, do thou give thy tears. He Who said, 'I would that all men Fol. 56 *a* col. 2 should be | saved,' is no liar; for this reason He teacheth us not only by the Holy Scriptures, but also by the misfortunes and sufferings of others.

Moreover, we see physicians inflicting pain on men, and we also see the governors who sit on the seat of judgement inflicting righteous punishments on the thieves, and this Fol. 56 *b* col. 1 they do in order that through the | sufferings of others we may be admonished. And now, O my beloved, since we are rooted in the faith, let us increase in knowledge; from knowledge [let us proceed] to love, and from this to the inheritance which is in the heavens. Let us persist obstinately in prayer, as it is written.[4]

Fol. 56 *b* col. 2 Shepherds, even if there be no wolves about them, | keep watch all night over their flocks of sheep, and even if there be no wild animals [about them] their dogs keep watch for them. For this reason is it good that we should continue to exercise ourselves in our work at all times, and even if no temptations come upon us, the exercise will certainly do thee no harm whatsoever, nay, on the contrary, thou wilt Fol. 57 *a* col. 1 benefit thyself exceedingly. For who is | the man who did not benefit himself by watching all night in prayer?

Therefore it is meet for us to keep watch on every side, so that evil may not break into our souls. When once the soul hath tasted sin, it will continue in a state of unconsciousness, and will go on adding greatly | to the sickness of sin. Fol. 57 *a* col. 2 For as when thou hast once kindled a fire it burneth up quickly through the fuel [above it], and flames burst out in all directions, even so is it in the case of the natural disposition of sin, which finally obtaineth the mastery over the reasoning power of the soul, and then destroyeth the whole soul itself, and the body also with it. For this reason what we ought to do is | to drive back once and for all the beginnings of sin, Fol. 57 *b* col. 1 just as we should drive back a horse which is uncontrolled. If we take heed [that we speak not] idle words, how much more ought we to do so in the case of the sins which lead to death? Let not the pleasure of the works of [this] life lead us astray.

---

[1] Matt. iii. 2.
[2] Compare Matt. iii. 2, v. 7, and Luke vi. 36.
[3] Gal. vi. 10.
[4] Acts ii. 42.

For the works of men are in no wise different from dreams | and shadows, and they are like the rushing torrent which Fol. 57 *b* col. 2 floweth swiftly away. Hold not to be marvellous things the possessions and the riches of this world, but observe how they are transferred from this man to that, and how they pass from that man to another; for this reason it is right that we should despise them. For very right is the | word which Fol. 58 *a* col. 1 is written that saith, 'The things which are seen are those that are for a time, whilst the things which are not seen are those which are for ever.'[1] The latter things are incorruptible and indestructible, and they abide without change.

Let us therefore do our utmost to acquire these things for ourselves. Let us strive eagerly for these things, for otherwise | it is unlikely that we shall be able to acquire any of Fol. 58 *a* col. 2 these for ourselves, when we shall go forth from this life. For he who striveth in the contest receiveth not the crown if he abandoneth the contest; therefore let us seize and carry off the crown, and we shall thus escape disgrace and loss. Now the Scripture saith, 'He whose possessions are consumed

---

[1] 2 Cor. iv. 18.

Fol. 58 *b* col. 1 with fire shall suffer loss.'[1] Now what kind | of burning with fire is that which shall be to us? And what kind of thing is the outer darkness? And what kind of things are the place of weeping and the gnashing of teeth? Take these things into thy heart, and guard thou thy soul and keep in virgin state until the Bridegroom cometh in His glory.

And do thou sing psalms saying, 'My soul is in thy hands Fol. 58 *b* col. 2 at all times,' 'I do not | forget Thy Law.'[2] And say, 'Thou art He Who doth deliver me from the snare of the hunter.'[3] Let thy lamp be burning, and permit not thyself to fall asleep. And if slumber be sweet to thee in the night season, yet know thou that there is nothing sweeter than Fol. 59 *a* col. 1 the Psalms. For the | holy man [David] said, 'Thy words are sweeter in my throat than honey in the mouth.'[4] The martyrs gave their own souls for the Name of God: let us bring as an offering [to Him] our life of self-denial. Remember that some of the martyrs were laid upon coals of fire: let Fol. 59 *a* col. 2 not, therefore, the matter | seem to thee to be a hardship if thou hast to sleep upon the ground. If thy mouth is wont to become foul and bitter through fasting, [remember that] He Who created the sweetness in the honey tasted gall for thy sake. Although thou mayest weep occasionally for thy sins, thou hast not as yet done as Paul did, who wept for the Fol. 59 *b* col. 1 salvation of others. | Let us address each other in these words: 'Suffering endureth only for a short time, but the Resurrection (or, Rest) is for eternity.'

Vanquish suffering by means of hope. For the Scripture saith, 'Tribulation worketh patience, and patience hope, and hope giveth birth to shamefacedness.'[5] Consider, moreover, that pleasure [endureth] only for a short time, and that | Fol. 59 *b* col. 2 punishment lasteth for ever. Excuse thyself from the delight of pleasure, because of the tribulation of the punishment [thereof]. Cause not the Devil to make use of our members as arrows [against us], and guard thyself and let him not transfix thee with the arrow of the appetite of the belly. For thou knowest that, after the people [of Israel] had passed over the sea, without being drowned, Moses himself became master | of the land through the appetite of the belly. Take Fol. 60 *a* col. 1 good heed thyself to the sufferings of those who were there, and flee thou from their fall. If God did not give His people who were there [water] to drink, He will not give thee [water] to drink if thou practise carelessness. If thou shalt strive in the contest with thy whole heart, in perfect faith, | thou shalt be happy in joy and in gladness for ever. Fol. 60 *a* col. 2 Lay fast hold, therefore, at all times upon these teachings which are full of salvation, and keep thou them, and fulfil thou them, so that the Holy Trinity may be glorified through thee, Father, and Son, and Holy Spirit, henceforward, and | always, Fol. 60 *b* col. 1 for all ages of ages. Amen.

---

[1] 1 Cor. iii. 13.
[2] Ps. cxix. 109.
[3] Ps. xci. 3; Ps. cxxiv. 7.
[4] Ps. cxix. 103.
[5] Rom. v. 3.

ALSO THE EXPLANATION OF APA JOHN, ARCHBISHOP OF CONSTANTINOPLE, CONCERNING SUSANNA.

ONCE more we come unto you with great readiness, for
Fol. 60 *b* col. 2 we are in debt | to you in respect of an address. Not that
we shall be able to discharge our obligation completely, as
is meet, but only to pay to you such things as we have
according to our ability. Our willingness is manifest (or,
open) and it giveth help, and it would pay more than we
are liable to pay, only the poverty of our speech afflicteth
us, and for this reason we appeal to you to accept a very
Fol. 61 *a* col. 1 little instead | of very much. Now if it be that [each] one
[of you] who accepteth the very little, will amplify it by the
ready will of his heart, then we shall be [found to be]
lacking in nothing whatsoever, and such portion as we lack
our own ready mind shall make complete.

Now as concerning the little offerings brought by the |
Fol. 61 *a* col. 2 poor man, and the large offerings of the rich man, when
God looketh upon them He receiveth them to Himself with
equal honour, nay, perhaps He inclineth more to the gifts
of the poor man, for He looketh upon the willingness in the
heart rather than upon the abundance of the things offered.
Let the proof of these words, moreover, be to you through
Fol. 61 *b* col. 1 the words of the | poor widow, who threw two *lepta* into the
treasury, for the honour of this offering was far greater in
the sight of God than the gold which the rich men gave.[1]
For God hath need not of gold, but of the pure heart, and of
the upright purpose which is disposed towards that which
Fol. 61 *b* col. 2 is | good. Now therefore we ourselves will enlarge our

---

[1] Read ⲛ̄ⲧϥ̄ϯ ⲉ ϩⲟⲩⲛ ?

hearts in sincerity, and we will bring this address as [an offering] to God, and will set it aside and cast it into the spiritual treasury, and [thus] shall we discharge our debt [of a discourse] to you.

For I recall to my mind that I made the promise which I made to you | yesterday that I would preach concerning Fol. 62 *a* col. 1 the fortitude and prudence of Susanna, because [this subject] would be of very great advantage to many, just as the [story of the] fight of Joseph in his chastity and in his contending is of very great benefit to man. Let, moreover, Susanna fight now as in a theatre which is filled with the multitude. Let her fight | in the place wherein God, and His angels, and men, Fol. 62 *a* col. 2 and women, shall look upon her, and she shall teach young maidens to think scorn of death [if it be incurred] for chastity's sake.

Now this blessed woman Susanna was of noble birth and race, and her bodily form was beautiful. She had been carefully secluded in her | own chamber from her childhood, Fol. 62 *b* col. 1 and having led a chaste life she had grown to woman's estate (now Satan had watched carefully her youthful beauty), and had joined herself in the bond of marriage according to the Law. And she kept her husband's bed undefiled, and she observed the ordinances of her marriage. Her eyes never rested with pleasure upon the beauty of a | strange young man, or searched it out. She neither Fol. 62 *b* col. 2 allowed her ears to listen at any time to the words of lewd speech, nor did she permit her nostrils to snuff sweet scents, nor did she array herself in apparel which had been held over the smoke of burning perfumes. In short, she did not permit any one of her senses to carry her away with sudden swiftness, lest the | chastity which she had set firmly in her Fol. 63 *a* col. 1 heart should be destroyed, and her soul glide downwards into obscene pleasures through the deceit of apathy. Now the greater number of the sins which come into being in the soul arise from the senses. For the soul abideth in the heart,

even as a virgin who liveth quietly in her chamber, and
Fol. 63 *a* col. 2 the | five senses are the servants which [minister] unto her. Now the senses are the eye, that is to say, the sight, and the hearing, and the smelling, and the taste, and the touch; and if the soul be not led astray by any one of these senses, or corrupted thereby, it remaineth alone, and suffereth no injury whatsoever.

If, however, it happen that the eye wandereth about, and doth contemplate the beautiful forms of young men, |
Fol. 63 *b* col. 1 then do the waves of desire boil up [in the soul], and overcome it, and the winds of passion beat upon it straightway, and it wandereth away from chastity, and goeth into the gulf (?) of sin, and is swallowed up in the vortex wherein David himself was engulfed. Moreover, it was he who cried out concerning himself saying, 'I have come into the abysses of the sea, and the storm hath drowned me.'[1] |
Fol. 63 *b* col. 2 So also is it in the case of the hearing. If the ear receiveth the pleasant sound (or, voice), and the deceitful words of lewdness which accompany it, then doth the heart incline thereto, and they drag down the heart into destruction. And again, if the taste devoteth itself to continual eating and feasting, and to innumerable winebibbings, then
Fol. 64 *a* col. 1 doth it draw the soul downwards, and | into darkness and into drunkenness. Yet again in the case of the smell. If the nose be in the habit of taking delight in the things which have sweet smells, that is, in scented unguents, and in aromatic perfumes, and in balsams, it falleth at length into a state of numbness, and it bindeth tightly the soul in that state of numbness along with it. Moreover, if the chaste soul be in [any of] these [conditions], she hath made
Fol. 64 *a* col. 2 herself to be like unto a virgin who hath been delivered | over into the hands of her servants, and hath slipped down into sin, and hath lost the power of holding herself back. For when once the habit of incontinence hath entered into the

---

[1] Ps. lxix. 2.

soul, it acteth the part of a thief, and it breaketh into the treasury of the heart, which it maketh into a desert, and it strippeth it naked, and leaveth it unchaste.

Now this | blessed woman, that is to say, Susanna, kept guard over her eyes, and her hands, and her feet, and her tongue, and her nose, and over the whole system of her senses, and she became in very truth, according to the word of the Wise Man, 'like a garden enclosed, and a fountain which hath been sealed,'[1] which no man was able to strip bare, and no man was able to | destroy the abiding place of the sweet-smelling flowers of chastity, and to ravage and lay waste that place of beauty wherein was the fountain of discretion. Fol. 64 *b* col. 1 Fol. 64 *b* col. 2

Now there were two elders, who were held in high esteem as men who governed the people, and these men lusted after this woman [Susanna], and though both were | being [consumed] by the burning of their lust, they were ashamed to make known to each other concerning the fire which was burning in their hearts. And it came to pass on a certain day that each of them went into a secret place, where they could watch Susanna carefully, and they met each other face to face, and when each had questioned the other, each | confessed to the other for what purpose [he had come there]. Then they made an agreement, each with the other, to commit a deed of sin, and to work iniquity together, and they kept watch over her diligently and waited for a time when they should find her alone. Fol. 65 *a* col. 1 Fol. 65 *a* col. 2

And it came to pass that on a certain day Susanna went | into her husband's garden, to lie down and rest there, according to her custom during the hottest season [of the day], and she sent away her servants to bring to her the soda and soap [wherewith to wash herself]. And the elders suddenly rushed into the place where she was, even as wolves rush upon a lamb of the sheep, and they Fol. 65 *b* col. 1

---

[1] Song of Sol. iv. 12.

Fol. 65 *b* col. 2 laid hold upon her, and then | wished to work in her the deed of impurity of their burning lust. Now Susanna was between the two elders, who were far more evilly minded than the lions among which Daniel found himself. There was neither a servant with her, nor a neighbour, nor any
Fol. 66 *a* col. 1 person of her acquaintance, nor any | young maiden, and there was no one there to render her help in any way whatsoever, God Himself alone excepted, Who was watching her from heaven. Now God had the power to prevent them from gaining the mastery over her, but He permitted them to engage in the contest, in order that the crafty designs
Fol. 66 *a* col. 2 which they had devised in secret might be revealed, | for then would be made manifest both the chastity (or, prudence) of Susanna and the incontinence of the elders, and in this way women might find through the fortitude of Susanna a house of instruction in that which was good.

And moreover, the contending in which she was engaged was very great, and it increased in violence, and became
Fol. 66 *b* col. 1 a mighty | fight. Now the matter was far more difficult for Susanna than it was for Joseph, for Joseph was a man, and he was contending against one woman only; but this woman Susanna had to contend against two men, who were strong in their endeavour [to do evil]. And it is a matter whereat to marvel that she contended against these [men] in a garden—
Fol. 66 *b* col. 2 the place wherein the Serpent | succeeded in leading Eve astray.

Now this spectacle was both great and profitable. It was a great spectacle because elders, who stated that they were nobles among the people, were those who were contending in the strife; and it was a profitable spectacle also, because the
Fol. 67 *a* col. 1 chastity of one weak | woman was able to fight successfully against these nobles, even after they had arranged with each other to fight against her together.

And now the heavens are open, the trumpets send forth their blasts, the contest is prepared, and the true Master of the contest watcheth from heaven, and the multitudes | of the angels gaze out from the heights of heaven on the spectacle. The Serpent worketh diligently in these sinful elders, but Faith herself is strong to prevail in this chaste woman. And there is great anxiety among them on both sides. The elders are afraid lest a woman | vanquish them, whilst Susanna herself is afraid lest she fall from her state of chastity. And the devils make ready their rich banquet for these sinful men, and the angels prepare the honour which they have to bestow on Susanna from heaven. Fol. 67 *a* col. 2 Fol. 67 *b* col. 1

And these lawless men laid hold upon Susanna, and they strove with her first of all in words saying, | 'We are elders among the people. We are they to whom the people have entrusted the Law, and the Power to unbind and to bind in every matter whatsoever. There is no one at all in this place to see us. Be persuaded and [lie] with us, for we desire thee eagerly. If thou wilt not be persuaded to lie | with us, we will bear false witness against thee, and declare that there was a young man with thee, and that it was on account of him thou hadst sent away thy servants.' Fol. 67 *b* col. 2 Fol. 68 *a* col. 1

Observe now how exceedingly difficult were the circumstances in which Susanna, this woman who was all alone, was involved! There were the disgrace of an act of unchastity, and the penalty of death | wherewith she would be threatened, and the contemptuous opinion of the people which would make all of them to scoff at her, and the hatred wherewith her husband and her kinsfolk would hate her, and the grief of all her neighbours and of every member of her household; and, finally, there was the destruction of all her house. But none of these thoughts overcame this chaste woman, for both her hope | and her heart were strong in the God of heaven. Fol. 68 *a* col. 2 Fol. 68 *b* col. 1

Then Susanna sighed heavily and said, 'I am surrounded by tribulation on every side. If I do this thing I shall suffer death, and if I do not do it I shall not be able to escape from your hands; but it is preferable not to do this thing Fol. 68 *b* col. 2 and to fall into your hands rather than to commit sin | before God. Woe is me! The shepherds, whom I have considered to be men who would direct and guide me, I now see are wolves round about me. And those whom I have regarded as a haven wherein the ship of my soul might take refuge, are those who would wreck me, and they are far more Fol. 69 *a* col. 1 dangerous for me than a mighty storm. Think not | that I am afraid of you, and that I shall be persuaded by you [to do your will], and that I shall pollute my chastity. I will not disgrace my parents. I will not cause my noble birth to be held in derision. I will not give my husband occasion to grieve. I will not put an end to my lawful intercourse with my husband for the sake of an improper Fol. 69 *a* col. 2 union with you. | I will not hearken to your senseless words, and I choose to die by a violent death rather than accept a polluted couch. Though my husband be not here with me in the body, yet is he here in the desire of my heart, and the faces of my parents are with me at all times.

Fol. 69 *b* col. 1 'Besides this, have ye in fear | God Who is looking at you. Take shame to yourselves before the angels who are round about us by night and by day. Know ye yourselves, and know who ye are. Know ye also the Law which ye read, for the Law saith, "Ye shall not lust to know [the wife of] thy neighbour."'[1]

And having said these words she cried out, wishing to Fol. 69 *b* col. 2 make | witnesses come so that they might testify concerning their lawless behaviour, and the elders also cried out. And behold, the servants of Susanna and her handmaidens rushed into [the garden], and they saw the elders reviling her. Fol. 70 *a* col. 1 And when the elders had uttered | their charges [against her], the servants were exceedingly ashamed, for they had never at any time heard words of this kind spoken against Susanna.

---

[1] Exod. xx. 17; Deut. v. 21.

And it came to pass on the morrow, that a very great multitude of people gathered together, for as yet the struggle [awaited] decision, and [the award of] the crown had not been given by the judge. And all the | people were gathered together into [the synagogue], men and women, and young men and maidens. Now the spectacle was very great indeed. Men who were on the earth knew not at all what they were about to see, but those who were in heaven, that is to say [the angels], had knowledge of everything which concerned the matter. Fol. 70 *a* col. 2

And the elders came in, being filled with wickedness, and they called unto Susanna | as unto a woman whom they considered to have been already called unto disgrace and death; but the true Judge considered her to be as a woman who hath already been called unto life, and unto the glory which is for ever. And the elders said unto the people, 'Send for Susanna, the daughter of Hilkias'; and | they sent for her. And Susanna, and her parents, and all her kinsfolk, and her son came, and Susanna herself came as a woman who hath been held to be worthy of death for the sake of her chastity which was great. And she heaved bitter sighs, not because she was about to die, but because she was going to leave behind her a bad name | to her parents, and all her kinsfolk would become objects of derision unjustly, and because she had not there one who could bear witness concerning the matter which had happened to her in the paradise. Fol. 70 *b* col. 1 Fol. 70 *b* col. 2 Fol. 71 *a* col. 1

And there were very many folk who sighed for her, her parents, and her friends and acquaintances, and her kinsfolk, and the people of her native town; and her husband wept, and all | the members of his house lamented for her. And Susanna, being sorely grieved and afflicted in heart, and suffering bitterly, and weeping, and being in a state of abject abasement, came and took her stand in the midst of the whole assembly. And the whole multitude rose up on their feet to see her, both angels and men. | Fol. 71 *a* col. 2

Fol. 71 *b* col. 1 And the two elders rose up in their garb of shepherds,
being however wolves, and the Serpent, the Calumniator,
was speaking in them, and they laid their hands upon
her, and they said, 'Yesterday we were walking in the
garden by ourselves, and this woman came in with two
Fol. 71 *b* col. 2 servants, and | she sent the servants away and closed the
door of the garden. Then there came in to her the young
man who hath disappeared, and he had intercourse with her.
When we saw the sinful act (now we were hidden in a corner
Fol. 72 *a* col. 1 in the garden), we ran to them, but we were not | able to
lay hold upon the young man, for he was stronger than we
were, and he opened the door and fled. Now we laid hold of
this woman, and we questioned her saying, "Who is this
young man that was with thee?" but she did not wish to
tell us. And these things concerning which we bear witness
we did actually see.'

And the whole synagogue believed them, seeing that they
Fol. 72 *a* col. 2 were | elders and judges [of the people], and they condemned
Susanna to death. And they took her forth to slay her. And
there was there no one whatsoever to avenge the truth, God
alone excepted, Who, however, allowed these things to take
place, in order that through both sides the work of each
Fol. 72 *b* col. 1 might be made manifest and | fulfil itself; on the one side
wickedness, and incontinence, and calumny, and lawlessness,
and on the other the perseverance of Susanna even unto
death.

And up to what point doth it appear to thee that God
remaineth oblivious of the believing ones? He remaineth
unmindful until He hath tried them even as gold [is tried]
in the smelting-house, and He searcheth thoroughly the
Fol. 72 *b* col. 2 righteous | by means of temptations of various kinds. For
this is what He did in the case of Abraham, who took Isaac
to offer him up as a burnt offering. He built an altar, and
there was no sheep there; he heaped up wood upon the altar,
and there was no ram there. He took the slaughtering-

knife in his hand, and he | went to Isaac to slay him, when straightway by a word God made him to hold his hand. Fol. 73 *a* col. 1

And moreover, these things have happened in this wise so that each one of us, when temptation cometh upon him, and when he draweth nigh unto death, may not despair of the help of God, but may expect it until at length it shall come unto him. |

Now they took Susanna forth to destroy her, and there was no man about her to help her. And having seen that there was no help whatsoever to be had from men, she fled to the Helper, Who is in heaven, the Witness Who is faithful, the Eye Which never sleepeth, and she said, 'O God Who art for ever, Who knowest the things which are hidden in the heart, and Who | knowest everything that shall happen before it taketh place, Thou alone art He Who knoweth that these [elders] have borne false witness against me. And behold, I am going to die without having committed any of these [offences] concerning which these [elders] have borne false witness against me.' And He Who said, 'Whilst thou yet speakest I will speak, and behold I am in this place,'[1] heard her. Fol. 73 *a* col. 2 Fol. 73 *b* col. 1

Now whilst they were taking her | forth to destroy her, behold God made the Holy Spirit to move in a certain young man whose name was Daniel, and he cried out with a loud voice saying, 'I am innocent of the blood of this woman.' And the people turned towards him, and spake unto him saying, 'What is the meaning of this word which thou hast spoken?' Fol. 73 *b* col. 2

And he took his stand | in the midst of them, and said, 'Be ye not such fools as to act in this manner, O House of Israel! Get ye back to the hall of judgement, for these [elders] have borne false witness against her'; and all the people went back in haste. And Daniel said unto them, 'Separate [the two elders] from each other, and I will Fol. 74 *a* col. 1

---

[1] Isa. lviii. 9.

Fol. 74 *a* col. 2 ask them questions.' And he said unto | each one of them,
'O thou who hast lived a long life of evil days, now have
come upon thee thy sins which thou hast committed from
the beginning. Tell me now, Under what kind of tree
was it that thou didst see [Susanna and the young man]
talking together?' And he said, 'Under a mastick tree.'[1]
Fol. 74 *b* col. 1 And Daniel said unto him, 'Thou hast directly lied; | on
thine own head [be it]. For the Angel of God, with the
sword in his hand, hath now taken his stand [by thee], and
he shall cleave thee in twain.'

And having set this man on one side, he cried out to the
other, and he said unto him, 'O seed of Canaan, and not of
Judah, the beauty of the body hath led thee astray, and carnal
desire hath stupefied thy heart. Tell me now, Under what
Fol. 74 *b* col. 2 kind of tree was it | that thou didst see Susanna and the
young man talking together?' And he said, 'Under an
evergreen oak.'[2] Then Daniel said unto him, 'Thou also hast
lied; on thine own head [be it]. For behold the Angel of the
Lord standeth [by thee] with his sword in his hand, and he
shall cleave thee in twain.' |

Fol. 75 *a* col. 1 And all the people cried out with a loud voice saying,
'Blessed be the Lord God Who delivereth every one that
putteth his trust in Him'; and on that day He delivered
innocent blood. And there was fulfilled on Susanna that
Fol. 75 *a* col. 2 which David spake saying, 'My | soul cleaveth to Thee, and
it is Thy right hand which hath received it.'[3] And these
[two] elders, who had hunted after the soul of Susanna, 'shall
descend into the depths of the earth, and shall be delivered
over to the sword, and they shall become portions for foxes,'[4]
Fol. 75 *b* col. 1 that is to say, for the devils. Moreover, the | King, that
is to say Susanna, shall rejoice in God. And 'every one who
sweareth by Him shall be honoured', that is to say, every
one who believeth on Him, 'for the mouth which speaketh

---

[1] Gk. *ὑπὸ σχῖνον.*

[2] Gk. *ὑπὸ πρῖνον.*

[3] Ps. lxiii. 8.

[4] Ps. lxiii. 10, 11.

violence hath been stopped,' that is to say, these two wicked elders.

Then was the grief of the parents of Susanna turned into gladness, | and her husband rejoiced and ascribed glory to God, and all her kinsfolk were glad, and all the people of her village and all the members of her household rejoiced greatly. In short, there was gladness before God, and the angels, and men. Seest thou the strength of Susanna's soul? | Seest thou the chastity which was in this weak vessel? The soul which is chaste shall endure, and shall conquer in deathlessness. It shall continue to bear fruit which flourisheth and decayeth not, and it shall continue unfailingly in the virtue which is without blemish by the help of God. This | woman, moreover, was glorified by men, and was magnified by the angels, and was crowned by God. Imitate therefore this woman Susanna, O ye women, and follow her example, in order that ye yourselves may be held to be worthy of the exceedingly great honour that was paid to her by God in Jesus Christ our Lord, to Whom be glory for ever and | for ever. Amen.

Fol. 75 *b* col. 2

Fol. 76 *a* col. 1

Fol. 76 *a* col. 2

Fol. 76 *b* col. 1

THE DISCOURSE OF ATHANASIUS, ARCHBISHOP OF RAKOTE, ON MERCY AND JUDGEMENT.

The world which hath no remembrance of God, O my brethren, is governed by the injustice which appertaineth to cruelty, and by the inhumanity which appertaineth to weak- Fol. 76 *b* col. 2 ness, even as | the holy Apostle spake saying, 'According as God did not think fit to let them remain in a state of rectitude, God gave them over to hardheartedness, and to the doing of the things which were unseemly. And they worked injustice of every kind; and wickedness, and evil, and deeds of Fol. 77 *a* col. 1 avarice; | and they were filled with calumnies and murder, and with contention, and the cunningness of the evil heart of the informer and of the tale-bearer; and with the works of the debaucher, which are hateful to God; and with the pride of the babbler of foolish things, and of him that seeketh to find out the things which are evil; and they hearkened not to the words of their parents; and were fools, and men without Fol. 77 *a* col. 2 belief; | and were arrogant, without mercy.'[1]

These are they whom God converted to the worship of God, and He teacheth[2] them also to depart from that which is evil, and to have merciful care for him that is his neighbour, according to that which Isaiah taught us, saying in the Fol. 77 *b* col. 1 character of God, | 'Cease ye from the things which are evil, learn to do that which is good.'[3]

Now the Law containeth a very large number of precepts which do injury to him that is our neighbour, but there are also therein commandments concerning charity (or, the love of men), and the doing of deeds of mercy to each other. Now Fol. 77 *b* col. 2 if it happen that a | man omitteth [to keep] one of these precepts, it will not be sufficient for him to put another in its place; neither will the man be acceptable before God who doeth good with that which is gained from the profits of injustice, if he give nothing of the things which he himself possesseth, | because even the men who do unjust things make the attempt to offer up gifts of their own goods to God. For it is written, 'The sacrifice of wicked men is an abomination unto God.'[1] Therefore concerning him that sheweth himself to be without mercy doth He (i.e., the Book) say, 'Unto him that shutteth his ears, and hearkeneth not unto the poor, God will | not hearken when he maketh his appeal to Him.'[2] Therefore hath the Book of Proverbs counselled us saying, 'Give thou to God of thy labour in truth, and thou shalt give Him the firstfruits of thy righteousness.'[3] Now supposing thou didst give a gift to God of a part of something which had been obtained by thee through injustice or plunder, thy gift would not be very acceptable | to Him, either because thou hadst obtained that something by injustice or plunder, or because thou wast giving a portion of it to Him as a gift. For thou must bring as thine offering the gift which is pure, even as it is written, 'The offerings of the upright are acceptable unto Him.'[4]

---

[1] Rom. i. 28.

[2] Read ϣⲁϥⲧⲥⲁⲃⲟⲟⲩ ⲟⲛ.

[3] Isa. i. 16, 17.

Fol. 78 *a* col. 1

Fol. 78 *a* col. 2

Fol. 78 *b* col. 1

And moreover, if thou dost acquire possessions through thine | honest labour, thou shalt bring unto God offerings from the same, whereon the poor shall feed themselves. Yet they shall be accounted unto you as things plundered, according to that which He spake by the prophet Malachi saying, 'The firstfruits, and the tithes, are stolen by you, and the plunder shall be | in your houses.'[5]

Fol. 78 *b* col. 2

Fol. 79 *a* col. 1

Now it is meet for us to mingle mercy with judgement, and we must acquire the faculty of judging, but we must speak in mercy, according to that which is written, 'Keep mercy and judgement, and do thou draw nigh unto thy God at all times.'[1] For God loveth mercy and judgement, and Fol. 79 *a* col. 2 let him draw nigh | unto God Who careth [for the poor] in mercy. Finally, let each one of us now in this place (i.e., world) examine himself. Let the rich man consider most carefully concerning the things which he hath gotten, and among which he considereth the gifts of God to be, whether he hath acted unjustly towards the poor man, or Fol. 79 *b* col. 1 whether he hath taken advantage of his weakness, | or whether he hath claimed more than his share of that which belongeth to him, [or whether] he hath employed force [in his dealing with him] instead of righteousness.

---

[1] Prov. xv. 8; xxi. 27.
[2] Prov. xxi. 13.
[3] Prov. iii. 9.
[4] Prov. xv. 8.
[5] Mal. iii. 8, 10.

Now we are commanded, in respect of our servants, to keep strict justice when dealing with them, and to treat them equitably. Because thou hast the power [to deal unjustly], do not practise injustice; and because thou art able [to defraud], do not claim more than thy share; on the Fol. 79 *b* col. 2 contrary, because thou hast | the works of power, do thou make manifest the works of righteousness, for it is not a matter which it is impossible for thee to perform.

Thou art obliged to give a proof of the obedience and fear which are in thee in respect of God, but in that wherein thou hast the power to transgress, thou shalt not transgress. Fol. 80 *a* col. 1 Supposing thou didst carry off | the tools of certain poor men, and didst give them to other poor men, thou wouldst be acceptable neither for thy theft nor for thy gift. Why shouldst thou pollute thy riches and bring upon them works which are unrighteous? Why shouldst thou make thine offering to be an abomination [to God] by undertaking to Fol. 80 *a* col. 2 offer up an offering of injustice, | because thou thinkest to do a kindness to other poor men with it? Be merciful unto that man who hath suffered injustice. Do deeds of kindness and charity to this man, and act with gracious goodness to that man, and thou shalt thereby perform mercy and judgement.

For God doth not make Himself a partner in greediness,

---

[1] Hos. xii. 6.

neither doth He share with | thieves and robbers. It is not Fol. 80 *b* col. 1
impossible for Him to feed the poor whom He hath committed
unto us, but He requireth the fruitfulness of righteousness,
and the love of men, at our hands, whereby we shall be
both of use to others, and do good to ourselves. Mercy hath
no existence in injustice, neither hath blessing any | existence Fol. 80 *b* col. 2
in cursing, nor doth the doing of acts of kindness spring from
the tears of those who weep.

For God spake concerning the tears that moved Him of
those who were treated unjustly, saying, 'These are the
things that ye do which I hate. Ye cover over (or, dress)
My | altar with tears, and weeping, and sighings which arise Fol. 81 *a* col. 1
from sufferings.'[1] Acts of this kind performed in this
manner are works of vanity, and they are performed for the
sake of the approbation of men, and not for the approbation
which is from God. It was for this | reason that the Lord Fol. 81 *a* col. 2
rightly said, 'Do not your acts [of charity] in order that men
may see you.'[2] For if thou wouldst do thy works of charity
so that it shall be God alone Who knoweth thereof, thou wilt
guard thyself from doing them in greediness (or, avarice), for
thou knowest that thou wilt not | please in this manner God, Fol. 81 *b* col. 1
Who watcheth us. Let us perform our acts of charity in
such a manner that we may receive the reward therefor
from God.

Now though God giveth His good gifts unto these whom
He honoureth, He honoureth in no way whatsoever him that
seizeth more than his share. Refrain from making an offering
unto God if thou causest | grief to thy brother, for he Fol. 81 *b* col. 2
(i. e., the Book) saith, 'If thou goest to offer up an offering
upon the altar, thou shalt remember in that place if thy
brother hath any matter against thee. [If he hath], go forth
first of all and make thyself to be at peace with thy brother,
and then come in and offer up thy gift.'[3] Remember then
Zacchaeus, the | tax-gatherer, who determined to restore to him Fol. 82 *a* col. 1

[1] Mal. ii. 13.

[2] Matt. vi. 1.

[3] Matt. v. 23.

that had been defrauded his property twofold,[1] and in this way he divided his possessions among the poor. For he knew that he wished to receive Christ into [his house], and that Christ would only receive unto Himself those who gave gladly unto the poor, [and that He would not receive him] unless he Fol. 82 *a* col. 2 did away | with his avariciousness, and the things which he had acquired unjustly. And in this manner did the Lord receive in integrity Zacchaeus, who said, 'Salvation is in this my house this day.'[2]

And these things we would say unto those who do works of charity, but who do not take care to be scrupulously fair Fol. 82 *b* col. 1 and just. And we | would also say them unto him that keepeth strict watch on himself in respect of committing acts of injustice, but is careless in respect of doing works of charity. The tree which beareth not fruit they cut down and cast into the fire. In this manner this tree will never give pleasure to the Husbandman Who appertaineth to heaven, Who spake saying, 'I came seeking for fruit on this Fol. 82 *b* col. 2 fig-tree, and I | have found none; and He commanded [them] to cut it down so that it might not make the ground to be without value also.'[3] And they are also wont to condemn him that giveth no pledge to the poor, and there is a threat of punishment because of this in the following [words], for He saith, 'He who forgetteth to give a pledge to the poor Fol. 83 *a* col. 1 shall cry out | to God, and He will not hearken unto him.'[4] And God saith, 'For I am the Merciful One.'[5]

Now, it is a terrible thing, and a matter wholly outside the Law, for thee to come back and reap thy fields a second time, or for thee to come back and gather grapes a second time from thy vineyard, or for thee to come back and gather fruit Fol. 83 *a* col. 2 a second time | from thine olive trees; for it is meet that thou shouldst leave these for the poor. If now these commandments were given unto those who were under the Law, what shall we say in respect of these who are under Christ?

---

[1] Compare Luke xix. 8.
[2] Luke xix. 9.
[3] Luke xiii. 7.
[4] Jer. xi. 11.
[5] Jer. iii. 12.

These are the [words] which the Lord spake saying, 'Except your righteousness exceed that of the scribes and the Pharisees, ye shall not | enter into the kingdom which is in the heavens.'[1] Therefore [we must give] not only from our fields, and from that which cometh in to us, but also of the work of our hands. And the Apostle taught us that we must give unto those who have nothing at all, for he spake saying, 'Ye shall accept the good things in order that ye may find the wherewithal to give gifts to him that is | needy.'[2] Unto him that wisheth to follow in the steps of the Saviour will the Lord reveal His Divine Person, and He will make him to give of all his substance, and to do that which is good to the poor; and in this wise he shall follow in His footsteps. Now, those who follow in His footsteps, and those who are perfect, give effect wholly to the great and perfect readiness [to give] which | is in charity.

Fol. 83 *b* col. 1

Fol. 83 *b* col. 2

Fol. 84 *a* col. 1

He gave them this commandment in order that they should perform service by means of [their] possessions, and should convert the remnant also to the service by the Word and the Spirit. He gave them this commandment in order to make them do acts of beneficence, and to give gifts for the common good, and | to continue to do so with what they had, so that through these things they might find themselves to be like unto the love which God hath for man, and might do works of charity, and give thanks. For He spake saying, 'Give and it shall be given unto you. Be merciful and mercy shall be shewed unto you.'[3] Through the things of this earth, moreover, He promised | to them a share in those things which are with Him.

Fol. 84 *a* col. 2

Fol. 84 *b* col. 1

For these are they who shall take their stand at the right hand of God, and these are they unto whom the King, when He shall come, shall speak saying, 'Come, ye blessed of My

---

[1] Matt. v. 20.
[2] Eph. iv. 28.
[3] Luke vi. 38; Matt. v. 7.

Father, and ye shall inherit the kingdom which hath been prepared for you from the foundation of the world. For
Fol. 84 *b* col. 2 I was hungry, [and] ye | gave Me food. I was thirsty, [and] ye gave Me water to drink. I was a stranger, [and] ye took Me to yourselves. I was naked, [and] ye clothed Me. I was sick, [and] ye visited Me. I was in prison, [and] ye came unto Me.' Then the righteous, having marvelled [at these
Fol. 85 *a* col. 1 words], shall say, | 'Lord, at what time did we ever do these things unto Thee?' And He shall say unto them, 'Amen. I say unto you, inasmuch as ye have done it unto one of these few little ones, it is to Me that ye have done these things.'[1]

For ready kindness [shewn] to the saints is piety [shewn]
Fol. 85 *a* col. 2 to Christ, and | ready kindness [shewn] towards those who belong to Christ, maketh him that sheweth it to be a minister of Christ. Not only if he hath many possessions, but also if he hath very few; whatsoever he hath this shall he offer. And if a man shall give only a cup of cold water to a disciple,
Fol. 85 *b* col. 1 in the name of a disciple, Amen, | I say unto you he shall not lose his reward. He will give unto thee, O rich man, the occasion for true liberty.

For through these things thou shalt find thyself to be a fellow-worker with God. Thou shalt feed with the soldiers of Christ, and thou shalt feed with them at thy will, and thou shalt be constrained in no wise; for the King of
Fol. 85 *b* col. 2 heaven neither setteth | restraint nor maketh demands upon the perfect. He receiveth to Himself those who give willingly, in order that those who give may also receive, and that those who pay honour may themselves be honoured, and that those who make themselves partners with the poor in the things which are temporal shall be invited to take their share with them in the things which are for ever.

Fol. 86 *a* col. 1 These things, | let us remember, are for ever and for all time. And let them be before our eyes, [and] they shall be in our souls, in order that we may make use of the time (or, opportunity), and not allow it to escape from us. And we must not forget the things which are. Now let us await after them that which is to come, | lest through our expectation we thrust the matter behind us, and there come upon us our end. Now the Lord gave this unto us that we might find ourselves keeping watch. And we must produce fruit, and labour in the remembrance of His commandments; and we must make ourselves ready for His glorious rest, and then nothing whatsoever shall give us | offence; through Jesus Christ, our Lord, to Whom be the glory, and with Him the Father, and the Holy Spirit, for all ages of ages. Amen.

---

[1] Matt. xxv. 34 ff.

Fol. 86 *a* col. 2

Fol. 86 *b* col. 1

Fol. 86 *b* col. 2

THE DISCOURSE OF OUR HOLY FATHER, APA THEOPHILOS, THE ARCHBISHOP, WHICH HE PRONOUNCED CONCERNING REPENTANCE AND CONTINENCE, AND ALSO HOW A MAN MUST NOT NEGLECT TO REPENT BEFORE THE LAST TIMES COME UPON HIM.

THE prophet spake saying, 'My tears have been unto me |
Fol. 87 *a* col. 1 bread by day and by night';[1] and again, 'The heart which
is contrite and abased God will not reject.'[2] Now therefore,
O my brethren, let us afflict our souls with fastings, and let
us give our bodies unto death by means of manifold sufferings,
until we make ourselves companions of the Angel of Repentance,
Fol. 87 *a* col. 2 | in order that he may divert his path from us. The
saints delivered their bodies over unto death until they vanquished
that which was opposed to them, according to what
is written, 'For Thy sake they put us to death all the day
long, they accounted us as the sheep for the slaughter.'[3]
And again the Apostle taught us saying, 'Put to death |
Fol. 87 *b* col. 1 that which is in the members which are upon the earth,
that is to say, fornication, uncleanness, passion, [and] evil
lust.'[4]

Now when we deliver ourselves over to misery through
fastings, and prayers, and long nights of vigil, we crucify
both our bodies and our souls. Let us apply to ourselves
Fol. 87 *b* col. 2 that which the Psalmist | David spake saying, 'Thou hast
consumed . . . . . . wickedness of heart.' Then the Angel
of Repentance shall come, and he shall root out the plants
which are evil, those which the Devil hath sent into our
hearts. And he shall plant in their place the fruits of the

---

[1] Ps. xlii. 3. [2] Ps. li. 17. [3] Ps. xliv. 22; Rom. viii. 36. [4] Col. iii. 5.

Spirit, according to that which the Apostle spake saying, | 'The fruit[s] of the Spirit are love, joy, peace, gentleness of heart, purity,'[1] and the [others] which come after these. Fol. 88 *a* col. 1

Then, O brethren, straightway Repentance shall enter quickly into us, and it shall fill all our members, and it shall cleanse us from all our sins, and it shall burn up in us | all pride of heart, and all anger, and all wickedness, and everything which is evil, and every thought (or, remembrance) of the Evil One, and shall compel the spiritual excellences to come, and to enter quickly into our souls, and it shall plant each one of them in its proper place. And straightway it shall root out wrath, and plant in its place | gentleness of heart; and it shall root out pride of heart, and plant humility in its place; [and] it shall root out enmity, and plant peace in its place. It shall make hatred to flee from us, and shall drive it forth out of our hearts; and it shall make peace and love to become a crown upon our heads. It shall carry away | from us carelessness and slothfulness, and it shall rouse us up to prayer, and to nights of vigil, and to meditation on the Psalms, and to the singing of spiritual hymns. Fol. 88 *a* col. 2 Fol. 88 *b* col. 1 Fol. 88 *b* col. 2

Consider further, O my brethren, this Repentance, and observe what a great abundance of fruit it is wont to produce in the man | who repenteth, and how it maketh all the members to shoot forth and to blossom, even as the tree which is planted by the waters. Fol. 89 *a* col. 1

O Repentance, how great are thy consolations! Thou art the joy which hath its being in grief, and the merriment which hath its being in tears. The fruits | of Repentance ripen fully in the strength of the Spirit. For even if the man who hath repented holdeth his peace, the fruits of the Spirit are manifest in his face. O Repentance, in thy gracious gentleness, and in thy soft speech, and in thy quiet behaviour, thou art a rebuke to every man; for thou | art Fol. 89 *a* col. 2 Fol. 89 *b* col. 1

---

[1] Gal. v. 22.

that which hath pointed out the way for all the saints into the fight and into suffering.

Moreover, come ye, O my brethren, and adorn ye Repen-
tance with the adornments of your fastings, and anoint her
with the sweet unguents of your prayers, and put a crown
Fol. 89 *b* col. 2 upon her head | with the abasement of your tears, so that
if there be any other spiritual excellences which do not appear
in the beauty of the adornments wherewith ye have adorned
her, they shall then be gathered together, and shall come
and make merry with those which are [already] in the soul.
Further, when these take up their abode in your hearts
Fol. 90 *a* col. 1 they shall make you | to be without sin. Where, moreover,
are now the carelessness and heaviness of the body? Where
are the disturbing emotions which are in passion, and the
profane thought, and every thing which is evil? Where are
envy, and hatred, and contentiousness? Where are wrath
Fol. 90 *a* col. 2 and wickedness? Where are pride of heart and the | words
which are cruel? Where are fornication, and impurity,
and adultery? Where are the things of vain glory and the
apparel of splendour? Where are luxury, and eating, and
feasting, and winebibbings, and lewd drunkenness? Where
are the idle words and the filthy jests?[1] Who is there that
Fol. 90 *b* col. 1 would not wish to be a companion | of Repentance, and
to make himself a stranger unto all these evil things,
which blind the eyes of our hearts so that they are unable
to see the marvellous light?

For Repentance maketh a man to spread out his wings like
the eagle, and maketh him to penetrate into the heights
of heaven through her spiritual excellences. Now, he who
Fol. 90 *b* col. 2 hath repented, and hath been exercised in endurance, | and
in hunger, and in thirst, awaiteth eagerly the good things
of heaven which shall continue for ever and ever. There-
fore also, O my beloved, let us bring into subjection our
bodies by fastings, and by prayers, and by nights of vigil,

---

[1] Read ⲟⲩⲥⲏⲁⲧⲁⲗⲓⲁ.

in order that we may enjoy His | promise [of the things] which are in the heavens, according to what He spake saying, 'Ye are those who have endured patiently with Me in My temptations, and I, even I, will stablish with you the kingdom, even as My Father hath stablished the kingdom with Me, and ye shall eat, and ye shall drink with Me at | My table in My kingdom.'[1] Fol. 91 *a* col. 1 Fol. 91 *a* col. 2

Moreover, we must understand, O my brethren, how honourable is the condition of Repentance, and we must understand the gifts of grace which she hath given unto us. O Repentance, who art the food of those who suffer hunger, and a fountain of the waters of life unto those who are athirst! O Repentance, | who art the consoler of those who are passing their nights in vigil, who adornest them with the fruits of their sufferings! O Repentance, whose tears are the pleasure and the sweet perfume of the angels of God! O Repentance, who art the helper of those who have given themselves over to despair! Fol. 91 *b* col. 1

Let us consider the fellowship which she | made with the men of Nineveh, when she invited them to her in her love for man, and when they made haste to open unto her in great abasement, and in tears and sackcloth. Now, it was not only men who put on sackcloth, but also the cattle and sheep. | And when the Almighty, the Good, and Merciful, and Man-loving God, saw such great fruits as these in the hand of Repentance which she laid down before the throne of mercy, not only did He reverse His sentence of doom, but He also made His word to the prophet | Jonah to be a lie, and He did not destroy the city. Fol. 91 *b* col. 2 Fol. 92 *a* col. 1 Fol. 92 *a* col. 2

And now, O my beloved, abandon ye not Repentance, for what shall ye find which will adorn you in your sufferings like Repentance? Nay, on the contrary, let us give unto her honours in the place of the good things which she hath brought unto us | from on high. And, moreover, Fol. 92 *b* col. 1

---

[1] Luke xxii. 28-30.

of what kind are the good things which she hath brought
unto us from on high? Again, of what kind are the good
things which we shall give unto her? They are fasting, and
the prayer which is pure, and our hands shall be stretched
out in prayer, and our hearts shall be in the height of
heaven. Give unto her humility, and sighings, through which
the angels become the counterparts of men. Give unto
Fol. 92 *b* col. 2 her the | tears which shall be abundant through the threat
of [the fire of] Gehenna. Give unto her the faith, and
the hope, which make a man to draw nigh unto God. Give
unto her mercifulness, and the love [which we must shew]
towards each other, and the works of charity which cover
Fol. 93 *a* col. 1 entirely a multitude of sins, and blot them out | at the
judgement. Moreover, after all these good things which
are thus, let not any one of us be deceived, and turn a second
time to the filthiness of sin after repentance, like the dog
which is wont to return to his vomit, wherefor he is held
in abomination.

Fol. 93 *a* col. 2 Now I call upon you, O my beloved, in order that | ye
may guard yourselves with exceedingly great care, and
that ye may not omit to do anything which can benefit (?)
our treasures. For our Enemy taketh counsel against us
at all times, and the Thief in his lair is wont to make
plots [against us] at all times. This being so, O my beloved,
Fol. 93 *b* col. 1 and as the Comforter and the Spirit are looking | upon us
with merciful kindness, let us give our tears to God each
and every day, in order that they may act for us as messengers
before our faces, before we depart from the body. Let
us repent as much as we are able, and the saints shall be |
Fol. 93 *b* col. 2 fellow-petitioners with us in our supplications. Let us not
restrain ourselves, but let us seek after Repentance and fail
not to find her.

Let us not permit ourselves to fall into tribulation, [for]
He will not hearken unto us in that Other World. Let
us not allow ourselves to come into the hands of those who

are without mercy, whereby we shall endure suffering, for even if we cry out, they will not hearken unto us. Let us not allow them to cast us into | Gehenna. Let us follow Fol. 94 *a* col. 1 after Repentance [in this world], for there is no repentance in that Other World. And the avenging angels shall answer and say unto us, in anger and with threatenings, 'Wherefore do ye cry out for nothing? This is not the place in which to cry out.' And they will chide us | for Fol. 94 *a* col. 2 the [offences] which we have committed, and they will rebuke us because of the things to which we have listened, and the saints, in despair (?), will make complaint to God concerning us saying, 'We endured, and we cried out [until] our throats could cry no longer.'

Straightway in that hour the angels of wrath, who are [set] over the | punishments, shall bind in chains the souls Fol. 94 *b* col. 1 of the sinners, and shall cast them into the Tartaros of Amente, and shall inflict upon them their punishments to their utmost strength. And if we suffer pain, and weep there, who will hearken unto us? Or who will shew compassion upon us in that Other World? Or who will take our tears from us and carry them to the place of | compassion? Fol. 94 *b* col. 2 Or who among the Saints is there that will make entreaty before God on account of our tribulation and the necessity wherein we shall find ourselves, supposing that we die before we have repented of our sins? The things which we have left undone in this world, whilst we were in the body, where shall | we find them to give us help in that Fol. 95 *a* col. 1 Other World? Neither gold, nor silver, nor vineyards, nor [any] possession shall afford us help in that Other World. Neither shall the father have the power to seek out his son in that Other World, nor shall the mother have the power to seek out | her daughter, nor shall a son have the power Fol. 95 *a* col. 2 to give help to his parents, nor shall a brother have the power to give help to his brother. No one of these shall become the redeemer of our miserable souls, but each man shall himself bear his own burden of punishments whereto he shall be condemned.

Fol. 95 *b* col. 1 And moreover, the Saviour proclaimed saying, | 'Whosoever shall love father and mother more than Me is not worthy of Me. And whosoever will not forsake son and daughter, and take up his cross, and follow Me, is not worthy of Me, and he shall not inherit the kingdom which is in the heavens.'[1] And O how awful and terrible a thing is it to fall into the hands of the Living God[2] in Fol. 95 *b* col. 2 the hour of our visitation! | Now the holy Apostle explained unto us these words when he spake saying, 'I am indeed a wretched man! Who is he that shall deliver me from the body of this death?'[3] O what great terror, O what great tribulation shall come upon all souls in Fol. 96 *a* col. 1 that moment wherein they shall bring them forth | from our members!

In [that] hour the deepest darkness shall enshroud us, and the blackness of the night shall be upon our eyes, and it shall spread itself over all the light. And our hearts shall be disturbed exceedingly by reason of those beings who shall come for us, and by the horror of their forms which shall benumb us, and by the terrifying aspect of their faces, Fol. 96 *a* col. 2 and by the gnashing | of their teeth, and by the wrath of their eyes, and by the quakings of their limbs, and by the stridings of their legs, and by the roarings of their lips, and by all the forms which they have, and by their rushing in upon us because they wish to devour us.

When we see all these things before us, what shall we Fol. 96 *b* col. 1 say? Or what words shall we | utter? Or what shall our mouths declare? And whither shall we flee? Or in what place shall we hide ourselves? Now it will be impossible to escape from their hands, and it will be impossible to flee into any place, where the face of God is not. For it is written, 'Whither can I flee from Thy face, or whither can

---

[1] Matt. x. 37, 38; xix. 29. [2] Heb. x. 31. [3] Rom. vii. 24.

I flee from Thy mercy?'[1] Now therefore let us know what is | the medicine whereby we may cure ourselves of this great sickness, or with what we may cover (or, protect) ourselves during an affliction which is so exceedingly great. Neither silver, nor gold, nor possessions, nor riches [can do so], for none of these is able to work our healing; and neither the whole world, nor | what therein is shall be able to render us help. And we shall find no medicine which will cure us except prayer, and fasting, and humility, for it is these which have the power to cover (or, protect) ourselves in the hour of our necessity. Fol. 96 *b* col. 2 Fol. 97 *a* col. 1

Let us keep in remembrance the Lord of All, Jesus, the Son of the Living God, Who | fashioned every being which breatheth, and the heavens, and the earth, and the sea, and the rivers, the Lord of whatsoever is in the heavens, and of whatsoever is on the earth, unto Whom alone belongeth Power. He hath His being in the Father, and the Father hath His being in Him. He cried out saying, 'My Father, deliver Me from this hour.' And again, 'My Father, if it be possible, let | this cup pass away from Me, nevertheless let Thy will be done, and not Mine.' And He prayed until the third time saying, 'If this be Thy will, let it come to pass.'[2] Fol. 97 *a* col. 2 Fol. 97 *b* col. 1

Observe ye and consider these awful words which the Lord of All spake, the Lord Who was not afraid of death, for it is He Who hath the power over death, and it is He Who is the Lord | thereof. On the contrary, it is because He is God, and because He liveth in the glory which is exalted, that He took the lowly form of man, in order that He might taste death on behalf of all; and it was fitting that He should do so, and that they should deliver Him over into the hands of sinners. For this reason He made known unto every | one, that the necessity for the death, which had to come upon every soul of man in the Fol. 97 *b* col. 2 Fol. 98 *a* col. 1

---

[1] Ps. cxxxix. 7.

[2] Matt. xxvi. 39–44.

hour of their visitation, was very great. Now that day shall be a day of tribulation, and of necessity, and of sighing until we shall have passed by this great danger which is full of terror.

Fol. 98 *a* col. 2 Now if we shall have set Repentance to be a | fellow-worker with us, we shall find it straightway, and we shall proclaim it at the feet of God, the Father of Good, Who shall deliver us from all these necessities, and from the tribulations which shall come upon us, and it shall lift us out of the hands of these angels who are our pitiless adversaries. And if we shall have set humility to be a fellow-worker with us, it shall never cease to make supplication Fol. 98 *b* col. 1 to God, until He hath | scattered these adversaries and hath taken us in gladness to the bosom of the saints in the Country of the Living. And if we shall have set love to be a fellow-worker with us, it shall never cease to cry out to the Merciful One, the Father of Compassion, until He hath driven these adversaries from us, and hath taken us with gladness into the glorious sanctuary of the Jerusalem of heaven, and hath given us as gifts to the Beloved One.

Fol. 98 *b* col. 2 If, however, we have none | of these things with us as fellow-workers, then know ye that when we are in torture, and cry out under the punishments, and weep in misery, no mercy of any sort whatsoever shall be to us [there]. On the contrary, the avenging angels shall be wroth against us, and they shall revile us mercilessly, and they shall Fol. 99 *a* col. 1 inflict most just punishments upon us. | Moreover, in that Other World there shall be no mercy wherewith to shew compassion to souls, but the appointed work of those pitiless adversaries shall be to inflict torments on the souls of sinners.

O what a terrible thing it will be to fall into a place wherefrom there is no delivery, even as it is written, Fol. 99 *a* col. 2 He who feareth not shall | be in the places which he deserveth for ever, and he shall never be delivered therefrom.[1] O what a wretched state! And in what manner will ye take your stand, O ye who have borne the sacred names of priests and monks, and have, nevertheless, treated with contempt the commandments of God? The sinners who shall be enduring punishment there shall revile you, and shall say unto you, 'It was necessary for us to commit sin | because we were involved in the cares of the business of life, and we were led astray through the error of the matter of our bodies. But as for you, what do ye do in this place? And why are ye suffering these punishments, which are endless? Are ye not those who wore the garb of piety (i. e., of the ascetic life) in the world?' O how great shall be the disgrace in that World, for to it no end hath been assigned, and it shall continue for ever. O my beloved, | God forbid that this great state of misery shall come upon us. But let us strive against it with all our might, in order that we may obtain for ourselves the great glory which is in that Other World, wherein all the saints are arrayed. Pray, O my brethren, that we may attain unto this glory, for it is the glory which endureth | for ever.

Fol. 99 *b* col. 1

Fol. 99 *b* col. 2

Fol. 100 *a* col. 1

Let us repent then, O my beloved, and, O my brethren, let us weep at all times before the Saviour until His voice come to us in joy saying, 'Your sins are forgiven to you.'[2] For the shedding of tears of repentance maketh the compassion of God to have regard unto | thee, and to shew mercy unto thee. The shedding of tears of repentance maketh the Holy Spirit to enter quickly into a man, and to take up His abode in him. By the shedding of tears of repentance God maketh thee to become a new creature a second time, and He bringeth back to thee the fruit of thy health-giving suffering. For the shedding of tears taketh not place without the turning of the heart, and the turning of the heart doth not take place | in those who

Fol. 100 *a* col. 2

Fol. 100 *b* col. 1

---

[1] Compare Isa. lxvi. 24; Matt. xiii. 40, 42; xxv, 41, 46.

[2] Matt. ix. 2; Mark ii. 5, 9; Luke v. 20, 23; vii. 48.

pass their lives in lewdness and in jesting. Neither doth repentance flourish in the man who is sated with sluggishness; but through the suffering of fasting, and the vexing (?) of the flesh, thy heart shall be in a state of humility, and thou shalt seek after repentance, and thou wilt sigh by reason of thy sins.

And now, O my beloved, let us take the greatest care of
Fol. 100 *b* col. 2 our lives at all times, so that we may | make supplication, and that, through God, we may become faithful. See how very many sufferings our Lord and Saviour Christ endured on our behalf! For what evil thing did He do, and who in all creation is there who shall rebuke Him for sin? Nay, He endured all these sufferings on behalf of us sinners |
Fol. 101 *a* col. 1 in order that He might bestow upon us this great salvation of repentance.

Let the eyes of our heart contemplate the nails which were driven through His holy hands; and His hanging upon the wood of the Cross for our sins; and His side, which they pierced with a spear, and there flowed forth blood and
Fol. 101 *a* col. 2 water; and the reed wherewith | they smote Him on His head; and the shameless servant who spat in His face, and He was silent. And when He was athirst on the Cross, they had no compassion upon Him, but they gave Him to drink vinegar mixed with gall in His thirst. In fulfilling
Fol. 101 *b* col. 1 all these things He bore Himself in patience and in | love to man, [for] He wished to make us partakers with Him in His sufferings, in order that we might inherit with Him the kingdom which is in the heavens. And He spake saying, 'He who loveth Me, let him deny himself, and take up his cross, and follow Me.'[1] And moreover, the Apostle Paul himself knew the honour of the Cross, and therefore
Fol. 101 *b* col. 2 he cried out | saying, 'Let it not be to me that I should boast myself except in the Cross of our Lord Jesus Christ, wherein the world is crucified unto me, and I myself also

---

[1] Matt. xvi. 24.

am crucified unto the world.'[1] And again he spake saying, 'I myself am crucified with Christ, but I do not live, for it is Christ Who liveth in me.'[2] And again, 'Without sufferings a man is | not able to please God.' And again, 'If it be that we receive sufferings with Him, then we shall reign with Him.'[3] Fol. 102 *a* col. 1

Therefore, also, O my beloved, let us be prudent, and let us watch, for our Adversary the Devil goeth about roaring like the lions, seeking to devour our souls, and wishing to make us strangers to these great good | things. Fol. 102 *a* col. 2 Blessed, then, are those who shall resist him firmly in the faith, for they are those who shall receive glory with Jesus, according to that which He said, 'Ye are those who have endured patiently with Me in My temptations. And I will stablish you in the kingdom even as My Father hath established Me in the kingdom. Ye shall eat and ye shall drink with Me | at My table in the kingdom.'[4] Fol. 102 *b* col. 1

Blessed is he who hath endured sufferings in fastings, and in prayers, and in nights of vigil, and in sighings! For Christ shall magnify him, and he shall eat and shall drink at the feasts of the saints with openness of face.

Blessed is he who hath shewed himself to be a compassionate man, and a lover of his neighbour in the love of God, for | he shall enjoy consolation in the bosom of Abraham, in the kingdom which is in the heavens. Fol. 102 *b* col. 2

Blessed is he who is soaked with tears which he hath shed for his sins that he hath committed, for he shall escape the place of weeping, and the gnashing of teeth.

Blessed is he who hath sorrowed for his sins, for he shall rejoice with God and His angels | in the kingdom of light. Fol. 103 *a* col. 1

Blessed is he who hath given his bread to him that is an hungered, for he shall be filled full of the Bread of Life in the heavens.

---

[1] Gal. vi. 14. [2] Gal. ii. 20. [3] 2 Tim. ii. 12. [4] Luke xxii. 28–30.

Blessed is he who hath clothed him that is naked, for his sins shall be covered on the Day of Judgement.

Blessed is he who hath shewn mercy to the poor, for mercy shall be shewn unto him, and he shall be held worthy to hear | Fol. 103 *a* col. 2 these gladsome and joyful words, 'Come, ye who are the blessed of My Father, and ye shall inherit the kingdom which they have prepared for you from the foundation of the world.'[1] And again He saith, 'Whosoever shall give one of these little ones a cup of cold water to drink, Amen, I say unto you, he shall in no wise | Fol. 103 *b* col. 1 lose his reward.'[2]

Blessed is he who shall forgive his neighbour when he sinneth against him, for if he doth, the note of hand which hath been written against him, and the deed of obligation which he hath to every one shall be destroyed.

Blessed are those who shall frequent the church both morning and evening daily, and especially at the time of the receiving of the Holy Mysteries of the Body and Blood of the Lord Jesus Christ. | Fol. 103 *b* col. 2 For by means of these shall a man become united unto the angels who are in the heavens, and he shall see them face to face, and he shall answer with them mouth to mouth in their salutation of 'Alleluia'.

Therefore, O my beloved, we must not give sleep to our eyes, or slumber to our eyelids, either by day or by night, so that we may escape all evil. | Fol. 104 *a* col. 1 For the Enemy lieth in wait for us, and he cometh against us in a multitude of crafty sins. If he cometh not in carelessness, he will come in ignorance; if he cometh not in pride of heart, he will come in wrath; if he cometh not in vain glory, he will come in fornication; if he cometh not in remissness, he will come in hatred; if he cometh not in fornication, he will come in complaining; | Fol. 104 *a* col. 2 if he cometh not in theft, he will come in false swearing and robbery; if he cometh not in the passions he will come in evil thoughts. In short, Satan will never cease from us. He layeth a snare for us with error of heart, he leadeth us craftily to a perverted judgement, and he sendeth carelessness therein; now Amente is filled through carelessness.

---

[1] Matt. xxv. 34.

[2] Matt. x. 42.

Let us therefore keep in mind when [fighting] these battles the various forms of craft and deceit which the Enemy | spreadeth out before us. Let us gird on the armour of righteousness, that is to say, prayer, and fasting, and purity, and peace, and love, and humility, and charity, and love towards each other, and courteous converse with every man in the fear of God; for by means of these we shall be able to do battle against the loose and foolish talk of deceit. Especially let us fear the awful judgement hall of God. Let us cast away from us the | works of darkness and put on the armour of light,[1] in order that we may inherit the habitation of the saints which is in the heavens, and of the sons of the light, through Jesus Christ our Lord, to Whom be glory, and with Him the Father and the Holy Spirit for [all] ages and for ever. Amen.

Fol. 104 b col. 1

Fol. 104 b col. 2

---

[1] Rom. xiii. 12.

Fol. 105 *a* col. 1

THE DISCOURSE WHICH SAINT ATHANASIUS, ARCHBISHOP OF RAKOTE, PRONOUNCED CONCERNING THE PASSAGE IN THE GOSPEL OF SAINT MATTHEW, 'THE KINGDOM WHICH IS IN THE HEAVENS IS LIKE UNTO A RICH MAN, WHO CAME OUT IN THE MORNING TO HIRE LABOURERS FOR HIS VINEYARD.'[1]

THE Lord saith in the Gospel of Matthew: The kingdom which is in the heavens is like unto a certain rich man, who came out in the morning to hire labourers | for his vineyard. Fol. 105 *a* col. 2 He made an agreement with the labourers [to pay them] a stater a day, [and] he sent them into his vineyard. He came out [again] at the third hour, and he saw others standing in the market, and they were idle. He said unto these others, 'Go ye into my vineyard, and that whereof ye are worthy I will give unto you'; | and they went in. Fol. 105 *b* col. 1 He came out again at the sixth hour, and again at the ninth hour [and saw other labourers], and he did the same with these. When, however, he came out again at the eleventh hour, he saw others standing [in the market]. He said unto them, 'Wherefore do ye stand in this place the whole day doing nothing?' They said unto him, 'Because no man hath hired us.' He said unto them, 'Go ye into my vineyard.'

Now let us enquire carefully, and let us learn what | Fol. 105 *b* col. 2 are these kinds of labourers, and what this vineyard is, and who is this master. In the first place, the Master in this vineyard is God the Father, Who hath governed His creatures

---

[1] Matt. xx. 1–16.

(or, creation) from the beginning. And moreover, He speaketh with them through the prophet who hath made known to us that the vineyard of the Lord of Hosts is the House of Israel, and the men of Judah | are the new and beloved plant. The labourers whom He hired in the beginning are Moses, and Aaron, and Jesus the son of Nun. He called unto Moses in the land of Midian, saying, 'Come thou, get thee down into Egypt, and thou shalt bring out My people from that land[1]. And thou shalt labour in My vineyard in commandments, and decrees, and | ordinances.' And He covenanted with them for a stater, that is, Moses was to have the honourable rank of prophet, and Aaron was to hold the office of high priest over His people, and they were to serve [him]. Fol. 106 *a* col. 1 Fol. 106 *a* col. 2

Those who were hired at the third hour were the Judges, whom He appointed to be over His people; 'him of whom ye are worthy will I give unto you.' They were not prophets, | and they were not apostles, but they were those who were worthy of the title of 'judge'. Fol. 106 *b* col. 1

Those who were hired at the sixth hour, and at the ninth hour, were Samuel, and David, and all the [other] Prophets. Samuel worked in the vineyard with a horn.[2] David transplanted a slip of the vine from the land of Egypt, and he cultivated it with the psaltery. Hosea found Israel to be like a vine in the desert in some respects, for he said, 'Israel is a branch of a vine which is good, | and his fruit is abundant.'[3] Fol. 106 *b* col. 2

Those who were hired at the eleventh hour were the Apostles, whom He found to be idle the whole day. And they were idle in respect of the works of iniquity of all kinds, because no one had hired them, and the Devil could not hire them for the service of idols. He could not hire John the Baptist for | the peddlers in the place of eating and drinking. Peter he could not hire for the service of unbelief. Andrew he could not hire in polluted marriage, and he could Fol. 107 *a* col. 1

---

[1] Exod. iii. 10.

[2] 1 Sam. xvi. 13.

[3] Hos. x. 1.

not make him to become the servant of a woman. For this reason he was called 'Boanerges', that is to say, 'Son of the thunder of heaven.' Therefore could no one hire them on earth to make them to work for him, and to give them Fol. 107 *a* col. 2 wages | according to what they were worth. Therefore were their wages abundant in the heavens. Therefore doth the Saviour say concerning all the Apostles, 'O My Father, the men whom Thou hast given unto Me from the world have I found to be chosen vessels.'[1] And again, 'Of those whom Fol. 107 *b* col. 1 Thou hast given unto Me have I lost none';[2] and, | 'No man is able to come unto Me except through My Father, Who hath sent Me to draw him.'[3]

Behold, these words make us to know that it is the Father Who hireth the labourers for His vineyard. Who is this Governor? I say, It is the Lord Jesus, the Christ, the Son of God, in Whose hand are all the possessions of God, which is a mystery. His power is in Israel and in the other | Fol. 107 *b* col. 2 nations, for He Himself said, 'The Father loveth the Son, and hath given everything into His hand.'[4] The Son saith, 'To Him belongeth the inheritance.' The Governor saith, 'It is He Who giveth wages unto those who labour, and the whole world is under His rule.' Therefore is the key of Fol. 108 *a* col. 1 David in His hand, and He is the vine. | Therefore it is He Who rejoiceth in all His creatures. He is the Bread. Therefore it is He Who giveth meat and drink to all His creation.

Now when the evening had come the lord of the vineyard said unto his steward, 'Call the labourers, give them their wages; begin with the last and continue until thou comest Fol. 108 *a* col. 2 to the first;[5] give unto each a stater.' | The Father saith unto the Son, 'Either at the last day or to-day, Thou knowest [best], call the labourers and give them their wages, all the labourers who have laboured for the race of men, give them the wages of their work.' Paul saith, 'Now certain men God placed in the Church, the first being | the Apostles,'[1] unto whom He began to give [their] wages; and the second were the Prophets, *et cetera*. The first [labourers] came, thinking that they would receive more [than the others]. Hearken unto Him, for He said, 'I say unto you, very many of the Prophets and Kings have desired eagerly to see the things which ye see, and have not seen them.'[2] The stater which He gave unto them was the honour of Apostleship, and the Holy Offering. | Fol. 108 *b* col. 1

---

[1] Compare John xvii. 6.
[2] John xvii. 12; xviii. 9.
[3] John vi. 44.
[4] John iii. 35.
[5] Matt. xx. 8.

And, the Scripture saith, when they had taken the stater, they murmured against the lord of the vineyard and said, 'Why is it? These last have only laboured for one hour, and yet thou hast paid them the same amount as thou hast paid to us.' Now, who are these who murmured and were envious of the labourers who came in last except the scribes and the Pharisees, who had themselves been sent to labour | in the vineyard? It is against these that the Scripture crieth out saying, 'Why have ye burned up My vineyard? And why are the possessions plundered from the poor in your houses?'[3] For they themselves received the Law as the commands of angels, but they did not keep it, and they murmured against the Lord saying, 'The disciples of John and the disciples of the Pharisees fast, | but Thy disciples do not fast.[4] Why do Thy disciples transgress the tradition of the elders? They wash not their hands when they eat their bread,[5] they eat, they drink, they make merry. Even the Apostles cut down the ears of corn[6] and eat before Thy very face, and they wander about at large in the world.' It was these very men that murmured saying, 'Why have Thy disciples made the Sabbath to be of none effect?' | who were envious of these last who were the labourers in truth. Fol. 108 *b* col. 2 Fol. 109 *a* col. 1 Fol. 109 *a* col. 2 Fol. 109 *b* col. 1

---

[1] Cor. xii. 28.
[2] Matt. xiii. 17.
[3] Isa. iii. 14.
[4] Matt. ix. 14.
[5] Matt. xv. 2.
[6] Matt. xii. 1.

And the lord [of the vineyard] made answer, and said unto one of them, 'Friend, I have done thee no injustice. Did I not agree with thee for one stater? Take what is thine and depart.'[1] And who was it who made all these complaints? I say that it was none other than he unto whom it was said, 'Friend, that wherefor thou hast come, do,'[2] that is to say, it was Judas, who betrayed the Saviour, and Fol. 109 *b* col. 2 who spake with great | murmurings saying, 'Why did they not sell the unguent for three hundred staters and give them to the poor?'[3] If thou didst care for the poor, O betrayer, why didst thou steal their property from the coffer of the treasury? Or was thine eye evil because I am good? Now Fol. 110 *a* col. 1 because he was a wicked man he | stole the money which was cast into it (i.e., the coffer). And the Saviour Himself was good to him, and He shewed Himself longsuffering in respect of him, for He said unto him, 'I have not the power to do that which I wish with the offerings which they bring.' This was God's defence of him: 'I, Who am God, have not the power to pay more wages than those which a man Fol. 110 *a* col. 2 shall earn, and I judge those | who shall work wickedness.' These are the testimonies, and the murmurings of Judas; he murmured with his tongue, and he was cruel and merciless in his heart. He was a wicked man in his soul, he was a thief with his hands, and he was shameless in respect of his eyes.

And when they were eating, the Apostles watched that Fol. 110 *b* col. 1 they might not let their hands | touch those of the Saviour in the bowl, for they were afraid, and said, 'Who are we that we should eat with God?' But Judas, the man with no right perception, did not hesitate to put his hand into the bowl with the Saviour, and he was eager to dip his piece of bread at the same time, and to eat before the Saviour. The Saviour said nothing in order that we might understand.

---

[1] Matt. xx. 13.
[2] John xiii. 27.
[3] Mark xiv. 5.

When the disciples had asked Him, 'Who, then, is it that shall betray | Thee?' He gave them a sign of the want of right perception in Judas saying, 'He who shall dip his hand with Me into the bowl first is he who shall betray Me';[1] and He said unto him, 'That which thou shalt do, do quickly.'[2] For the Saviour made haste to work out the salvation of His creation on the Cross, according to the wish and | commandment of His Father. Thou wilt not find that He put out of the way, or was careless about that for which He had come, or that He was afraid of death; but He made manifest His readiness for the Cross like a valiant martyr, and like God Who is without fear. Fol. 110 *b* col. 2 Fol. 111 *a* col. 1

Therefore did He urge Judas onward saying, 'That which thou shalt do, do quickly.[2] | Haste thee onward, for all these created beings are hindered; they await thee, and moreover, they await Me. Those beings who are in the heavens await Me, and those beings who are in the abyss and chaos await thee. My Father is with Me, and He will help Me; the Devil is with thee, and he standeth by thy side, on the right hand of thee, and he will help thee. Those who are in the | gates which are in the heavens, that is, the holy angels, will crown Me, and the avenging powers are making Amente ready for thee.' And He urged him onward with these words, 'Haste thee, for I am ready for the whips (or, scourgings).' Fol. 111 *a* col. 2 Fol. 111 *b* col. 1

Rightly therefore did Esdras say, 'The creature may not haste more than the Creator.'[3] Now since Judas was he who should betray Him, why did He cry out to him, 'Friend, I do | thee no injustice'? Though He said to him, 'Thine eye is evil, but I Myself am good,' the Saviour did not withhold the speech of friendship from him until the hour in which he betrayed Him. He called him 'friend', but He thought of enmity. He gave him the bag that held the money, and he | became a thief. Fol. 111 *b* col. 2 Fol. 112 *a* col. 1

---

[1] Matt. xxvi. 23. [2] John xiii. 27. [3] 2 Esdras v. 44.

He chose him as a disciple, but he meditated guile. He chose him as a man, but he became a devil.

O Judas, what is it thou didst do? And what didst thou gain when thou didst betray the Lord? Thou didst waste thy life, and didst lose this great honour, the glory Fol. 112 *a* col. 2 of Apostleship. For who is above his lot? After | the appellation of 'Angel' cometh the title of 'Apostle'. Now a man hardly considereth his son to be worthy to eat with him, yet it was a helpless servant who was made to eat with his God, and Jesus, our Lord, considered him to be worthy to do so. He ate with the tax-gatherers, and He drank with Judas the lawless man, and a pestilent man reached out his hand with [that of] God.

Fol. 112 *b* col. 1 This | wretched man lost his life, and accepted death for himself; he exalted himself above his worth, and he fell down on to the ground according to his worth. Jesus chose him with the Apostles, and he lost his Apostleship. He was chosen to be an heir, and he himself abandoned Thine inheritance. Now the Apostles were the heirs of the Fol. 112 *b* col. 2 Saviour, and they were the light of the | world, but Judas did not wish to give forth light. They were the salt of the earth, but Judas did not wish to purge away what was polluted. They were those whom God set in the Church, but Judas did not wish to continue with them. Therefore was he removed from the measure of manhood, and he became the portion of the Devil.

Woe be unto thee, O Judas! In what didst thou Fol. 113 *a* col. 1 benefit thyself? Better | Cain, who killed a man, than Judas, who killed God. Better Saul, who hated a man, than Judas, who hated God. Better the hardheartedness of Pharaoh towards the people than the hardheartedness of Judas towards God. Better the deceit of Balaam than the wickedness of Judas. Better the rebellious speech of Korah | Fol. 113 *a* col. 2 in the desert than the stiffneckedness of Judas in Jerusalem. Better Achar (Achan), who stole the accursed thing, than

Judas who stole the gifts of charity. Better the arrogance of Absalom in respect of David than the contumacy of Judas in respect of God. Better the evil counsel to David of Ahitophel, who hanged himself and died, than the | condemnation of Judas, who hanged himself and is in Tartaros, against the Saviour. Better, by far, the cursings by Shimei of David than the scorn of the Saviour by Judas. Of far less evil was the bloody murder by Joab, which he committed in sheer wickedness, than the murder by Judas, which he committed in pitilessness. Better the love of money by Gehazi, who became a leper, than the avariciousness of Judas who went to destruction. The sin of | Jeroboam was less than the wickedness of Judas, for Jeroboam [only] made false gods, but Judas rejected the True God. Fol. 113 *b* col. 1 Fol. 113 *b* col. 2

'Friend, I do thee no injustice; take that which is thine [and] depart.'[1] O evil friend Judas, it was not the Saviour Who did thee an injustice, but thou thyself; take thou thy curse, and depart thou into Amente! Now Judas | being in this state, Matthias[2] entered in and received the blessing, and became a disciple of the Master in his stead. He became an Apostle, he preached, and he sent forth light into the countries [round about]. He made himself salt, and purified souls; he made himself a servant, and was in subjection unto God; he became a beloved son of the Lord Jesus Christ, the King of All, the Lord of All, the Glory of All, | Who ruleth All, Who shall judge All, Who sheweth compassion upon All, Who doeth acts of mercy to All, Who sustaineth All, Who destroyeth All, Who transformeth All, Who maketh All new, Who maketh All glad, and through Whom All endureth. Fol. 114 *a* col. 1 Fol. 114 *a* col. 2

And now, O man, | come and embark in the ship of salvation which is the faith of the Church. It hath two steering oars, wherewith it is guided, and these are the Testaments, whereon if thou shalt meditate they will bring thee unto a good place for tying up thy boat. It hath a mast, which Fol. 114 *b* col. 1

---

[1] Matt. xx. 13, 14.

[2] Acts i. 26.

is the Cross of the Lord, and a rudder; these are thy hands which are stretched out in prayer to God. It hath a sail which beareth it onwards, that is | the Power of God, which directeth thee into every good course. It hath a guiding pole, which is the Bishop in the Church. It hath a helmsman to steer it, Who is Jesus, Who directeth the course of the universe. The sailors on board are the clergy who are in the Church and who | minister. There is a cargo borne upon it, and these are the Christian peoples. Thou shalt arrive in port, in a haven which is fair, that is to say, the harbour of Jesus, which is the heavenly Jerusalem. Thou shalt inherit the things promised by God, that is to say, His good things, and thou shalt rest thyself with thy fellow-citizens, who | are the angels and all the saints.

Fol. 114 *b* col. 2

Fol. 115 *a* col. 1

Fol. 115 *a* col. 2

And now behold, O my brethren, we have passed the whole day in exercising ourselves in the word, so that we might at length set the matter, whereto we put our hands, upon its feet. And now, let us give thanks unto God, and unto the Holy Spirit, Who hath opened for us our mouth in speech, and hath put into our | mouth the words, in order that we may say the things which the Logos hath bestowed upon us, which will benefit greatly our own souls and the souls of those who hear us. Let us ascribe blessing to the Logos, Who hath blessed us with the Holy Spirit. It is He, moreover, Who spake saying, 'When they speak with you, take no thought as to what ye shall say, for it shall be given unto you in that hour what ye shall say. For it shall not be you who shall speak, but the | Spirit of our Father Who shall speak in you.'[1] And now let us ascribe glory to God, God Almighty, Who hath sent unto us the King, the Christ, through Whom we bless and praise the Father, and the Son, and the Holy Spirit, the consubstantial Trinity, from all ages to all | ages. Amen.

Fol. 115 *b* col. 1

Fol. 115 *b* col. 2

Fol. 116 *a* col. 1

---

[1] Matt. x. 19.

LIKEWISE A HOMILY PRONOUNCED BY PROKLOS, BISHOP OF CYZICUS, IN THE CHURCH OF ANTHEMIUS IN CONSTANTINOPLE, ON THE SUNDAY BEFORE EASTER, WHEN HE WAS INSTALLED IN THE ARCHIEPISCOPAL SEAT, AND NESTORIUS THE HERETIC WAS PRESENT.

| May the precious miracle of our Saviour overcome our [halting] speech, and may the utterance of words of great weight vanquish our tongue this day in respect of this miracle, for otherwise we shall not attain to the capacity for preaching, according to its true value, the goodness of Him Whom they crucified for our sakes. For what is there which hath ever happened that is like | unto that which we now see by faith? Moreover, what mind hath ever existed which hath been able to think it out as it really is? Or what understanding hath ever been able to reason it out? Or what heart hath ever been able to depict it to itself? Or what power of speech hath ever described it? Or what eye hath ever seen it? Or what ear hath ever heard the report of such a miracle as this, and of such love, that is to say, of Christ Who took upon Himself flesh in very truth, and bestowed upon us the blessing of life? | Fol. 116 *a* col. 2 Fol. 116 *b* col. 1

Never before did the sun look upon one hanging on the wood of the cross, who was so shamefully slandered as was He—for our sakes. Never before did the sun see any one purchasing our nature under a curse. Never before was the redemption of the world sold for thirty [pieces] of silver.[1] Never before did there exist passion and death, which were without sin, in the smelting furnace of sin. | Never before was one who was without a father, according to the flesh, condemned Fol. 116 *b* col. 2 Fol. 117 *a* col. 1

---

[1] Matt. xxvi. 15.

to death by the governor. Never before was there one who was hung upon the tree to draw every one to him, and to give life unto them. Never before did the tomb receive into it a dead body which had plundered death. Never before did the heavens become dark as night at mid-day, [as they did] through Him, in order that they might not see the tragedy | Fol. 117 *a* col. 2 which they dared to act in respect of God, for they presumed to touch His flesh. Never before did Amente quake as it did when it swallowed Him up. Never before was the earth made beautiful by a sepulchre which contained life; it was, however, no sepulchre, but rather a bridal bed. He Whom Fol. 117 *b* col. 1 they buried therein did not suffer corruption; | on the contrary, He Who went down into it became a bridegroom. Never before hath any natural man passed three days and three nights in the earth, and risen up therefrom, except Him Who of Himself fashioned the temple of His Body in the womb of the Virgin, according to that which He knew, He it was Who rose on the third day. He raised up the Fol. 117 *b* col. 2 temple, He lifted it up, | by His will through death, and He made manifest the Resurrection through the birth-pangs of the Virgin.

Now in this place (i. e., world) time followeth after begetting, but in this place (i. e., world) he who prevaileth is he who preacheth at all times in haste. No lamb which could have been offered up on the altar could ever have carried away the sins of the world, except at that time | Fol. 118 *a* col. 1 when God took the form of a servant. And He fashioned an ineffable body for Himself, and He clothed Himself therewith; now this was His flesh, the life. His blood is the redemption. The Spirit is the seal. The nature of God is without beginning.

Well therefore hath the blessed Paul said, 'Old things Fol. 118 *a* col. 2 have departed; behold, | new things exist.'[1] [The new heaven,] that is to say, He Who hath come down from it (i. e., heaven) hath blessed our coming thereto. The new earth: He Who was laid in a manger. He purified it through the flesh wherein He was placed. The new sea, which is vast and deep: the feet of men of flesh do not pass over it, neither is it | contaminated by sin. The new life: this is He Who hath made war to cease from Him, and [the life] is full and made perfect in peace. The new humanity: this is that which hath washed itself and cleansed itself in water, and hath smelted itself a second time in the furnace of the Holy Spirit. The new worship: this is not the savour of sacrifice a second time, neither is it circumcision, | but it is the worshipping by faith, and the glorifying of One Substance in Three Persons. Fol. 118 *b* col. 1 Fol. 118 *b* col. 2

---

[1] 2 Cor. v. 17.

These things are they which the prophet preached unto us saying, 'In that day God shall make Himself manifest in counsel and in glory upon the earth.'[1] In what day? Declare thou unto us, O prophet. He saith, 'In that | day wherein God, Who is over all nature, shall take upon Himself flesh of a woman, according to that which He knoweth. The Virgin shall bring forth by ineffable mystery, without a husband, a Man, and a Lover of men, Who shall not change. He will make death to vomit me forth, this [death] which hath swallowed me up, which I know not. His | tomb shall be the treasury of the Resurrection. And the captivity of man He will make to be the mother of freedom. And why should I multiply words? Passion belongeth to my flesh, but power belongeth to divinity.' Fol. 119 *a* col. 1 Fol. 119 *a* col. 2

But declare unto us, O thou prophet, in what manner shall God make Himself manifest on the earth? | Will it be without [His] manhood? Will it be without [His] flesh? 'Get thee hence, O heretic, and speak not of this, for I will not declare [the matter] unto thee,' [saith] the prophet. 'If God were to appear without this, I speak of the flesh, O thou new and vain dogmatizer, neither thy face, nor thine eye, would be able to bear His light. And creation could not Fol. 119 *b* col. 1

---

[1] Isa. iv. 2.

clothe herself with [her covering of] nature; the mighty Fol. 119 *b* col. 2 Devil | would not be able to go against Him to fight with Him, for he would quake before the Creator. Death would not dare to swallow up the indestructible nature of God, and Amente would be in abject terror of God if He were naked in respect of the flesh. The Seraphim would not be able to gaze upon Him, and how would it be possible for Amente not to quake?

Fol. 120 *a* col. 1 'Now the nature of God had need of a | hood (or, covering), not in order to clothe itself (I speak of the indestructible nature of His Divinity) but in order that we might not be struck dumb at the sight of Him. It was not a covering like unto that of Moses,[1] for that was a covering of the darkness which was ignorance. It was not a curtain which Fol. 120 *a* col. 2 was made by cunning weavers, for its beauty was not | due to a mixture of many colours. It was not [like unto] the covering of the mercy seat,[2] which was interwoven with gold, for its beauty was not derived from a material substance. It was not [the work of] the Cherubim, neither was it wrought by the hand of man; for the cunning handiwork thereof was marvellous.' Now the sheep hath need of a covering [of wool], in order that it may be guarded by it from the wolf which eateth man.

Fol. 120 *b* col. 1 Now the new Jew hath also attacked my words, | and hath scoffed at the words of great import of the prophet, and hath contended against the Holy Spirit. And what doth he say? [He saith,] 'I do not believe that God appeared upon the earth, or that He Who hath no form hath taken shape in the similitude of a man.' But if thou deridest the Law, O Jew, and if thou wilt not hearken to the Prophets, and if thou wilt treat with contumely Fol. 120 *b* col. 2 the | Evangelists, and if thou wilt pervert the words of the Apostles, let us then enquire of the Elements, and let us learn from them what they have to confess concerning God Who died in the flesh, and Who He is.

---

[1] Exod. xxxiv. 33.

[2] Exod. xl. 3.

Come now, first of all let us enquire of the sun. Tell us, O Sun: For what reason didst thou withdraw to thyself thy rays when the Lord was crucified? Why was it? Was it because He Whom they crucified was an ordinary | man? Fol. 121 *a* col. 1 If this be so, thou shouldst have done the same when they slew Abel, the righteous man.[1]

I will also enquire of heaven. Tell us, O Heaven: For what reason didst thou clothe thyself with darkness at the hour of noon? Was it because the Jews pierced the side of the Lord? Or was it because He Whom they crucified for us was an ordinary man? If He was, why didst thou | not understand [and do the same] when they stoned Naboth[2] Fol. 121 *a* col. 2 the Israelite?

[I will also enquire of the earth.] Tell us, O Earth: For what reason didst thou quake when these fighters against God committed this abominable deed of presumption? Was it because He Whom they crucified was an ordinary man? If He was, why didst thou not quake when they sawed Isaiah[3] asunder by [the command of] Manasseh?

Let us enquire also of the temple. Tell us, O Temple: For | what reason was the veil of the temple rent in twain Fol. 121 *b* col. 1 when they crucified Christ? Was it because He Whom they crucified was an ordinary man? If He was, why wast not thou brought to the ground when they poured out in the midst of thee the blood of Zecharias?[4]

And now, all creation which is without speech maketh its defence before us, and saith: 'Did we not proclaim our grief for the Creator, Who was not a fellow-servant with us, Who had been condemned to death? nay, but we were sorely moved, | and we trembled with fear at the dishonour Fol. 121 *b* col. 2 [which was shewn] to God.' For Heaven cried out saying, 'He Whom they crucified in the flesh is God Who took upon Himself flesh. This I know of a certainty, for,' Heaven saith, 'I am the Heaven which He bowed, and He came down.'[1] The Sun cried out saying, 'It is my Lord, the Jesus Whom they have crucified in the flesh. I, even I, was afraid of the | splendour of His Divinity, and I withdrew into myself my rays of light.' The Earth also cried out saying, 'The Creator Who hath taken upon Himself flesh is He Whom they have crucified in the flesh.' It saith also, 'Now though I took His flesh into my bosom when He was in the manger, I could not include within my dominion His Divinity.' The Sea cried out saying, 'He Whom they have crucified in the flesh is not | my fellow-servant. The footsteps of my fellow-servant [Peter] did indeed press upon my back, but the feet of my Lord made pure (or, sanctified) my nature.'[2] The Temple cried out saying, 'He Whom they worshipped in me from the beginning is He Whom they have treated with contumely in the flesh. Because I was unable to bear so great and so presumptuous a deed, I rent my raiment.' Amente | cried out saying, 'It was not an ordinary man who came down into my domain, for,' it saith, 'I know what suffering I received. He Whom I took in as a captive I found to be one Who was stronger than everything else (i.e., the Almighty).'

---

[1] Gen. iv. 8.

[2] 1 Kings xxi. 13.

[3] See Epiphanius, *De Prophetarum Vitis* (Migne, *Patrologiae Cursus, Ser. Gr.*, tom. 43, cols. 415-427).

[4] Matt. xxiii. 35.

Fol. 122 *a* col. 1

Fol. 122 *a* col. 2

Fol. 122 *b* col. 1

But if thou wilt not believe the Elements, let us, then, enquire of the Powers which are in the heavens. Tell us, O ye Angels, and Archangels, | and all ye Hosts which are in the heavens, Who is He Who appeared upon the earth? Who is He Whom they crucified in the flesh? And they all make answer, and cry out with the prophet David,[3] 'The Lord of Might, He is the King of Glory,' unto Whom belong the Glory and the Power for [all] ages. Amen.

Fol. 122 *b* col. 2

---

[1] Ps. xviii. 9, 10.

[2] Matt. xiv. 29 ff.

[3] Ps. xxiv. 8.

THE HOMILY WHICH PROKLOS, BISHOP OF CYZICUS, PRONOUNCED IN THE GREAT CHURCH OF CONSTANTINOPLE, WHEN NESTORIUS THE HERETIC WAS PRESENT, CONCERNING HIS CONTEMPTIBLE DOGMA, ON THE SUNDAY WHICH PRECEDED THE HOLY FORTY DAYS.

Fol. 123 *a* col. 1

VERY great are the riches of the nourishment of the wisdom of the grace of God. Numberless are the benefits of this gathering | together of spiritual beings. Honourable is the merchandise of the market of the Church. Joyful is the festival before the altar. Exceedingly splendid is the profit of the traffic with the Saviour. Indescribable are the ungrudged riches of the nails of the Saviour. Great is the treasure of the gifts which appertain to the beings of heaven. This love knoweth not | poverty, for it is Christ Who giveth this charity. And if thou wishest, O beloved, and wilt look into the Holy Scriptures, thou shalt have knowledge of the riches which are immeasurable [and shall understand that] He giveth great gifts. For He wisheth to make thee to know this with careful exactness, and the forms and ways in which He doeth this are various. For from the beginning our Lord Jesus Christ hath not ceased to do good to the race | of men. Fol. 123 *a* col. 2 Fol. 123 *b* col. 1 Fol. 123 *b* col. 2

Having banished[1] the first [man], that is to say, Adam, to the place of one who hath been condemned to punishment, He took him and seated him with Him upon the throne in the heavens.

He saw Abel when they slew him for a sacrifice,[2] and after his death He made Himself the accuser of his murderer in converse [with him].

---

[1] Gen. iii. 24.

[2] Gen. iv. 8.

He saw Noah being punished by the waters of the Flood,[1] and He | protected him like a star among the race of men. Fol. 124 *a* col. 1

He found Abraham when he was a sojourner [in a strange land],[2] and He made him the father of all nations.

He saw also Joseph when he was in fetters, and He raised him up [to be] an image (or, example) of chastity to the world.[3]

He saw Moses who had fled from Egypt,[4] and He made him [to be] the guide of a people that was without number.

Fol. 124 *a* col. 2 Jesus, the son of Nun, | was a spy in the country of Palestine, and He curbed the course of the sun and the moon [for him].[5]

He took David from a flock of sheep, and made him king of his race, and the father of the Awful Mystery.[6]

He caused Balaam not to hearken unto the ass,[7] and He made the animal to become a reasoning creature instead of a speechless brute. | In order to make it a useful thing He bestowed reasoning power on the Red Sea. Fol. 124 *b* col. 1

He made the rod of Aaron to shoot forth new blossoms,[8] contrary to its nature.

He set up a serpent of brass in the desert, like a physician of marvellous powers.[9]

He saw Elijah as he fled,[10] and He took him up and made him an inhabitant of heaven.

He made the flame of the furnace which was in Babylon become cool for the Three | Children.[11] Fol. 124 *b* col. 2

He made the lions which were in the pit become like ready disciples of Daniel.[12]

He made the belly of the whale in the sea to become like the bridal bed of the prophet.[13]

---

[1] Gen. viii.
[2] Gen. xvii. 5.
[3] Gen. xxxix. 12.
[4] Exod. iii.
[5] Joshua x. 13.
[6] 1 Sam. xvi. 13.
[7] Num. xxii.
[8] Num. xvii. 8.
[9] Num. xxi. 9.
[10] 1 Kings xix ; 2 Kings ii. 11, 12.
[11] Dan. iii. 21 ff.
[12] Dan. vi. 16 ff.
[13] Jonah ii. 1.

He made the brothel of Rahab to be changed[1] into an orderly hospital for the reception of strangers. My tongue, however, will not suffice for the narration of all His works | of goodness, for the wealth of His working power overcometh my tongue. Fol. 125 *a* col. 1

Now the festival of the Church is full of benefits of every kind for our salvation, according to that which is written, 'Every good gift and every perfect gift are from heaven, and they come down through the Father of Light.'[2] In this world He giveth those which are on the earth, [and] those which are in the | heavens. In this world He is the maker of sufferings (i. e., vices), and He maketh men to acquire virtues. In this world the offering is made with material possessions, and the market-place is quiet—I speak of the Church. In this world the clouds give rain through the waters of the Gospel. In this world there are the trumpets of the Apostles, and the preaching of the Trinity uncreate. In this world spiritual hymns | fight against the tyranny of the passions which exist in our intellectual members. In this world Adam is naked on the earth, and we clothe ourselves in the Light which is from heaven, our Lord Jesus Christ. In this world we overthrow the ancient tyrant, and we adore the Mystery, which is of the Virgin. In this world the note of | hand of our sins is torn up, and a contract of freedom is delivered unto us. In this world passion is killed, and our soul is made to live again. Fol. 125 *a* col. 2 Fol. 125 *b* col. 1 Fol. 125 *b* col. 2

O thou festival, the place of which is upon the earth, [and] the benefit of which is in heaven! In this world are preached with a loud voice the useful medicines of the fast of the holy | Forty Days, and the great reward of continence, and the angelic character of virginity, and the almsgiving which is accepted, and the gentle disposition, and the quality of blessing, and the meekness which is without limit, and the longsuffering which is like unto Fol. 126 *a* col. 1

---

[1] Joshua ii. 1.

[2] Jas. i. 17.

that of God, and the immeasurable patience which cannot be submerged, and the character of not seeking to pry into faith, [and into] the Uncreatedness of the Trinity, and into Fol. 126 *a* col. 2 the | incomprehensibility of the dispensation of the flesh. But if thou dost attempt to enquire deeply into the matter, by means of thy power of reasoning powers, thou wilt find that this glorious miracle is wholly beyond all investigation whatsoever.

Now the intellect of man hath not the ability to discover by enquiry by what means God became man, and in what way God, Who is impassible, and is One, and is, moreover, not of the earth, took form to Himself in the flesh. He Fol. 126 *b* col. 1 Who Is | hath no beginning. Out of the Father, without change, is He Who hath come into being in the last days, and hath made Himself manifest in the Virgin. He Who Is is uncreate. He Who hath come into being is not a phantom, for He is God in truth, and man in truth. He is of like substance with the Father, and He is the same as I am, so far as my birth is concerned, according to that [portion of Him] which is create, with the exception | Fol. 126 *b* col. 2 of sins.[1]

The Nature of God is uncreate, and that Nature which He hath taken with me is not false, but is indeed the same (?). We do not divide the Natures into two Persons, but the two Natures are one Person, and proceed from the divinity and manhood of the economy of the Son, which Fol. 127 *a* col. 1 maketh [them] to become one of one | with Him. As the result of the oneness, which it is impossible to describe, He becometh the Only-begotten Son. The heretics think mad [this view], and the Jews break their minds (or, hearts) [concerning it], and the Greeks (or, Heathen) cut themselves off [from us].

The Son cannot be separated from the Father, and yet He was nourished like men.[2] He took upon Himself flesh[3] without change. He took the whole of man, | [and] was not divided. He, the whole of Him, is in heaven; and He, the whole of Him, is on the earth; and He, the whole of Him, is in every place; for the Nature of God cannot be divided. In that wherewith He clothed Himself (i. e., the flesh) He endured sufferings patiently, but He freed me from sufferings by means of that [flesh] which He took upon Himself. We call Him the Son of God, | because He is God the Word in very truth, and because He is the wisdom and the intelligence (or, mind) which are inseparable from the Father according to [His] nature (even as the two animals which are yoked together and are driven by the charioteer), God and man. For He is the strength of His Father, therefore is He the Protector of all the things which have come into being. He is the Truth, therefore is He the distinguishing Mark of the Father. He is the Image [of Him], therefore is He the same Substance, and He it is Whom the Father hath begotten without change. He is the Light, | therefore is He the Sun of our souls. He is the Life, therefore we live in Him, and we exist and we move[1] [through Him]. He is Justice, therefore He it is Who giveth unto each and every one according to his merit. He is Holiness, therefore is He the Slayer of sin. He is Salvation, therefore it is He Who hath purchased the whole world with His Blood. He is the Resurrection, | therefore it is He Who hath set free those who are in the tomb, and hath made them new a second time by His Blood.

---

[1] Baruch iii. 37.

[2] 2 Cor. v. 21; Heb. iv. 15.

[3] John i. 14.

Fol. 127 *a* col. 2

Fol. 127 *b* col. 1

Fol. 127 *b* col. 2

Fol. 128 *a* col. 1

But thou sayest[, O Jew], 'Declare unto me other [things].' I tell thee, O Jew, that I am not ashamed to declare [them] with a loud voice, for my salvation is the economy of the Son. For He Who Is existeth of and by Himself, and He Who Himself hath become create, hath Himself become | create for my sake. And He worked miracles as God, and He bore patiently very many sufferings as a man. That He Himself, therefore, became create was due to His

Fol. 128 *a* col. 2

---

[1] Acts xvii. 28.

commiseration for me. Because He was a man He took [upon Himself flesh] in truth, though surely He was the leaven of the bread. For this reason He became a son Fol. 128 *b* col. 1 of man, for in truth He took flesh from a woman | without a husband.

For He is the Way, therefore He is the Guide to His Father. Next, He is the Door, therefore He is the Guide into Paradise. He is the Shepherd, therefore He is the Seeker after the sheep which is lost. He is the Sheep, therefore they slew Him on behalf of the whole world. He is the Lamb, therefore He is the Cleanser of the world from its impurity. For His administration (or, economy) Fol. 128 *b* col. 2 is beyond compare, and His Nature | is unchangeable. He is the high priest, therefore He offered Himself up for us. He is the God Who Is. In that He was without mother, He was superior to our nature; in that He was without ancestors among us He appertained not to us in our nature. His generation hath never been recorded in any form, or in any place whatsoever. The inhabitants of heaven cannot utter it, the dwellers upon the earth cannot declare it, and Fol. 129 *a* col. 1 in no place whatsoever can any | interpret it. For He took body, and soul, and mind (or, intelligence), in order that through them He might be able to deliver us from death.

Be ashamed, then, O Jew, because of the sufferings which He endured on thy behalf, and the miracles which He performed for thy sake. But thou, the new Jew, wilt Fol. 129 *a* col. 2 say, 'What are the miracles which He | performed?' And I, even I, will say unto thee, 'What are the miracles which He hath performed on your behalf, O ye who strive against God, in comparison with those which He hath performed for us? Which of these miracles is the greater? Which of them make thee to wonder most concerning them? Which is the greater miracle? The heavens raining down bread, or God taking upon Himself flesh? Which is the greater miracle? The sea which became divided that thou mightest pass through it, or the | Virgin who ceased not to be a virgin, even after a passage had been made through her? Which is the greater miracle? The rod which made the rock to become a lake of water, or the Cross which cleansed the world?' Fol. 129 *b* col. 1

Be thou ashamed, therefore, at these miracles, O Jew, and do thou worship Him Who took upon Himself flesh. But perhaps thou, O heretic, wilt also say, 'What are the miracles?' O Jew, if thou wishest to know what are the miracles, | hearken and I will inform thee concerning them. Fol. 129 *b* col. 2 They are: the begetting of the Child without seed; the childbirth which was not preceded by the marriage-bed and union with man; the Virgin who was holy and undefiled, who was both virgin and mother at the same time, and was still a virgin; the course and the disappearance of the star; the hymns of the angels, the fear of the shepherds, the gifts of the Magi, the obedience of the | sea, the flight Fol. 130 *a* col. 1 of the wind and its sinking to rest; the walking on the lake, the stilling of the waves; the leaping to the feet of those who were paralysed; the making of the blind to see, the driving out of the devils; the revivification of those who were dead; the terror-stricken state of created things; the lamentation of heaven, the sun which became dark, the rocks which split | asunder, the rending of the veil in the Fol. 130 *a* col. 2 Temple, the destruction of Amente, the coming forth from the tombs of those who were dead, the conversion of the thief, the affixing to the Cross of the handwriting, and the bill of debt for which we were liable, the overthrow of thy synagogue, the increase of the Church, and the growth and spreading abroad of piety. Finally, when thou hast vomited thine | error and thy folly, do thou thyself cry out with the Fol. 130 *b* col. 1 Lawgiver Moses, saying, 'This is my God, I will ascribe glory unto Him,'[1] for unto Him belong glory and power, for all ages of ages. Amen.

---

[1] Exod. xv. 2.

A HOMILY OF APA BASIL, BISHOP OF CAESAREA OF CAPPADOCIA, WHICH HE PRONOUNCED CONCERNING THE END OF THE WORLD, AND THE TEMPLE OF SOLOMON, AND THE GOING FORTH FROM THE BODY.

LET us understand now, O my brethren, that at the moment when God created all things, there was none who knew, Fol. 131 *a* col. 1 neither was there any | voice or disturbance, but there existed great quietness and silence when He fashioned the universe. And we hear in the Holy Scriptures concerning the day when the heavens and the earth shall come to an end, and how great the confusion (or, trouble) shall be is described therein. And another angel spake saying, 'They Fol. 131 *a* col. 2 shall bring about the end of the world,' | even as we have heard.

And our Saviour made known to us in the Gospels concerning the overthrowings and the tribulations, and the earthquakes which shall take place, for He said, 'There shall be great tribulations, the like of which hath not been since the beginning, at the creation of the world, and the like of which there shall never be again.'[1] And He said Fol. 131 *b* col. 1 also in another place, 'Heaven and earth | shall be convulsed, and the powers which are in the heavens shall be shaken in that day, [and there shall be] great earthquakes, and blasts of the trumpet, and great and frequent flashes of lightning, with mighty thunderings.'[2]

For the angels shall send forth from His mountain messengers into the world, and they shall gather together all mankind, and shall make them to stand before the throne of the Son of | God, and they shall separate the wicked from among the righteous. Fol. 131 *b* col. 2

---

[1] Matt. xxiv. 21.

[2] Matt. xxiv. 29, 31.

Behold now, at the time when He created all things no one knew except Himself and His beloved Son, Jesus Christ. Concerning that hour wherein He shall destroy all created things, when everything shall be overthrown, concerning that last hour, I say, and the destruction | of the heavens and the earth, no one whatsoever shall know, not even the angels in the heavens, except Himself and His beloved Son, even as we have said before. Now it is written that [as no sound was heard at the creation], so in the days in which Solomon was building the temple of God in Jerusalem, there was no sound heard therein, neither the sound of an axe, | nor that of an iron hammer.[1] And during the twenty years in which the king was building this temple in this manner, there was not heard therein even the sound of the artificer who worked in gold. Fol. 132 *a* col. 1 Fol. 132 *a* col. 2

And why was this? First of all, because the temple was being built for God, in Whose place of abode no disturbance of any kind must make itself manifest. [And secondly] because the wise king | who was building the temple to the Lord God chose Solomon to continue the building of the temple to Him in this manner, that is to say, in quietness, according to the manner in which work on the first creation was performed, which He founded in quietness, and there was no sound, neither was there any disturbance. [And thirdly] because God worketh with His own thoughts, and with His intelligence, | and He hath therefore no need of a crowd [of workmen] who would disturb the place wherein they perform their work. Nay, God is not one who worketh in this manner, but His thoughts and His command are wholly sufficient to make everything which is made. Fol. 132 *b* col. 1 Fol. 132 *b* col. 2

For this reason hearken unto that which is written in the Exodus of Moses,[2] for when Moses had made | the tabernacle, Fol. 133 *a* col. 1

---

[1] 1 Kings vi. 7.

[2] Exod. xxv. 9.

and the ark of the covenant, God said [unto him] 'Take heed that thou makest everything according to the pattern which hath been shewn unto thee on the mountain'. Now, who was it that made them except the command of God? That is to say, God shall build for Himself the temple which is necessary Fol. 133 *a* col. 2 [for Him]. And this also is what the wise man | Paul wrote concerning Him saying, 'Ye are the temple of God, and the Spirit of God abideth in you.'[1] And again he wrote, 'Know ye not that ye are the temple of the Holy Spirit which is in you?'[2] And moreover, one of the wise men of old used to say, 'The great altar of God is the heart of the wise man.'[3]

The hand and the power of God are the things which | Fol. 133 *b* col. 1 made all created things, and moreover, it is they which have made man. Again hear what Isaiah saith in the character of God: 'Is it not My hand which hath stablished whatsoever is in the earth? And is it not My right hand which hath made firm the heavens? I call unto them all, and they all stand up at one time.'[4] And again, the blessed man David cried out saying, 'It is His hand Fol. 133 *b* col. 2 which | hath fashioned the dry land.'[5] And again, in [the Book of] Hosea He saith, 'It is My hand which hath created the hosts of heaven.' And again in [the Book of] Isaiah [He saith], 'Heaven is My throne, the earth is My footstool: What kind of a house shall ye build for Me? saith the Lord.'[6] Was it not My hand which made Fol. 134 *a* col. 1 all these things? It was My | hand, moreover, which fashioned the first man Adam. Therefore, after the fashioning of the first man which is [related] in Genesis . . . . .[7]

And again the righteous man Job saith, 'Remember that Thou hast made me of clay, and I shall return again to the earth.'[8] And again, 'Hast Thou not poured me out like the milk, and turned me over and over like a cheese? Thou hast | clothed me with skin and flesh, Thou hast knitted me together by means of bones and tendons (or, sinews). Thou hast granted unto me a heart of life and favour, and it is Thy visitation which hath protected my spirit. These things are in Thy heart, and I know, moreover, that Thou art able [to do] everything, and that there existeth nothing which Thou art not able to do.'[1] Fol. 134 *a* col. 2

---

[1] 1 Cor. iii. 16, 17.

[2] 1 Cor. vi. 19.

[3] I cannot identify this quotation.

[4] Isa. xlviii. 13.

[5] Ps. xcv. 5.

[6] Isa. lxvi. 1.

[7] Some words appear to be wanting here.

[8] Job x. 9.

Then again the Psalmist David saith, 'Thy hands have made | and fashioned me.'[2] And again, 'For Thou art He Who took me out of my mother's womb.'[3] And again, 'In secret my body was not hidden from Thee, for Thou didst fashion it in secret.'[4] And again God saith in [the Book of] Jeremiah, 'Before I had fashioned thee in the womb I knew thee, and before thou didst come out therefrom I sanctified thee.'[5] Fol. 134 *b* col. 1

Now, after all these things, if it was the hand of God which | created all things which exist, the heavens, and the earth, and the sea, and everything which is therein, for what reason shall they be destroyed, and become dissolved with a mighty overthrow, both inanimate things and man, and the temple of Solomon? And again God saith in the Gospel, 'I work, and My Father hath worked hitherto.'[6] Now the [things of the] Six Days which God made, | He made in great joy, and in gladness, and in silence. And again, during the six thousand years which He hath made [since that time], He hath supplied the world with His commandments, and with His laws, and with His holy Prophets. And of all these the principal things are, His holy desire which He hath shewn (or, made) towards us, | and all the sufferings of His Apostles, and all the supplies which have been needed by men, and by the courses of the luminaries. And again, after all Fol. 134 *b* col. 2 Fol. 135 *a* col. 1 Fol. 135 *a* col. 2

---

[1] Job x. 10–13.
[2] Ps. cxix. 73.
[3] Ps. lxxi. 6.
[4] Ps. cxxxix. 15.
[5] Jer. i. 5.
[6] John v. 17.

these [years], in a moment, suddenly everything which hath been made shall be overthrown and destroyed. And again, the [things of the] Six Days which God made when He created the world, [and] all these [later] things, shall be destroyed, and shall dissolve in the twinkling of an eye. | Fol. 135 *b* col. 1 For He, the Lord of All, and the Fabricator, Jesus Christ, Himself said in the Gospel, 'Heaven and earth shall pass away.'[1]

And again, because of that day and that hour none knoweth except the Father, therefore the great overthrow which shall take place shall be unbearable. O how great shall be the sorrow of heart, and all the | Fol. 135 *b* col. 2 sufferings, at that awful time, that is to say, when the administration and management of the service of the luminaries by the angels, and the sending down of the dew upon the earth, and the blowing of the winds, and the strength of the earth which He giveth to the children of men, and the rivers and the streams—when I say, all these things shall be blotted out in a single | Fol. 136 *a* col. 1 moment, and shall be destroyed!

And what reason is there why a single moment should have the power to do all these evil things, except it be because of sin and disobedience? It was the first transgression, that is to say, disobedience, which cast man forth from Paradise. It hath changed this world, and hath made to | Fol. 136 *a* col. 2 exist the things which ought not to exist; and the things which ought indeed to exist it hath set a restraint upon. It hath made God Who is without anger to be wroth, and hath turned the Father from gladness to grief.

Now, who is he who hath committed all these sins? It is the Enemy of every man, this evil beast which slayeth the soul, this bird which snatcheth greedily at its prey, this serpent which biteth, this fire which | Fol. 136 *b* col. 1 blazeth fiercely, this thief who carrieth off all souls [into] sin, this murderous barbarian, this troubled pool, this desert road, this evil tare, this sin which inviteth death, this similitude of hunger (or, greed), this stirrer up of war, this destroyer of the city, this waster of the people, who maketh the whole land to be without fruit. It is, moreover, he who doth make the heavens to | withhold the dew, and, besides, he maketh Fol. 136 *b* col. 2 parents to look upon the death of their children without mourning for their beloved.

---

[1] Matt. xxiv. 35.

He changeth kings, he leadeth the nations into error, and he bringeth the nations to boundaries of countries which do not belong to them. The thorn and the bramble exist because of Sin, and because of Sin death hath become king. Moreover, because | of Sin a judgement took place in the Fol. 137 *a* col. 1 Paradise, and punishments [were inflicted] in the place of gladness. Moreover, because of Sin there was to be weeping in the world which was to come, and sorrow of heart was to be in all created beings. Because of Sin there was a deluge upon the earth, and the cataracts of heaven poured down from heaven the waters | of wrath upon the earth, and Fol. 137 *a* col. 2 the fountains of the great deep were opened, and they belched forth the waters of vengeance. Because of Sin God meditated the blotting out of every created thing which was on the face of the whole earth. The transgression of the Watchers, that is to say, Giants, was like unto a flood, and it was sin, and impurity, and the concealment of | uncleanness of every kind which burnt up Sodom and Fol. 137 *b* col. 1 Gomorrah. The superfluous meddling of the men of Calneh (?)[1] was what made diverse the languages of men, and at length they became scattered abroad over the whole earth. It was sin and cruel obstinacy which filled Pharaoh and destroyed the multitudes of Egypt. It was lawlessness and idolatry which destroyed the seven nations | in the land Fol. 137 *b* col. 2 of Canaan. It was sin and disobedience to God which consumed six hundred thousand Israelites in the desert, by sword, and fire, and by serpents, because they chose sin for themselves, and forsook the Lord their God.

---

[1] The כַּלְנֵה of Gen. x. 10 probably. The allusion is to the builders of the Tower of Babel, who, according to one tradition, built their Tower at Borsippa, the modern Birs Nimrûd. Calneh has not been satisfactorily identified in the cuneiform inscriptions.

Because of all these God cried out in [the Book of] | Isaiah saying: 'For behold, in My anger I will make the sea to become a desert, and I will turn the rivers into dry land, and the fishes thereof shall be dried up, and shall be without water, and shall die because of thirst. I will spread darkness over the heavens as a garment, and I will make the apparel thereof like unto sackcloth.'[1]

Fol. 138 *a* col. 1

Fol. 138 *a* col. 2

Now it was Sin which did all these things, | and because thereof the evil of this single hour shall overthrow and shall destroy at this awful time all the things which have been set in order since the beginning of the creation of the world.

Now let us again hearken concerning the building of the temple which Solomon builded in such great silence; and concerning Him Who was able to destroy it to its foundation. | For it is written thus in the Third [Book of] the Kingdom[2] concerning the temple which Solomon builded in the Name of the Lord:—Behold, O God of Israel, there hath been heard the sound neither of hammer, nor axe, nor the sound of any tool of iron whatsoever; even though, in his wisdom, which was great, he permitted a few men to work in a certain place which was at some distance from the temple. Now this he did in order that | the sound of the workers in gold might not shut out from the ears of the king, and prevent him from hearing, the pleadings of those who came unto him to receive judgement. Now therefore God gave unto him peace, and there was no war made upon him whilst he was building, and no hostile attack was made upon him either on this side or on that; and because of this peace he was not burdened with any serious anxiety concerning the care of the kingdom. | He used to rise very early each morning, and go into the place which he had prepared, and sit down there, and all the works

Fol. 138 *b* col. 1

Fol. 138 *b* col. 2

Fol. 139 *a* col. 1

---

[1] Isa. l. 2, 3.

[2] 1 Kings vi. 7.

continued to progress in due order; and there was no idleness or lax labour.

For these reasons he did not permit a handicraftsman to work in the place which he had stablished; that the place might not be disturbed continually, and that he might not be prevented from hearing the voices of those who were | pleading before the king. Now according to what is reported, he [finished] building the house after twenty years, and [then] he dedicated the house to God. And he went into the temple, and all Israel was with him; he bowed his knees before the altar of the Lord, and his hands were stretched out towards the heavens, and he prayed thus saying: 'O Lord God of Israel, if the heaven, and the heaven of heavens suffice Thee not, then verily God | will not come and abide with men. And now, O God, hearken Thou unto the prayer which Thy servant maketh unto Thee, in order that Thine eyes and Thine ears may be open towards this house.'[1] And, in short, after hearing these words God spake unto him over the altar saying, 'I have heard thy prayer which thou hast made to Me. I do not dwell in a house | which hath been fashioned by the hands of man, yet, because of thy labours which thou hast performed (and if thou shalt keep My commandments, and My judgements which I have given into thy hands), Mine eyes and Mine ears shall be open over this house which thou hast built. If, however, thou transgress My commandments, I will cast away this great place from Me, and it shall be | destroyed and become such a wilderness that all those who shall pass by it shall marvel, and shall smite together their hands, and shall whistle, and shall say, "Why have these things happened to this great place?" And it shall be told them, "Because they forsook the Lord God of their fathers, and made themselves servants of strange gods."'[2]

Fol. 139 *a* col. 2

Fol. 139 *b* col. 1

Fol. 139 *b* col. 2

Fol. 140 *a* col. 1

Observe now, moreover, that after | Solomon had gone

Fol. 140 *a* col. 2

---

[1] 1 Kings viii. 22 ff.

[2] 1 Kings ix.

to his rest, the people committed sin, and they cleaved to this evil friend, who is Sin, who also made the first man to commit sin in the Paradise, and who hath changed the world from the beginning. It was he also who destroyed the temple of the Hebrews by the hands of the Chaldeans, which name Fol. 140 *b* col. 1 is interpreted | 'those who are scattered', or 'those who are corrupt'.

As concerning [the statements] that Solomon spent twenty[1] years in building it with costly stones, and that the materials which he made ready for the work were very great in quantity, these words refer to the work of the eighty thousand men who bare burdens, and thirty thousand men who cut down trees in Lebanon, and thirty-six hundred scribes (i.e., overseers), and eighty thousand hewers of stone in the mountains.[2]

And after all these labours [to think] that this Enemy, Fol. 140 *b* col. 2 that is to say, Sin, should cause it | to be destroyed in a few days! Further, might we not say that the Chaldeans worked against Jerusalem throughout a whole year? Therefore in this one year was scattered and wasted the labours of the preceding twenty years, and this because of Sin. That which the Hebrews built the Chaldeans destroyed because of the | Fol. 141 *a* col. 1 lawlessness of the people.[3] That which had been builded in silence was destroyed amid great confusion and noise. That which Solomon built in wisdom Zedekiah destroyed in his lawlessness. Rightly therefore did God put the following proverb in the mouth of Solomon and make him say, 'The wise among women build up houses, but the worker of folly | Fol. 141 *a* col. 2 destroyeth it with her hands.'[4] And the blessed man Paul also saith, 'Knowledge puffeth up, but love buildeth up.'[5]

All these things came into being through Solomon, but the overthrow and the destruction thereof took place through

---

[1] According to 1 Kings vi. 38 the building of the Temple occupied seven years.

[2] See 1 Kings v. 13–18.

[3] The Temple of Solomon was burnt by Nebuchadnezzar; see 2 Kings xxv. 9.

[4] Prov. xiv. 1.

[5] 1 Cor. viii. 1.

Zedekiah. The sound of the tools of the workmen was not
heard during the building of the temple by Solomon the wise
man, but the sound of the axes and the | hammers shook Fol. 141 *b* col. 1
Jerusalem when the Chaldeans destroyed it through the folly
of Zedekiah.

Now, after these things, hearken unto the words which
the holy man Stephen spake saying, 'Solomon built a temple,
but the Most High dwelleth not in that which is made by
the hands. Then where shall God dwell?'[1] He saith, 'In
very deed God shall dwell with men.' And this indeed took
place, for our Lord Jesus Christ came | forth from the Fol. 141 *b* col. 2
heavens, and took up His abode with us, and He put on
a human body, like unto ours, but without sin.[2] This is
the holy and honourable temple which our Saviour took upon
Himself of His own free will. Moreover, David spake of
Him when he said, 'Thy temple is holy, and is a miracle
in righteousness.'[3] Truly | and surely the Holy Virgin Fol. 142 *a* col. 1
Mary is the miracle, for no human being hath been created
on earth like unto her. Mary is the temple which is more
exalted and more honourable than the temple of Solomon,
for it is she who hath become the temple of the True God,
Jesus Christ, Jesus our Lord, through Whom is the glory,
and with Him the Father and the Holy | Spirit for all ages Fol. 142 *a* col. 2
of ages. Amen.

---

[1] Acts vii. 47–49. [2] Heb. iv. 15.

[3] Ps. lxv. 4. The whole verse in Oriental 5000 reads:

ⲡⲉⲕⲣ̄ⲡⲉ ⲟⲩⲁⲁⲃ̄ ⲁⲩϣⲡⲏⲣⲉ ⲡⲉ ϩⲛ̄ ⲧⲇⲓⲕⲁⲓⲟⲥⲩⲛⲏ·
ⲥⲱⲧⲙ̄ ⲉⲣⲟⲛ ⲡⲛⲟⲩⲧⲉ ⲡⲉⲛⲥⲱⲧⲏⲣ
ⲑⲉⲗⲡⲓⲥ ⲛ̄ⲛⲉⲕⲣⲱⲟⲩ ⲧⲏⲣⲟⲩ ⲙ̄ ⲡⲕⲁϩ·

Fol. 142 *b* col. 1

THE DISCOURSE WHICH THE HOLY PATRIARCH, APA ATHANASIUS, ARCHBISHOP OF RAKOTE, PRONOUNCED CONCERNING THE SOUL AND THE BODY.

Now the word which hath been sent from heaven hath no ill-will (or, grudging) therein, and it is ready to cleanse that which is in the soul, provided that ye yourselves be prepared for the strength of the word, which, however, hath also need of him that listeneth. For it is like the rain from | heaven, which doth not produce fruit without the earth, neither doth the earth make things to grow without the rain from heaven. The meaning of which is, that the disciple gaineth no advantage without a master to teach him, neither doth the master without a pupil to listen to him. The Logos giveth the speech; let obedience (or, listening) of those who hearken to it make it perfect. For behold the Logos giveth its strength, [provided that] | ye yourselves are without ill-will (or, grudging), and that ye first of all purify yourselves from every restraining influence and [from] ill-will (or, envy), and from unbelief, which are the enemies of righteousness. Now envy warreth against love, and unbelief against belief, even as bitterness warreth against sweetness, and darkness against light, and that which is evil against that which is | good; and death warreth against life, and falsehood against truth. Now those who are full of the strength of that which is adverse to good, and have in them envy, and ill-will, and unbelief, hate love and faith (or, belief), and those who hate these things are the enemies of God.

Fol. 142 *b* col. 2

Fol. 143 *a* col. 1

Fol. 143 *a* col. 2

For we know, O my beloved, that all those who are filled with envy, and ill-will, and | unbelief, are the enemies of

Fol 143 *b* col. 1

righteousness; take good heed to yourselves, therefore, that
ye may not become the enemies of righteousness. Take unto
yourselves belief and love, for through these salvation hath
come unto all the saints, from the beginning even until this
present. Moreover, make ye manifest the power of love, not
only in word, but also in deed; now God hath given salvation
for all of us. For we ourselves did not come into being as
the | whole world came into being, by the word of His mouth Fol 143 *b* col. 2
only, but He made us both by word and by deed. God was
not content with making Himself to say, 'Let us make man
according to Our likeness and image,'[1] but He made the
action follow the word. For God took a piece of earth from
the earth, and fashioned | man, according to His own image Fol. 144 *a* col. 1
and likeness, and He breathed into his face the breath of life.
Now when Adam was nigh unto death because of his transgression, the material body of Adam needed to be fashioned
a second time by the hand of God, the Fabricator, in order
that he might receive salvation.

Now [the body of] man rotteth away, and is buried | in Fol. 144 *a* col. 2
the earth, but the soul, which God breathed into him when
he became a living soul, separateth itself from him. And
further, when [the body] is dead they carry off the soul into
a place of darkness, into the region which is called 'Amente'.
For the soul and the body become separated, and death
divideth them each from the other. Now the soul is fettered
in Amente, | but the body (or, flesh) dissolveth in the earth. Fol. 144 *b* col. 1
And there is a very great gulf [fixed] between them—the flesh
and the soul. Now the flesh disappeareth, and is diffused
abroad in the earth wherein it hath been buried, but the
soul is powerless in the bonds of Amente. The soul, which
is a strong thing, is fettered in the darkness, but the body,
which is a weak thing, dissolveth in the earth. Now the
body is not strong [enough] to move, [and] | it dissolveth in Fol. 144 *b* col. 2
the [funerary] mountain; neither is the soul able to do any-

---

[1] Gen. i. 26.

thing, [for] it is fettered in Amente. For when death beareth away a man, the strong portion [of him], which is the soul, it fettereth in Amente, and the weak portion [of him], which is the flesh, it carrieth off [into the earth.]

Now it is like a general who captureth the city of a king; Fol. 145 *a* col. 1 when he hath taken possession thereof he first of all | seizeth the king and shutteth him up under restraint. And this is what death doeth first of all to the soul. Now the body is like unto a ship which hath no steersman upon it, that is to say, the body perisheth, and it falleth to pieces, limb from limb, because the soul hath ceased to steer it. And the members thereof are dissipated in the [funerary] mountain, and they perish like the city which hath been laid waste, | Fol. 145 *a* col. 2 and like the ship which hath no steersman in it, and hath become submerged in the waters. For it is the soul itself which steereth its body, even as the king administereth his city.

Now when the man is dead, his soul is not able to steer his flesh, because it is fettered in Amente, and it drifteth about Fol. 145 *b* col. 1 among the waves of [un]righteousness, even as a | steersman whose ship drifteth about on the sea. And the soul heeleth over into the waves which are ready for it, and it is driven on into the breakers of the thieves that engulf it, that is to say, adultery, and fornication, and the love of ornament, and the worship of idols, and the slaying of men, and hatred; now Fol. 145 *b* col. 2 these are the things whereby man slayeth the | soul. And because of these things, whereby [the Evil One] hath seduced the soul, it is given over to the Evil One to whom it hath clung closely, and it is carried away into Amente; for he carrieth it off like a thief. Moreover, he maketh it to be without the power to assist its own body which perisheth. Fol. 146 *a* col. 1 The flesh dissolveth | in the earth, the substance (?) thereof decayeth, and one member droppeth away from the other because the soul is not in the body to bind them together.

And the soul itself is bound in Amente, having fetters not on the feet only, but on its whole person. For this reason it hath not the power to give help to its own body, and to prevent it from decaying in the earth. Now it is like a | captain who dieth when his ship foundereth, that is to say, Fol. 146 *a* col. 2 if the soul were not bound in Amente, it would be able to steer its own body, and would not allow it to perish. Moreover, the soul is bound [in Amente] not only with fetters, but it is bound with its own sins as with cords, and for this reason it hath become powerless, and it forsaketh its body, | leaving Fol. 146 *b* col. 1 it to perish in the earth.

And besides, the soul is made to suffer tortures in Amente. It becometh the footstool of death, and when it is in Amente it is wont to weep and sigh after its good body, saying, 'Where is my body, that body wherein I used to sing hymns? Where is my body, that body wherein I used to pray to God? Where is my good body, | that body wherein, when Fol. 146 *b* col. 2 I was a man, I used to walk about with my friends and my kinsfolk? And I made merry in my body, I was called [by my name] whilst I was in my human body, and now I am no longer a man, but a soul. Now when death hath separated the soul from the body they call the body | a "corpse", and Fol. 147 *a* col. 1 it giveth forth foetidness. I enquire after my body, [but] I do not enquire after my name, that body together with which I was a man and in which I spake.'

And when the soul ceaseth to be in its body, the body can never again speak with a pleasing voice, but with a choked and exceedingly sad voice; and it is like unto a musical instrument which hath no | sound in it and is speechless. Fol. 147 *a* col. 2 That is to say, the soul is not in the body to give utterance therefrom. And the body perisheth in the earth like a broken pot, and it becometh speechless, and it hath neither sound nor voice; and it is motionless, for it is a corpse, for the soul which adorned it hath departed, taking with it the power | of speech. Fol. 147 *b* col. 1

And it is impossible, moreover, to know what any man who is dead was like, for his form is destroyed by the sand.

And thou canst know neither [what] his face [was like], nor the form of his person, nor the height of his stature, nor canst thou tell what the sound of his voice was like. For the son cannot know his own father, or his mother, or his brother, or his friend; it is wholly impossible [for him] to recognize the face of any one [of them] in the tomb. The Fol. 147 *b* col. 2 lips | have rotted away, the nose hath decayed, the eyes are blocked up, the colour of the face hath changed, and it is impossible to recognize any one of them; because all bodies turn into dust in the tomb, and they perish, and nothing of them remaineth to us.

Now it is impossible to identify a bone, and to make it to rejoin the body to which it belonged, because the bone Fol. 148 *a* col. 1 hath become bare, | and there is no flesh on it. And besides this, even before the flesh which clothed the bone crumbled away it would have been impossible for thee to shew clearly to whom it belonged. For who can identify a bone when it hath been taken out of the member [to which it belonged]? Or who is there that can make known to us the colour [of the hair] of one who is dead? And it is wholly impossible for thee to recognize the bones of Adam, or [to say] what Fol. 148 *a* col. 2 manner of men the Prophets were, | and what kind of bodies had the Patriarchs and the Apostles. They have all been cast in the earth, and their heads and their bodies have become separated.

If the son were to seek after his father in the tomb, he would not recognize him, neither would a friend recognize his friend, nor a brother recognize his brother; nor could a man address any one of them by name, being sure that Fol. 148 *b* col. 1 he really was the person who bore that name, or | identify his form, because they have all turned to dust in the tomb, and there is no longer any human resemblance in them. For man is scattered abroad over the face of all the earth, and he is poured out in every place, for the earth beareth a grievous burden of tombs and sepulchres, and every place is filled with the blood of those who are dead. Moreover, the earth hath become one [great] sepulchre for those who are dead.

It was one man only (i. e., Adam) who was | taken from the earth, but those who are buried in it are thousands of thousands, and tens of thousands of tens of thousands. Every place is filled with the dead, the sea and the rivers, the earth and the mountains, and the wild beasts and the birds of prey devour the dead, and are sated with their slaughtered bodies. And Amente is filled with the souls which are bound in fetters. | Fol. 148 *b* col. 2

O thou form of earth wherein grief is abundant! O thou form of man which groweth [only] for destruction, and flourisheth only in sorrows and sighings! The joy of those who are upon the earth is only for a moment, and yet they are wont to think that it is great; but it slippeth away speedily through their hands. Behold, one man rejoiceth, and taketh a woman to wife, and soon after | he weepeth for her, for she is dead! Behold, one man rejoiceth in his son, and behold, soon after he weepeth over his grave! Behold, another man exulteth because of his father, and [soon] afterwards he maketh lamentation and burieth him! For there is no profit whatsoever for man; he is one who [is intended to] lament, and there is no consolation in him. He hath not the power to pacify him that shall destroy [him], neither doth he receive him | that could console him. Each man, in his own way, must die for himself, and no friend can make an appeal for his friend; but each man must suffer the death to which he is liable. There is no prophet of God who can give men consolation, for they will not hearken unto him. Neither will they really believe in the God of heaven, nor will they do His Will until they fall into death. Fol. 149 *a* col. 1 Fol. 149 *a* col. 2 Fol. 149 *b* col. 1

Moreover, God is wroth with man because of his unutterable and indescribable | transgressions, which destroy him. For man suffereth evil in every way because of his transgressions, [namely] by sickness, by punishment, by sorrow, Fol. 149 *b* col. 2

by the grief and suffering which envelop him, by cold and heat, by burning, by wild beasts, and birds of prey, and
Fol. 150 *a* col. 1 reptiles, by the times in which he liveth, and by | old age. The winds, and the earthquakes, and the rains, and the dews, do harm to man. The rivers drown him, the wild beasts devour him, and he is destroyed by death. All [these things] have held him in contempt since he was disobedient to God.
Fol. 150 *a* col. 2 And having been driven forth | from the Paradise he came out into this world which is full of sufferings. In it are envy, and adultery, and fornication, and idolatry: and these are the things through which man dieth. All these things have become fellow-workers with death in respect of man, and they war against him with wickednesses in order that death may bring him to the dust.

Fol. 150 *b* col. 1 For man hath at no | time any enjoyment, never hath he any pleasure. For when during his lifetime doth man rejoice? Doth he rejoice when he is in the womb of his mother? What kind of enjoyment can he have when he is carried about in the darkness and foetor thereof, and when he is in pain and restraint on every side in the blood of the belly? But he must come forth from his mother's body:
Fol. 150 *b* col. 2 doth he rejoice [in doing this]? | Nay, for he runneth an exceedingly great risk of dying. But surely he rejoiceth when he is at his mother's breast? Now in what manner doth he take the nipple? He crieth loudly and weepeth. Now the child that is healthy neither crieth out nor weepeth.

But surely when man is a little child, he crawleth about on the ground and rejoiceth? In what way then doth
Fol. 151 *a* col. 1 he rejoice? He is liable to be attacked by some | beast, which will trample him to death, and will split open his head, and the foam of his mouth and his intestines will be scattered about on the herbage (?) and on the ground. But surely if he groweth up into a young man he will rejoice? In what way, then, will he rejoice? [I say] he cannot rejoice; for the disposition of youth surroundeth him on

every side with the lusts which are full of danger, and if he doth not crush them they cause him to | die in an evil manner. But surely when he hath taken a wife, and hath begotten children, he will rejoice? In what way, then, will he rejoice? He will live in a state of anxiety about the children who will commit acts of folly. But surely when he shall have become an old man [he will rejoice, and take rest]? In what way, then, will he have rest? He will rest with the dangers of old age [always] round about him. And at the end of all these [troubles] is the expectation of death, which consumeth the soul | like a fire. Fol. 151 *a* col. 2 Fol. 151 *b* col. 1

O thou death, thou carriest off [people] of every age and condition—the children and the old man, the youth and the man of mature growth. For age (or, stature) is no obstacle to death, and he carrieth away [people] of every age and condition.

Now it is an exceedingly sorrowful thing to look upon death in man, and to contemplate his decay. The face hath become ghastly pallid in the garb of death, and the body hath become shrivelled up, and the | mouth is shut up, and the hair hath become lustreless (?), and the eyes have become sightless and are shut, and the limbs are motionless. And as for the other changes which take place in the body when it is placed in the earth, the flesh crumbleth away, and the sinews and ligaments decay, and the other [members] which have been laid bare, [and] those which have not been laid bare, become dissolved, and the humours which have dried up, and the dust which | is abundant. For man is a thing of nought, and he is like unto a flower of the grasses which withereth, and he shrivelleth up like a log of wood which is burned in the fire and is consumed. Fol. 151 *b* col. 2 Fol. 152 *a* col. 1

Now after the destruction of man, and [seeing] his wretchedness, which was very great, God visited that which He Himself had fashioned, and had made in | His Fol. 152 *a* col. 2

own form and likeness, in order that Death might not become the conqueror. Death boasted himself saying, 'I will conquer man.' Now the Devil fighteth against man at all times, and he carrieth him away captive through the evil of death into the gate of Amente. And he hurleth his wickedness against man at all times, until at length he bringeth him under the | power of death, and he shutteth him up in the prison of Amente. For this reason the soul which is fast bound in darkness is not able to make its escape from the place of imprisonment of those who are dead. For this reason the Father sent His Son upon the earth. Now He had no body of flesh; therefore the Holy Spirit caused Him to take upon Himself flesh in the womb of the Virgin. And God became | man so that He might deliver him that had gone astray, and might gather together those who were scattered through the envy of the Devil, and might bring them into His fold. Death having made a separation in man, those whom Death had scattered, these did Christ gather together, and He hath made man one again, the soul with the body. |

Fol. 152 *b* col. 1

Fol. 152 *b* col. 2

Fol. 153 *a*. col. 1

For Death bound the soul in Amente, and he made the flesh to dissolve in the earth; thus he divided man into two parts. The Saviour Jesus, however, Himself set free the soul from its bonds, and He bound the flesh together inseparably, and He brought the two towards each other, and made them one of one, the soul and the body, and He rejoined them each to the other. | He gave the body to the soul, and the soul He placed in the body; He made [the body] to be an instrument of speech, and He gave it constituted members.

Fol. 153 *a* col. 2

And now, O soul, sing thou hymns of praise in the body wherein thou art, to thine own Imperishable God, because Christ died for us, in order that we might live with Him for ever. | For He was neither liable to Death, nor was He under any obligation to die by Death; neither was it absolutely necessary for Him to make Himself to become man, nor had

Fol. 153 *b* col. 1

He Himself any need to take upon Himself the flesh of man: for He is God, and He is arrayed in all the glory of Divinity. For this reason he endured patiently and was made after the manner of men who die, [though] He is the God Who alone dieth not. Now for what reason did He come down upon the earth, seeing that He Himself was the King, Who | was reigning over the heavens? Who compelled Him to go to the Cross, and to die gladly? Fol. 153 *b* col. 2

Though He Himself was the Fabricator of the universe, He endured patiently, and allowed Himself to be begotten in the womb of a woman. And they wrapped in swaddling bands Him that had been arrayed in all the glory of the Father. He Who sat on the | chariots of the Cherubim was laid in a manger, and He sucked the nipple at the breast of a woman. He before Whom the Seraphim stand in awe ascribing glory to His Divinity, He Who sent forth waters to flow in the rivers, and the rains, and the dews, and Who sent forth waters from heaven, received baptism | in the Jordan by a mortal man. He from Whom the whole universe receiveth light was treated with contempt by the Jews. He upon Whose Word hang the seven heavens, and the firmament, and the earth, and Amente, was Himself hung upon a Cross of wood. He Who took a clod of dead earth, and fashioned it into a living | man, bare patiently the scorn of those who mocked Him, in order that by the contempt of Himself He might save man, who had gone to perdition through his own sins. He gave His soul of salvation for the soul of man. He gave His holy flesh on behalf of the whole race of Adam. And He gave His Blood on behalf of all. He gave Man for man, and His death for our death. And the death which men are under | an obligation to suffer, and which they fear, became a blessing, because Christ died for us. Fol. 154 *a* col. 1 Fol. 154 *a* col. 2 Fol. 154 *b* col. 1 Fol. 154 *b* col. 2

This is the love which Christ made manifest. He died for us, who are sinners, in order that He might save us. For what righteous man ever died on behalf of a sinner? Or

Fol. 155 *a* col. 1 what father ever died on behalf of his own | son, whom he had begotten? Again, what friend ever died on behalf of his friend? Or what loving brother ever died on behalf of his brother? No man ever did such a thing, that is to say, no man ever let himself die for another by his own wish, or through his own good pleasure only. But Christ came of Himself, and of His own free will and love. And as to us Fol. 155 *a* col. 2 sinners, not only did He fashion us | in the form of Adam and make us to become men, but when we were dead in [our] sins, He came and bore suffering on our behalf; and He hath given us life again by His love.

Now at the time when He fashioned us with His hand, He had not suffered [on our behalf]; but now that He hath begotten us a second time, through the suffering of His death, He suffereth with us even as doth she who gave [us] Fol. 155 *b* col. 1 birth. | He hath borne with us for an exceedingly long time, and He hath not burnt up the world, [the people whereof] treated Him with contempt, and scourged Him by the hands of sinners, and put Him to death, and buried Him, according to that which the prophet spake saying, 'Thou hast brought me into the dust (or, grave) of death.'[1]

Who was it that brought Him there? It was the wicked people whom He loved that put Him to death. He came to Fol. 155 *b* col. 2 them to save them, and they cast Him aside like a | straw. Consider moreover, O men, the return which the children of Israel made to our God. They pierced the side of Him Who had created them. They inflicted sufferings upon Him Who had on very many occasions conferred benefits upon them and their fathers. They paid Him back with evil things instead of good, and they shewed hatred instead of Fol. 156 *a* col. 1 the true [love] wherewith He had loved | them. They made sorrowful Him Who had given joy unto them. He Who had raised the dead among them, and they saw Him doing it; He Who had healed the lame, and cleansed those who were leprous, He Who had given light to the blind—He it was Whom they killed, and hung upon a tree!

---

[1] Ps. xxii. 15.

Consider moreover, O men, the insolent daring of the Jews. They hung [upon a tree] Him that had hung out the earth. | They drove nails into Him that had stablished the earth on the waters. They broke [the limbs] of Him that had heaped up the heavens in His wisdom. They bound as a prisoner Him that had released them from the servitude of Pharaoh. They put fetters on Him that had set free sinners. To Him that had given them a stream of water to quench their thirst did they give vinegar to drink when He thirsted, and they sustained Him | with gall when He was in the agony of death on the Cross, and they did not remember that He it was Who had given them [water as sweet as] honey to drink from the rock. They bound the hands and the feet of Him that had unbound the limbs of those who were paralysed. They themselves were bound in the hand of the Devil because they performed His will; for he kept them bound until the coming of Him that should release those who were in captivity, and set free those who were bound. Of Him that had | sent forth the sun and the moon to give light to them, and had opened the eyes of those who were blind from their birth, did they close the eyes like those of a dead man. Him Who had raised the dead did they bury in the earth.

Fol. 156 *a* col. 2

Fol. 156 *b* col. 1

Fol. 156 *b* col. 2

O what a new and incomprehensible mystery! He Who was the Judge was judged. He Who had done away their sins was bound with cords. Nails were driven into the hands of Him Who | had fashioned men. They hung on a tree Him Who had placed breath in their throats. They broke Him Who could break their members from their bodies. On the Cross they compelled Him Who had filled the earth with life to drink gall. He through Whom the whole universe liveth died. Now they did scoff at Him

Fol. 157 *a* col. 1

Fol. 157 *a* col. 2 greatly whilst He was on the Cross, | and before He died they gave utterance to many mocking words, and they gibed at Him.

When our Lord was hanging upon the wood of the Cross, the sepulchres opened, and Amente was rent asunder. He delivered the souls [therefrom], and He raised up the dead, and very many of the saints shewed themselves in Jerusalem. Now these things happened before the mystery was fulfilled on the Cross. And when Christ died, He abolished the | Fol. 157 *b* col. 1 Enemy, He bound in fetters the mighty tyrant, He set His Cross before him. He conquered in their presence, and He gained the victory.

Our Lord Jesus Christ lifted up His Body on the Cross, and when Death had seen Life, he fell down at His feet. Then the Powers of the heavens marvelled at His wisdom. The angels were stupefied with admiration of Him. The Fol. 157 *b* col. 2 elements were terror-stricken, and | all created things were shaken when they saw this new mystery, and this awful sight. They saw God hanging on a tree, and men were lifted up near Him on the tree. His feet were fastened to it by means of nails, and likewise His hands, which were extended, were fastened by nails to the tree.

Fol. 158 *a* col. 1 And the Jews mocked | at Him, and laughed at Him, and derided Him, because they did not understand the mystery. The earth trembled (or, shook) when it saw the shamelessness of the Jews. The mountains thereof trembled, and the hills shook and quaked. The sea made its waves to rise up to a height sufficient to cover the world. The abyss was disturbed, and opened its mouth to swallow up all created Fol. 158 *a* col. 2 things. The whole of creation was moved with | wrath because of the abominable insolence of the Jews. The luminaries of heaven became dark, the sun withdrew to rest, the moon was perturbed and hid itself, and the stars ceased to shine on the wicked men. Though the moon was full, it did not shine, and moreover, the sun having withdrawn to rest, the whole world was in darkness. They saw their God Who had created them | hanging upon a tree like a thief. The day turned into night. Fol. 158 *b* col. 1

And an angel who was wroth came forth from among all the angels, with his drawn sword in his hands, to slay them quickly altogether. And he was prevented [from doing this] by the mercy of Christ. And the angel laid his hand upon the curtain of the temple, and rent it in twain, from the top to the bottom. And all the angels | were looking forth from the heavens, and they were wroth because the lovingkindness of God the Father prevented them all from destroying the Jews. The light of the day took to flight, the world was shrouded in darkness, the darkness of the blackest night. All these things happened before Christ closed His eyes. Fol. 158 *b* col. 2

And His light made haste to rise in Amente. And Amente | was perturbed when the Lord went down into it, not in the flesh, but in the spirit; for He had power over all creation, and He could destroy [it] before His last hour. He poured out His Blood on the earth, and It protected the earth and those who were therein. His Body continued to hang upon the tree for the sake of the elements, and His Spirit went down into Amente, and saved those who were in that | region. He despoiled Amente, and made Himself Master of all of it. Fol. 159 *a* col. 1 Fol. 159 *a* col. 2

His Body raised up those who were dead on the earth, and His Spirit set free the souls which were in Amente. For in that hour in which our Lord was hanging upon the Cross, in that very same hour, the sepulchres opened, and the gatekeepers of Amente saw Him, and they shook with fear and took to flight. He burst open the gates of brass, He broke through | the bolts of iron, and He took the souls which were in Amente and carried them to His Father. When the Lord had broken up Amente, and had gained the victory over Death, He set the Enemy under restraint. Now the souls Fol. 159 *b* col. 1

He brought out of Amente, but the bodies He raised up on the earth.

Furthermore, consider the mighty and marvellous strength which was in His mortal body as He hung upon the tree! Fol. 159 *b* col. 2 For neither was creation able | to endure His dead body, nor could the Elements endure it, and Amente could not endure His Spirit. Every place was filled with trouble because of the sufferings of our Saviour, and all created things were troubled because of His death, for they were not accustomed to see their Lord treated with scorn and contempt. All created things were stupefied and said, 'What is this new | Fol. 160 *a* col. 1 mystery? The judges pass judgement upon Him and He speaketh not. Those who know Him not look upon Him, and are not ashamed. Those who have no authority over Him take possession of Him, and He resisteth them not. Those who are not His equals treat Him with scorn, and He becometh not angry. He Who is impassible endureth sufferings, and is not wroth. He Who is immortal hath Fol. 160 *a* col. 2 died, | and He hath endured [pain] patiently. He Who dwelleth in the heavens hath been buried in the earth, and hath kept silence.' 'What is this mystery?' saith all creation, for every thing marvelled at His lovingkindness.

And having risen from the dead at dawn on the First Day of the Week, and having vanquished death, He bound in fetters the tyrant and set men free. Then did every created Fol. 160 *b* col. 1 thing | know that the Judge had had judgement passed on Him for the sake of the salvation of man, and that, for man's sake, He Who was invisible had been seen, and He Who was infinite had been measured, and He Who was impassible had endured sufferings, and He Who was immortal had died, and He Who was in the heavens had been buried.

For He Who had become man was judged in order that He might shew mercy to us. He was put to death in order that He might set free those who were in bonds. He endured sufferings in order that He might give us rest. He died |

that He might make us to live. He was buried in order that He might raise us [from the dead]. If the Lord had not endured sufferings with the race of man, by what manner of means would mankind have been saved? Fol. 160 *b* col. 2

Moreover, Death fell down at the feet of Christ, and Christ carried him away, and the Devil who had been a rebel became a captive. Christ made Amente to quake and the power of the Devil He turned backwards. Death heard the voice of the Lord as | He cried unto all the souls, 'Come forth, O ye who are bound in fetters! O ye who sit in the darkness and shadow of death, on you hath the light risen.[1] I preach unto you life, for I am Christ, the Son of God.' Then He set free the souls of the saints, and He raised them up with Him. Fol. 161 *a* col. 1

And earth itself cried out | saying, 'Spare me, O Lord. Free Thou me from the curse which is on me. Remove from me the wickedness of the Devil. Thou hast held me to be worthy of having Thy Body buried in me, in the Place of the Blood, which was poured out upon me, in order that Thou mightest raise men from the dead. Thy glorious Image is spread abroad in every place. Except Thyself, when Thou utterest Thy | words, no one shall resist Thy commands; but it was Thy love which compelled Thee to come to the beings whom Thou hadst fashioned. For behold, Thou didst stand on the earth, and didst seek after the members of the beings whom Thou hadst made. Take Thou, then, man, the deposit. Take Thou Thine image, which Thou hast committed as a pledge to me. Take Thou Adam, being complete in his likeness.' Fol. 161 *a* col. 2 Fol. 161 *b* col. 1

Then Christ | rose from the dead in the third hour of the day, and He took the saints with Him to His Father; now all mankind shall receive salvation through the death of Christ. For one was judged instead of all men, and salvation and mercy [came] into the whole world. Moreover, one died in order that all might rise | from the dead. And the Lord Fol. 161 *b* col. 2 Fol. 162 *a* col. 1

---

[1] Isa. ix. 2.

died on behalf of every one, in order that every one should rise from the dead with Him. For having died, He put man on Himself like a garment, and took him with Him into the heaven which is in the heavens, and man became one of one with Him. He took Him as a gift to His Father. The gift was not gold, neither was it silver, but it was man whom
Fol. 162 *a* col. 2 He had created in His own likeness, and | in His own image. Moreover, this [Christ] did God the Father exalt. He seated Him on His right hand, on the Exalted Throne, and He appointed Him to be the Judge of those who are living, and of those who are dead, and Captain of all His creation. He sitteth above the Cherubim, He Who hath created the Jerusalem of heaven, that is to say, the True Bridegroom, and the King of all the Ages. Glory be unto Him for all ages of ages. Amen.

THE DISCOURSE WHICH APA EUSEBIUS, BISHOP OF CAESAREA OF CAPPADOCIA, PRONOUNCED CONCERNING THE CANAANITISH WOMAN.[1]

Fol. 162 *b* col. 1

Great is the storm, but it hath not been able to hinder
the readiness of those who have come. Great is the trial,
but it hath not destroyed our sufferings. The Church shall
never be free from those who contend | against her, [but] Fol. 162 *b* col. 2
she shall never be overcome. Certain folk plot craftily
against her, [but] she vanquisheth them. Howsoever great
may be the evil which they meditate against her, she increaseth
exceedingly. The waves break over her and have
no effect upon her, for she hath taken her stand on this
Rock, which is the immoveable Word of God, and she is
herself immoveable. | The Rock it was Who said, 'The gates Fol. 163 *a* col. 1
of Amente shall not prevail against her.'[2] He who fighteth
[against her] destroyeth only himself, but the Church herself
becometh stronger and stronger.

Job was a good man before [his] trial, but the days
wherein he was healthy in his body were | not like unto Fol. 163 *a* col. 2
the days in which his infirmity wove a crown and set it
upon his head.' Be not afraid at any time of temptation
if thy soul be prepared. For the matter is like unto the
gold to which the furnace doeth no injury, that is to say,
tribulation doeth no harm to him that beareth himself with |
fortitude. What doth the furnace do to the gold except to Fol. 163 *b* col. 1
purify it more and more? That is to say, he who riseth
up before tribulation, when the suffering which hath to
be endured cometh to him, is exalted thereby. Cowardly

---

[1] See Matt. xv. 21–8.

[2] Matt. xvi. 18.

inaction weakeneth the soul, but trial giveth victory to the layman. Know, moreover, that those who endure no trial | Fol. 163 *b* col. 2 receive shame, and that those who endure trial receive election. Where are the things which are reckoned unto them? Nothing maketh itself visible.

I come out into the market, and I look upon the wares [therein], [I see that] they are weak plants on which the wind blew, and they were thrown to the ground, and straw Fol. 164 *a* col. 1 which had been threshed out; | nevertheless the flour hath remained pure. Who is there that can fight against them [successfully]? Their conscience it is which giveth them victory over those who fight against them.

Let us prepare a table. Yesterday Paul provided his table for us, to-day the table is that of Matthew. Yesterday Fol. 164 *a* col. 2 it was the tentmaker, | to-day it is the tax-gatherer. Yesterday it was the blasphemer, to-day it is the man of obedience. Yesterday it was the pursuer, to-day it is the man of avarice. The blasphemer, however, did not continue to be a blasphemer, but became an Apostle; and he who was a robber did not continue to be a man of greed, but Fol. 164 *b* col. 1 became an Evangelist. | I will not make mention of the wickednesses of their earlier years, which afterwards became spiritual excellences. Our masters did not give light whilst they lived in their former state of sin, but they did shine brightly at the last [when living] in [a state of] righteousness.

Now the tax-gatherers and the blasphemers are the masters of the earth. What kind of place, then, is that of the tax-gatherer? It is a place wherein men plunder at Fol. 164 *b* col. 2 mid-day. | The injustice which is according to the law maketh itself manifest, as well as the injustice which is done in the presence of the law. The tax-gatherer is the advocate of thieves. When a thief is caught in the very act of stealing he is ashamed, but the tax-gatherer is bold of speech and action, even while he plundereth. But suddenly the tax-gatherer became an Evangelist; how did this come about? When | Jesus was passing by, He saw him sitting in his tax-gatherers' shed, and He said unto him, 'Rise up, follow Me.'[1] Fol. 165 *a* col. 1

O the might of the word! The hook came, and it hooked the captive, and it armed him like a soldier. The hook came, and it made the clay become gold. He (Matthew) was in the pit of wickedness, and it drew him up into the mesh of the net of spiritual excellence. Let no man fall | into despair concerning his salvation, for evil deeds possess not a constitution which endureth for ever. And, moreover, we were created in a state of liberty. Fol. 165 *a* col. 2

If thou art a tax-gatherer, thou hast the power to turn thyself into an Evangelist. And if thou art a thief, thou hast the power to enter into the Paradise. And if thou art a magician thou hast the power to worship thy | God. For there is no kind of sin whatsoever which repentance will not do away; therefore God hath chosen the greatest sinners on the earth, so that no man might fall into despair about himself. Fol. 165 *b* col. 1

Thou shalt not say, 'I have committed sin, which is what usually happeneth,' [for] thou hast a Physician by thee Who is wont to treat thee with such medicines as thou wishest. | Was it not He Who made thee? [And when] thou didst not exist did not He make thee to be? He hath not made thee anew as He made thee at the beginning, when He took a piece of earth, and fashioned it into a man, but He hath made the earth [and] the clay, to become flesh, similar to that which hath ligaments (or, nerves), and bones, and hair, and eyelids, and eyes, and the shoulders (?), and the | breast, and the hands, and the feet, and all the other members. Are not all these members earthy in their substance? Fol. 165 *b* col. 2 Fol. 166 *a* col. 1

Then entered Skill in handicraft, and she made all created things according to their kinds. Inquire not concerning the manner in which they were made, and waste not thy labour in prying into what is, but | believe that the matter was super-miraculous. Thou wouldst never be able to describe the means by which creation was made. If fire cometh upon thorns it consumeth them: how much more then shall the Word of God make sins to become white, and consume them? Fol. 166 *a* col. 2

---

[1] Matt. ix. 9.

And if thou art in the habit of saying, 'I have sinned exceedingly, | but who is there that is without sin?'—now, I am using the very words which thou thyself wilt say—confess thy sins first of all, and [then] do thou the work of making thyself just. If thou hast committed sin, make haste, stand up on thy feet, be sorry, and let thy heart eat thee [in remorse], and pour out thy tears. For did not the sinful woman act in this wise? And did she not pour out | her tears, and lay hold on repentance? Fol. 166 *b* col. 1 Fol 166 *b* col. 2

'Now Jesus came out of the border of Tyre and Sidon, and behold a woman set out to go to Him.'[1] The Evangelist is stricken with wonder, and saith, 'a woman,' [that is to say,] the strongest weapon of the Devil! The mother of sin! The beginning | of wickedness! [Woman,] who was cast forth from the Paradise! This is woman, and such is [her] nature. Fol. 167 *a* col. 1

O what strange (or, new) and wonderful works are these! The Jews fled from Him, but the woman fled to Him, and made supplication unto Him saying, 'O Son of David, have mercy upon me.'[1] Consider this woman, who made herself to be a | preacher, and one who acknowledged the government of God, for she said, 'Lord,' which was the confession of [His] Divinity, and 'Son of David,' which was the acknowledgement [of His manhood], 'have mercy upon me.' Is not this act better than every other act in this world? Consider how this truly wise soul said, 'Have Fol. 167 *a* col. 2

---

[1] Matt. xv. 22; Mark vii. 24.

mercy | upon me.' Is not this citizenship better than every other citizenship in the world? [She said:] 'I was in danger, I fled to His feet for mercy. Wilt Thou, then, search out my sins? Give me salvation abundantly, inasmuch as the place of mercy searcheth not out sins.' Fol. 167 *b* col. 1

O thou woman, what didst thou think within thyself? Thou wast a law-breaker and a harlot. How couldst thou possibly dare to go out to meet Him? Consider, moreover, | the wisdom of this woman. She did not make an appeal to the Apostles saying, 'Take me in to Him.' She made no supplication to Peter, neither needed she any of the other [Apostles to help her. But she said:] 'I want, however, to see [Him], but I have no need of men to make Him come to where I am.' And why? 'Because He came down, and took upon Himself flesh, I will speak with Him in the flesh.' | Fol. 167 *b* col. 2

O how great is the lovingkindness of God towards man! He before Whom the Cherubim in the heavens tremble in awe [permitted] a sinful woman to stand and to talk with Him upon the earth! She said: 'Have mercy upon me! for this reason hast Thou taken upon Thyself flesh, and hast come forth, and hast entered into the world for the sake of sinners | like unto myself.' Those who are in the heavens tremble in awe before Him, yet those on the earth hold converse with Him boldly. 'Have mercy upon me!' What is it that thou desirest? 'I seek after mercy.' What dost thou wish? 'My daughter is grievously afflicted. My sorrow is great. Heal thou my members which are within me, for I am being consumed; preserve my bowels, and take Thou me out of this burning heat of fever. What | shall I do? I shall die.' Fol. 168 *a* col. 1 Fol. 168 *a* col. 2

Why did she not say, 'Have mercy on my daughter?' On the contrary she said, 'Have mercy on me, for my daughter doth not perceive the torment of the disease with which she is grievously vexed. That she is seized by the disease in its most severe form [is evident] because she doth Fol. 168 *b* col. 1

not perceive what it is. Have mercy upon me! because I see this sight every day, and great is my grief. What Fol. 168 *b* col. 2 do I | call her? I call her a dead body, for though she moveth and liveth yet she knoweth not what she doeth. For I know not the name of the disease, neither do I know of what kind it is, or whether my daughter shall die through it. Now death appertaineth to every one. In what condition shall I see [her on my return]? With her eyes starting from their sockets in terror, and her hands with Fol. 169 *a* col. 1 the bones thereof protruding, and the hair | torn out in frenzy, and the mouth dripping with foam, and meanwhile the devil which is contending with her is hidden inside her, and doth not appear. Have mercy upon me! My water-flood (or, tempest) is great. This is the kind of disease from which I [suffer], and also from demoniacal wickedness. Have mercy upon me!'

Consider the wisdom of this woman! Why did she not go Fol. 169 *a* col. 2 to the | magicians, or to those who used exorcisms, or to the women who dealt with the bodies of the dead, or to the soothsayers who were in the habit of paying honour to devils, or to those who could make the sufferings of sick folk to become greater or to diminish? Nay, she forsook the court of the Devil, and she came to the feet of the Saviour of Fol. 169 *b* col. 1 souls [and said], 'Have mercy on me, for my | daughter is grievously vexed.' Dost thou observe the fortitude and the patient endurance? And as the woman raised herself from the ground, 'He answered her not a word.'[1]

O these things which were done publicly! She made supplication to Him, and she besought Him earnestly, and she entreated Him, but He answered her not a word. The sickness increased, but the Physician kept silence. The blow was sharp and severe, and the Word kept silence. The Fol. 169 *b* col. 2 Physician | held His hand. What is this new and wonderful matter? Thou didst run after others, and didst say, 'Come ye unto Me.[1] I will heal you.' Yet from her who ran after Thee Thou didst run away! 'Have mercy on me!' 'I was not sent unto any except the sheep which had gone astray of the House of Israel.'[2]

---

[1] Matt. xv. 23.

And His disciples went | to Him and entreated Him, saying, 'Send her away, for she crieth out after us.' [And the woman said:] 'Thou Thyself seest that my outcry is great, [but] my cry, which is in my heart also, is to Thee. And again they said unto Him, 'As the Lord, and as a Lover of mankind, give salvation to this woman.' 'What shall I give? I am not sent unto any except | the sheep which have gone astray of the House of Israel.'[2] Fol. 170 *a* col. 1 Fol. 170 *a* col. 2

This is in itself the whole matter. It was for this very thing that Thou didst take upon Thyself flesh, that Thou mightest do good to a certain woman who was going to perish. Wouldst Thou, then, leave the world to become a desert [and destroy] the Scythians, and the Arabs, and the Elamites, and [the people of] Cilicia, and Cappadocia, and the Syrians, | and the Phoenicians, and [the people] of every place on which the sun looketh? Or didst Thou come into this world only for the sake of the Jews? Wilt Thou allow [the lands of] the Gentiles to become a desert? Or hast Thou forgotten that they scoff at Thy Father and worship idols? Wherefore, then, did David speak according to the flesh and say, 'Ask of Me, and I will give thee the heathen for thine inheritance, and thy dominion unto the end of the earth.'[3] And in like | manner also Isaiah, who saw the Seraphim, said, 'The root of Jesse shall [flourish], and He who shall arise shall rule the nations, [and] in Him shall the nations hope.'[4] And again, 'A ruler shall not cease from Judah,[3] nor a governor from his heritage, until there come He that hath been | constituted [ruler], and He it is Whom the nations await.'[5] And again, 'O all ye nations, clap ye your hands.'[6] And [yet Thou doest Fol. 170 *b* col. 1 Fol. 170 *b* col. 2 Fol. 171 *a* col. 1

---

[1] Matt. xi. 28.
[2] Matt. xv. 24.
[3] Ps. ii. 8.
[4] Isa. xi. 10.
[5] Gen. xlix. 10.
[6] Ps. xlvii. 1.

thus,] Thou, O Lover of every soul, Who didst say to Thy disciples, 'Go ye, baptize all nations, in the Name of the Father, and of the Son, and of the Holy Ghost!'[1] |

Fol. 171 *a* col. 2 This Canaanitish woman, however, received a profitable rebuke. She came out of a place of madness and stupefying folly, a place where they worshipped idols. This miserable woman came and made entreaty by reason of the matter which had come upon her daughter, and Thou didst say unto her, 'I have not been sent to any except the sheep which have gone astray of the House of Israel.' | Fol. 171 *b* col. 1 Yet in that very hour wherein the centurion came to Thee Thou didst say, 'I am coming, I will heal him.'[2] And again, in the hour of the thief Thou didst say unto him, 'This day thou shalt be with Me in My Paradise.'[3] And again [in the case of] the man who was paralysed, Thou didst make him take up his bed, and he walked.[4] And again, Lazarus didst Thou call when he had been in the tomb four | Fol. 171 *b* col. 2 days,[5] [and he came forth]. The dead Thou didst raise to life. Those whose members were withered Thou didst gird with strength. The harlots Thou didst hold to be more chaste than the virgins. And what didst Thou say to her, the wretched Canaanitish woman, whom Thou wouldst not answer [at first]? He said, 'Is it good to take the bread of the children to throw it to the dogs?'[6]

Fol. 172 *a* col. 1 O the solicitude of this | Physician! He understood her, and she had been rebuked. All these words were [intended] to shame the Jews who called themselves 'children'. They had, however, taken to themselves the nature of their own dogs, according to that which Paul spake saying, 'Beware ye of dogs. Beware ye of these workers of evil. Beware ye of [those of] the concision.'[7]

Fol. 172 *a* col. 2 And again, she said [unto Him], | 'Have mercy on me!' But He said, 'Is it good to take the bread of the children to throw to the dogs?' [And she said within herself:] 'Yea,

---

[1] Matt. xxviii. 19. [2] Matt. viii. 7. [3] Luke xxiii. 43.
[4] Matt. ix. 6. [5] John xi. 39, 44. [6] Matt. xv. 26. [7] Phil. iii. 2.

Lord, Thou callest me a dog, [and] I confess that Thou treatest me like unto a dog. I do not excuse myself from derision. Give me that which Thou seest fit. Thou hast called me a dog, give me, then, the crumbs. | For the dogs are in the habit of eating of the crumbs which fall from the table of their masters.'[1] He said unto her, 'Who hath until now begged for that which is cast away and rejected? Therefore, O woman, thou shalt be rewarded straightway.' Fol. 172 *b* col. 1

And the Lord spake saying, 'O thou woman, may thy prayers be heard in that hour wherein I utter thy | appeal before God, and offer supplication to Him.' Thou sayest, 'I have appealed to Him once, and I have prayed to Him twice, and thrice, and ten times and twenty times have I bowed the knee [to Him]. Thou hast bowed the knee, and thy mouth spake, but thy heart was counting the cost (?), and thou wast | thinking about thy friends and thy substance. Thy soul hath taken its stand at the door, turn not thou away until thou hast received thy request.' Fol. 172 *b* col. 2 Fol. 173 *a* col. 1

Now certain folk are wont to go into the church and pour forth tens of thousands of strings of words; but God hath no need of a multitude of words, though He hath very great need of thy prayer. | Make thou thyself to be like unto this Canaanitish woman; pray in whatsoever place thou art. If thou art in the bath, or if thou art in the street, pray. And if they hale thee before the judge, pray. And if the judge break thee by his decision, let thy prayer go to God on thy way to execution; He enquireth not about the place [where thou prayest], but He doth enquire concerning a right | mind. Fol. 173 *a* col. 2 Fol. 173 *b* col. 1

When Jeremiah was in the pit of mire he found God there, and he prayed to Him. Daniel was in the pit of the lions, and God helped him. The Three Saints who were in the furnace turned to God, and made supplication unto Him. When Job was [seated] in the dust, among the worms, he turned to God, and made an appeal to Him. And thou thyself also, if thou makest an appeal unto Him, He will hear | thee in thy prayer. Fol. 173 b col. 2 Make thou thyself like unto this Canaanitish woman. And when thou goest into the church of the Persians, and of the Cuthaeans, and of the Hindoos (?), and of the Moors, thou shalt hear Christ crying out, 'O thou woman, great is thy faith.'[1] And behold, very many times thou shalt acquire blessing and honour by the | remembrance Fol. 174 a col. 1 of her, which shall abide and be glorious. And though thou hast not a daughter with thee who is possessed of a devil, yet hast thou with thee thy soul which committeth sin. To him who is possessed of a devil it is usual to shew mercy; but he who committeth sin of himself men are wont to hate. Against him that is possessed of a devil the matter is not reckoned; for him that committeth sin of himself there is no defence whatsoever.

---

[1] Matt. xv. 27.

Fol. 174 a col. 2 Now as concerning the | Canaanitish woman: in what hour was the devil cast out [from her daughter]? In that very hour wherein Christ said unto her, 'O thou woman, great is thy faith.'

The Son of God cast out the devil, for no man would be able to go into the place where he was, but He was God, Who filleth every place. Had He wished He could have gone against the prince [of devils] at the same time. That which is under His feet shall not destroy thee. If it were not thus one might say | Fol. 174 b col. 1 unto thee, 'He is inattentive, or He is asleep.' Now this is not the habit with God. In the hour wherein thou shalt cry unto Him He shall hear thee, and at every hour. Let neither doorkeeper nor steward prevent thee [from crying]. Do thou say 'Have mercy on me', like this Canaanitish woman, and He shall come unto thee immediately.

Consider the following speech which maketh manifest that the Son is like unto the Father, and that He is equal with Him. | Fol. 174 b col. 2 At the time wherein God created the heavens He said, 'Let heaven be,' and the heaven was. And, 'Let the earth be,' and the earth was. [And], 'Let the air (or, sky) be,' and the air was. [And], 'Let the sun and moon be,' and they came into being.

---

[1] Matt. xv. 28.

O the goodness of God which created for us the Son Who is equal with the Good Father in every respect, in | Divinity The Father spake in times of old saying, 'Let [things] be,' and they came into being. The Son Himself said, 'Let it be unto thee according to that which thou desirest,' and it was so, and her daughter ceased to be vexed by the devil from that hour. What was it that enabled the Canaanitish woman to drive the devil out of her daughter, or to drive him out at all? [It was done] according to the command of the | Saviour of souls. In the mercy and lovingkindness of our God, and by His Grace, shall we ourselves be healed. For all these things let us give thanks to God the Father, and to the Son, Jesus Christ, Who hath informed us by His holy mercy saying, 'I am in My Father, and My Father is in Me'[1]—to Whom belongeth the glory for [all] ages. Amen.

Fol. 175 *a* col. 1

Fol. 175 *a* col. 2

---

[1] John xiv. 10, 11.

APPENDIX

THE DISCOURSE OF MÂR JOHN, BISHOP OF CONSTANTINOPLE, ON VIRGINITY, AND REPENTANCE, AND ADMONITION.

(Brit. Mus. MS. Add. 14,546)[1]

ܡܐܡܪܐ ܕܡܪܝ ܝܘܚܢܢ ܐܦܝܣܩܘܦܐ ܕܩܘܣܛܢܛܝܢܘܦܘܠܝܣ ܕܐܡܝܪ ܠܗ ܥܠ ܒܬܘܠܘܬܐ ܘܬܝܒܘܬܐ ܘܡܪܬܝܢܘܬܐ ܀ Fol. 55 b

ܛܘܒܢܐ ܦܘܠܘܣ ܗܘ̇ ܕܗܘ̣ܐ ܫܠܝܚܐ ܠܥܡ̈ܡܐ:
ܡܠܦܢܐ[2] ܕܥܕ̈ܬܐ ܘܩܕܝܫܬܐ: ܕܕܒܣܬܪܗ ܛܒܐ ܗܘܐ
ܘܠܡ̣ܕܒܘܗܝ ܡܫܬܘܕܥ ܗܘܐ: ܗܘ̇ ܕܟܕ ܗܘ̣ ܒܦܓܪܐ
ܡܬܪܒܠܝܢܐ: ܡܬܕ̈ܪܫܐ ܗܘܐ ܒܫܡ̈ܝܢܘܬܐ ܕܠܐ ܦܓܪ:
ܗܘ̇ ܕܪܗܛܗ ܫܠܡ ܘܗܝܡܢܘܬܗ ܢܛܪ: ܗܘ̇ ܕܒܚܝ̈ܘܗܝ
ܐܬܕܪܫ: ܘܒܡܫܝ̈ܚܘܬܗ ܐܬܬܝܪ: ܗܘ̇ ܕܒܟܦܢܐ ܘܒܨܗܝܐ
ܢܛܪ: ܗܘ̇ ܕܡܢ ܐܘܪܫܠܡ ܘܥܕܡܐ ܠܐܠܘܪܝܩܘܢ ܣܥܪ
ܒܟܪܘܙܘܬܐ: ܗܘ̇ ܕܠܫܡܝܢܐ ܐܝܬ ܗܘܐ ܠܗ ܕܢܬܡܠܠ
ܒܗ: ܗܘ ܡܠܐܟܐ ܐܪܥܢܝܐ ܘܒܪ ܐܢܫܐ ܫܡܝ̇ܢܐ:
ܗܘ̇ ܦܪ̣ܝܫܐ ܫܠܝܚܐ: ܕܗܘ̣ܐ ܡܦܩ̇ܢܐ ܕܪܘܚܐ: ܗܘ̇
ܕܒܢܝܢܐ ܠܒܝܬܐ ܕܐܠܗܐ ܦܠ̣ܚ: ܘܡ̈ܠܟܐ ܠܐ ܡܬ̈ܡܠܠܢܘܬܐ
ܥܒ̣ܕ: ܗܘ̇ ܕܒܦܓܝ̣ܢܐ ܠܐ ܡܬܚܫܒܢܐ ܘܒܬܪܥܐ
ܒܚܘܒܐ: ܗܘ̇ ܢܘܦܐ ܕܥܕܬܐ ܘܪܗܛܐ ܕܟܝܢܘܬ

---

[1] The variants are from Add. 14,601, fol. 83 *a* col. 1 ff.

[2] ܘܡܠܦܢܐ

ܐܠܗܐ : ܗܘ̇ ܝܗ̇ܒ ܐܝܕܐ ܠܒܪ̈ܢܫܐ : ܘܡܕܒܪܢܐ
ܕܡܫ̈ܡܫܢܐ : ܘܡܟܒܫܢܐ ܕܫ̈ܐܕܐ : ܗܘ̇ ܕܗܘ̣ܐ
ܡܨܝܕܬܐ ܘܣܓܕ ܠܟܠܡ[1] : ܗܘ̇ ܕܐܦ ܡܢ ܒܬܪ ܡܡܘܬܗ
ܡܠܦܢܐ ܘܡܒܪܘܪܐ : ܗܘ̇ ܕܐܠܦ ܕܐܡܝܢܐ ܕܠܠܐ ܠܗ ܕܢܫܡ
ܠܥܡܝܢܐ : ܐܢ ܕܝܢ[2] ܗܢܐ ܕܗܠܝܢ ܟܠܗܝܢ ܡܫܬܪ̈ܝܬܐ
Fol. 83 *a* col. 2 ܡܢ̣ܐ ܗܘܐ : ܐܝܟ[3] ܕܐܦ | ܢܐܡܪ : ܕܐܦ ܠܐ ܡܕܡ
Fol. 56 *a* ܒܥܕܢ ܣܒܝܪ ܐܢܐ : ܕܚܝܠ | ܗܘܐ ܘܐܡ̇ܪ : ܕܕܠܡܐ ܐܢܐ
ܕܠܐܚ̈ܪܢܐ ܐܟܪܙܬ. ܐܬܦܠܓܐ ܠܒܝ. ܡܢܐ ܢܥܒܕ ܚܢܢ. ܕܐܦ
ܠܐ ܟܠ ܟܠܗ ܬܘܪ̈ܨܐ ܕܡܫܬܪ̈ܝܬܐ ܦܠܚ[4]. ܡܕܡ ܟܠ
ܥܡܪܐ ܘܟܠ ܨܠܘܬܐ ܐܠܝܨܐ ܒܟܠ ܙܒܢ. ܘܕܢܥܐܠ ܡܢ
ܐܠܗܝ. ܠܐ ܕܗܘܝܬ ܘܠܐ ܗܫܐ. ܘܠܐ ܒܡܘܬܪܐ ܐܪܥܢܝܐ
ܗܝ. ܐܠܐ ܬܪܬܝ ܐܬܐܡܝܬ ܢܨܚܢ ܫܠܝܚܘܬܐ ܕܥܡܠܐ. ܘܕܢܚܪܐ
ܒܡܟܪ̣ : ܐܚܪ̈ܢܐ ܫܕܝܢ ܒܟܘܬܪܐ. ܐܚܪ̈ܢܐ ܒܫܡܝܪܐ
ܘܒܓܫ̈ܦܐ : ܐܚܪ̈ܢܐ[5] ܒܟܡܝܢܘܬܐ ܕܓ̈ܝܣܐ ܘܟܣܘܟܣܢܐ
ܗܪܘܡܢܐ. ܐܢܫܐ ܕܝܢ ܕܒܐܘܠܨܢܐ ܗܘ ܒܡܟܪ̣ ܫܪ̈ܝ. ܐܚܪ̈ܢܐ
ܕܐܦ ܬܫܒܘܚܬܐ ܡܢܗ ܬܗܘܐ ܠܗ. ܘܢܐܡܪ ܕܡܢ
ܘܕܡܨܝܢ ܗܝ ܬܫܒܘܚܬܗ. ܠܝܬ ܡܕܡ ܕܒܥܐ ܘܢܕܝܢ :
ܡܢ ܢܦܫܐ ܕܒܣ̈ܪܐ ܚܒܫ̈ܐ ܫܒ̈ܝܠܐ ܘܡܦܩܢܐ. ܡܛܠ
ܗܢܐ ܙܕܩ ܠܝ. ܕܦܠܛ ܢܐܝܦ ܕܫܘܦܪܗ ܕܡܫܟܐ. ܘܢܐܡܪ
ܒܕܡܘܬ ܗܘ̇ ܡܕܝܢܐ : ܕܐܠܗܐ ܡܚܝܒܢܝ ܗܒ ܠܫܘܒܚ
ܚܠܝܐ. ܐܝܟܢܐ ܕܐܦ ܡܕܝܢܐ ܒܪ ܚܝܐ ܫܘܦܪܗ ܢܐܡܪ :
ܟܠܟܝ ܫܦܝܪܬܝ ܪܚܡܬܝ. ܘܡܘܡܐ ܠܝܬ ܒܟܝ. ܐܠܐ ܚܕ
ܕܐܦ ܬܘܒ ܫܘܦܪܐ ܕܒܬܘܠܘܬܟܝ. ܠܐ ܬܬܪܝܡ ܒܫܘܦܪܟܝ.
ܕܠܒܟܐ ܡܛܠܬ[6] ܫܘܦܪܟܝ ܢܫܡܥܐ ܐܠܗܐ ܡܢܝ :

---

[1] ܠܟܘܠܗ
[2] ܐܢܕܝܢ
[3] ܐܝܟܢܐ
[4] ܦܠܚ ܣܠܩ
[5] ܐܚܪܢܐ
[6] ܡܛܠ

ܘܬܬܒܣܡ ܪܒܘܬܢ: ܡܢܐ ܓܝܪ ܡܫܡܫ ܐܢܬ ܕܬܦܫܪ.
ܕܚܘܐ ܠܗܠܝܢ ܕܗ̇ܘ ܦܓܪ ܥܠ ܐܦ̈ܝܢ: ܡܫܚܢ ܕܢܦܫܗ
ܘܒܪܚܡܗ ܡܫܪܐ ܘܒܢܢ. ܥܡ ܡܛܠܬܢ. ܗ̇ܘ ܕܫܠܘ̈ܬܐ
ܐܟܢ. ܡ̈ܕܝܢܬܐ ܛܒܥ ܡܛܠܬܢ. ܗ̇ܘ ܕܟܠܠ ܠܥܡܡܐ
ܒܥܬܐ ܕܡܘܟܟܐ. ܒܡܘܟ̈ܟܐ ܐܬܟܠܠ ܡܛܠܬܢ[1].
ܘܐܫܬܥܒܕ ܒܪܚܡܐ ܠܡܘܬܐ. ܡܪܝܡ ܠܚܘܒܬ ܗܠܝܢ:
ܠܐ ܗܘܐ ܕܢܫܕܐ ܙܕܩ ܠܝ. ܐܠܐ ܐܦ ܕܢܬܐܟܠ ܘܢܬܪܕ|
ܘܢܬܛܠܡ ܠܗ̇، ܕܐܡܪ[2]. ܘܗܠܝܢ ܕܐܡ̈ܪܝܢ ܐܢܬܘܢ Fol. 56 *b*
ܒܠܒܗܘܢ ܥܠ ܡܫܡܫ̈ܢܘܬܗܘܢ ܐܬܬܘ. ܐܝܟܢܐ ܕܗܠܝܢ
ܕܐܬܡܫܡܫܐ ܦܓܪܢ. ܢܬܒܣܡ ܟܠܠܒ ܘܢܬܬܒܣ. ܗܟܢܐ
ܐܬܬܘ، ܗܘܐ. ܐܢܬ. ܘܦܪܘܩ ܢܫ̈ܬܗ، ܘܥܝܪ ܘܐܫܘܪ
ܫܡܫܐ. ܘܡܕܢܚܐ ܐܡܪ ܡܪܕܐ ܠܗܬܗ. ܠܐ ܐܢܬܬܐ
ܒܝܬܗ[3] ܒܠܘܗ، ܘܡܛܠܬܠ[4] ܗܕܐ ܘܦܪܘܩ ܒܐܘܪܫܠܡ
ܐܡܪ. ܕܢܛܠܡܘܢ ܠܐܝܠܝܢ ܕܥܒܕܝܢ. ܠܐ ܗܘܐ ܥܠ
ܡܒܝܬܐ: ܘܠܐ ܥܠ ܫܘܦܪܐ. ܐܠܐ ܥܠ | ܫܠܝܛܘܬܐ. Fol. 83 *b* col. 1
ܐܝܟܢܐ ܕܐܝܟ ܕܗܘܐ ܢܐܡܪ. ܥܒܕܬ[5] ܒܟܠ ܠܠܝܐ[6]
ܒܨܦܪ. ܘܒܪܡܫܬ، ܬܫܒܘܚܬ، ܐܡܦܝܬ. ܘܬܘܒ ܬܩ̈ܢܐ
ܕܫ̈ܢܝܐ ܐܦܘ ܡܢ ܒܫܢ̈ܝܐ ܥܠ ܕܠܐ ܢܛܪܬ ܕܢܦܫܟ.
ܐܫܟܚ ܒܝܫ ܕܬ̈ܚܝܐ ܠܡܐܬܐ ܕܒܥܝܢ. ܡܫܚ ܥܠ
ܫܪܝܢ. ܒܟܠ ܦܪܘܩܢ ܠܬܫܒ ܘܐܬܓܒܗ ܠܐܝܠܝܢ ܕܫܠܝܛܬ.
ܐܬܥܕܬ ܒܝܫ ܡܢ ܕܒܝܫ ܒܝܫ. ܚ̈ܝܝܢ ܐܝܟ ܕܗܘܐ:
ܘܒܝܫܐܝܬ ܦܓܫܬ ܠܚܘ̈ܐ: ܘܠܡܗܒ ܢܦܫܢ ܗܘ̈ܐ، ܒܝ̈ܫܬܢ.
ܐܫܬܘܕܝ ܒܬܘܠܘܬܐ[7] ܘܕܡ̈ܘܬܐ: ܠܒܝܫܐ ܕܒܝܫܐܝܬ
ܒܝܬ. ܒܝܕܐ ܓܝܪ ܕܒܫܘܠܡܐ ܘܒܘܪܟ. ܠܬܘܪ̈ܒܐ ܫܦܝܪܬܐ

---

[1] ܡܛܠܬܢ [2] ܠܗܘ ܕܐܡܪ [3] ܒܝܬܐ
[4] ܘܡܛܠܠ [5] ܕܥܒܕܬ [6] ܠܠܝ̈ܐ [7] ܒܬܘܠܘ̈ܬܐ

ܠܗ ܠܗ̇ܘ ܕܢܦ̇ܠ[1] ܒܗܘܢ. ܢܣܝܘܬܐ ܕܒܢܝܐ ܐܝܬ ܠܟ. ܠܐ
ܒܟܠ ܕܘܟܐ ܬܬܒ݂ ܕܠܡܟܐ ܢܝܛܠܢܐ[2]. ܐܝܟ ܗ̣ܘ ܓܝܪ
ܕܬܟ̇ܣܐ: ܟܠ ܚܕܐ ܓܐܬܐ ܘܟܠ ܬܪ̈ܬܝܢ ܬܠܬ݂.
ܡܛܠ ܐܝܟ ܗ̇ܝ ܕܢܣܝܘܬܐ ܓܐ ܦܫܛ. ܠܐ ܙܕܩܐ ܠܟ
ܐܦ ܠܐ ܐܝܟ ܟܠܗ ܫܝܢܐ ܗ̇ܘܐ. ܘܡܟܝܢܐ. ܡܕܡ
ܙ̈ܠܓܘܬܐ ܡܬܟ̈ܒܝܢ: ܕܠܐ ܬܬܩܠ ܒܟܐܦܐ ܪ̇ܓܠܢ. ܐ̇ܝܟܢܐ
ܕܡܫܪ̈ܝܬܐ ܕܡܠܐܟ̈ܘܗܝ، ܕܡܪܝܐ ܬܦܓܥܢܝ[3]. ܘܢܫܒܚ |
Fol. 57 *a* ܕܢܐܡܪ[4]. ܡܠܐܟܐ[5] ܗ̇ܘ ܕܦܓܥ[6] ܥܡ ܒܠܥܡ[7]
ܒܫܢ̈ܬܐ. ܕܐܦ ܠܡ ܢܦܓܥ ܡܠܐܟܐ ܐܝܟ ܕܠܒܠܥܡ.
ܡ̈ܫܡܫܝܢ ܓܝܪ ܡܠܐ̈ܟܐ ܠܐܝܠܝܢ ܕܚܫܒܝܢ ܠܡܪܗܘܢ.
ܐܡܪ ܬܘܒ ܢܒܝܐ. ܕܣܘܠܩܐ ܒܒܢ̈ܝܐ ܘܗܘܒ ܦܠܓܐ.
ܘܒܢܝܐ ܥܫܝܢܐ ܒܗܡ ܡܢܬܐ. ܚܕ ܢܦ̇ܩ ܘܬܠܬܐ ܬܚܒ.
ܘܠܡܢܝܢܐ. ܡܛܠ ܕܒܗܡ ܬܠܬܐ ܚ̇ܫܝܒܝܢ ܚܕ ܐܝܟ
ܕܐܡܪ ܥܠܝܫܐ. ܕܬܠܬܝܗܝܢ ܡܫܬܡܠܐܝܬ: ܦܓܪܐ ܘܢܦܫܐ
ܘܪܘܚܐ. ܐܝܟ ܕܢܗܘܐ ܐܢܫܘܬܗ،[8] ܦܓܪܐ ܬܡܢ ܦܓܪܐ.
ܘܒܢܝܐ ܪܘܚܢܝܐ ܘܡܫܝܢܬܐ ܢܦܫܐ. ܠܦܓܪܐ ܓܝܪ ܟܠܕܐ
ܡܛܪܬܐ ܐܝܬ. ܐܡܬܝܗܝ، ܠܗܢܝ. ܕܬܥܒܕ ܠܐܠܗܐ
ܒܦܠܓܐ[9] ܘܒܪܘܚܢܝܐ. ܗ̣ܘ ܦܓܪܗ ܐܫܠܡ ܠܢܦ̈ܫܐ
ܘܠܦܓܪܐ ܘܠܢܦܫܘܬܐ ܫܠܡܝܢ[10]. ܚܕ ܕܠܡܟܐ ܢܐܡܪ[11]
ܕܡܢܐ ܘܬܪܬܐ ܐܝܬ ܒܕܡܘ ܕܐܢܫܘܬ ܠܫܒܠܐ. ܡܢܐ
Fol. 83 *b* col. 2 ܕܢܗܘܐ ܠܗ̇ܘ ܕܗܠܝܢ ܗܟܢ ܫܠܡܝܢ: | ܚ̇ܫܝܒܝܢ ܫܡ
ܕܢܡܘܣܐ. ܗ̣ܘ، ܢܝܫܬܐ ܕܡܫܒܚܐ ܦܐܪ̈ܐ ܕܬܫܪܟ

---

[1] ܕܢܦܠ [2] ܢܝܛܠܝܐ [3] ܬܦܓܥ
[4] ܕܢܐܡܪ ܠܐܠܒܘܬ [5] ܕܡܠܐܟܐ [6] ܕܦܓܥ
[7] ܒܠܥܘܡ [8] ܘܪܘܚܐ. ܘܐܝܟܢܐ ܕܐܡܪ: ܐܢܫܘܬܗ،
[9] ܒܦܠܓܐ ܘܒܪܘܚܢܝܐ: [10] ܡܫܠܡܝܢ [11] ܢܐܡܪ ܠܟ

ܠܐܠܗܐ. ܘܐܝܟ ܚܝܠܟ ܬܬܠ ܠܗ ܦܐܪ̈ܐ. ܘܐܢ ܗܘ
ܕܠܐ ܡܫܡܫ ܐܢܬ ܕܬܬܠ ܗ̇ܝ, ܕܡܣܟܐ ܕܠܡܕܢܪ̈ܐ. ܗܟܢ
ܗ̇ܝ, ܕܦܠܓܐ ܕܒܥܬܗܝܢ. ܐܢ ܕܝܢ ܘܗܕܐ ܒܨܝܪ̈ܐ. ܘܐܠܐ
ܐܦ ܗ̇ܝ, ܕܚܕܐ ܡܢ ܬܠܬ ܒܬܠܬܝܢ. ܒܠܚܘܕ ܗ̇ܘ ܡܢܐ
ܕܓܝܪܬ[1] ܒܚܝܠܐ ܗܟܢ ܕܠܐ ܐܝܟ ܗ̇ܘ ܕܕܠܐ ܦܐܪ̈ܐ:
ܬܬܦܣܩ ܘܒܢܘܪܐ ܬܦ̣ܠ. ܐܢ ܠܝܬ ܠܟ ܕܗܒܐ ܘܠܐ
ܣܐܡܐ: ܕܐܝܬܘܗܝ, ܕܘܒܪ̈ܐ ܕܒ̈ܢܝ. ܚܙܝ ܠܐ ܬܗܘܐ
ܒܚܝܪܐ ܘܥܒܕܬܐ ܠܓܒ̈ܪܐ ܕܢܘܪܐ. ܚܙܝ ܠܐ ܬܫܥܒܕܝܗ̇
ܠܢܦܫܟ ܡܢܟܬܐ ܗ̇ܝ, ܕܒܣܪܐ ܡܢܝܐ. ܚܝ, ܠܐ ܬܫܬܥܒܕܝܗ̇,
ܠܟ | ܠܫܘܥܒܕܟ ܐܝܟ ܦܬܟܪܐ: ܘܢܦܠܓܝܟ ܒܥܘܡܩܐ Fol. 57 b
ܕܕܝܢܐ. ܕܠܐ ܬܫܪܐ ܬܡܢ ܕܕܠܐ ܫܒܪܐ ܐܢܬ ܡܢܟ
ܬܬܦܣܩ. ܘܕܠܐ ܐܣܝܪܐ ܬܗܘܐ ܒܠܗܝܢ ܐܝܠܝܢ ܕܢܪܒ
ܐܢܬ ܕܬܦܪܘܬ ܘܓܠܠܬ. ܚܒܝ ܡܢ ܡܕܡ ܕܒܝܫ. ܕܠܐ
ܬܫܬܒܩ ܬܡܢ: ܕܗܫܐ ܗ̇ܘ ܬܬܘܒ ܐܢܬ. ܠܝܬ ܗܪܟܐ
ܙܒܢܐ ܠܬܝܒܘܬܐ. ܟܕ[2] ܙܒܢܐ ܐܝܬ ܠܢ ܢܦܠܘܚ ܛܒ̈ܬܐ.
ܡܕܡ ܟܒܪ ܐܣܝܪ ܐܢ ܗ̣ܘ ܕܢܘܟܪ: ܠܒܝ ܡܫܒܚܝܢ
ܚܝܡ[3] ܠܗ. ܙܒܢܐ ܕܝܢ ܐܢ ܗ̣ܘ[4] ܕܢܘܟܪ: ܕܫܒܚܫ ܐܣܝܪ̈ܐ
ܠܐ ܡܢܝܢ ܚܝܡ[5]. ܡܛܠ ܗܕܐ ܟܒܪ[6] ܐܦ ܦܘܠܘܣ ܡܟܪܙ
ܘܐܡܪ: ܕܟܕ ܙܒܢܐ ܐܝܬ ܠܢ ܢܦܠܘܚ ܛܒ̈ܬܐ. ܢܒܥܐ
ܟܠ ܗܠܝܢ ܕܚܫܝܚܢ. ܢܚܬ ܕܡܢܝܢ ܟܕ ܦܢܝܢ ܠܢ. ܢܒܥܐ
ܟܠ ܠܒܢ. ܕܢܬܘܒ ܡܢ ܗ̇ܘ ܚܘܪܩ ܥܬܝ̈ܐ ܕܬܡܢ. ܢܒܥܐ
ܐܝܟ ܕܟܬܒ. ܕܬܝܒܘܬܐ ܠܛܘܒܐ. ܠܘ ܟܒܪ ܒܠܚܘܕ ܒܟܐ
ܗ̇ܘܐ ܐܠܐ ܐܦ ܫܪܗ ܗܘܐ. ܘܐܦ ܠܚܛܗ̈ܝ ܡܢ ܟܕ
ܗܘܐ. ܚܕ ܠܠܝܐ ܚܠܝܦ ܘܟܠ ܠܠܝܐ[7] ܒܟܐ ܗܘܐ.

---

[1] ܕܓܝܪܐ ܐܢܬ
[2] ܐܠܐ ܟܕ
[3] ܡܫܒܚܢ
[4] ܐܢܗܘ
[5] ܡܢܝܢ
[6] ܡܛܠ ܗܕܐ ܐܦ
[7] ܠܬܠܐ

ܠܟܢ ܒܪ ܬܘܕܐ ܗܘܐ ܘܐܡܪ. ܕܢܦܩܬ ܠܗ ܒܢ̈ܝܢܐ
ܕܐܣܝܐ ܒܗܘܢ ܢܗܘܪܢ: ܐܝܟ ܕܝܢ ܫܢܬ ܒܗܘܢ ܒܒܝܫܘܬܐ.
ܥܒܕܬ ܘܠܚܡܬ. ܟܕ ܒܢܝܢܐ ܕܐܬܪܥܝܬ ܐܢܬܝ ܒܒܝܫܘܬܐ.
Fol. 84 a col. 1 ܘܡܛܠ ܕܒܝܫܘܬܐ ܦܠܚܬ ܐܢܬܝ ܠܚܘܒܐ. ܡܛܠ[1] | ܗܕܐ
ܒܪ̈ܬܐ ܡܫܠܠ ܐܢܐ ܠܟܝ. ܗܟܢܐ ܙܕܩ ܕܢܬܒܥܐ:
ܘܫܠܠܗ̇ ܠܚܛܝܐ ܕܒܝܫܘܬܐ ܫܘܚ. ܫܪܝܬ ܠܡܫܝܚܐ.
ܐܫܬܘܕܥܬ ܠܐܝܫܘܥܝܬܐ. ܐܙܕܗܪ ܒܚܘܒܐ ܕܒܟܝܢ. ܠܘ
ܒܠܚܘܕ ܒܒܢ̈ܝܢܐ. ܐܠܐ ܐܦ ܒܡܫܡܫܢܘܬܐ ܘܒܦܘܡܐ.
ܗܠܝܢ ܓܝܪ ܐܢܬܝ ܒܥܐ: ܕܡܠܝܗܝܢ ܒܝܬ̈ܝܗܝܢ[2] ܒܟ̈ܠܝܢ:
ܐܘ ܒܝܕ̈ܥܬܐ ܐܘ ܒܫܢ̈ܝܬܐ. ܫܘ ܕܠܡܠܟܐ ܡܘܬܐ ܢܦܩ
Fol. 58 a ܒܚܘܒܝ. ܐܠܐ ܢܗܘܘܢ | ܠܟܝ ܒܠܒܗܘܢ ܠܗܘܢ ܒܢܝܢ:
ܦܘܩ̈ܕܢܐ ܕܟܠ ܢܦܫܬܐ. ܘܟܠ ܐܪ̈ܙܝܢ ܦܘܫܩܐ
ܕܘܪ̈ܫܘܗܝ ܕܐܠܗܐ. ܘܟܠ ܦܘܡܝܢ. ܬܫܒ̈ܚܬܐ
ܘܗܘ̈ܠܐ ܕܕܝܬ̈ܩܐ[3] ܕܒܬܘܠܘܬܐ ܘܕܪܗܬܐ. ܗܠܝܢ ܒܥܐ
ܙܕܩ ܠܟ ܕܬܬܠ ܠܐܠܗܐ ܘܐܝܫܘܥ ܠܡܫܝܚܬܐ. ܐܡܪ
ܐܦ ܐܢܬ ܐܝܟ ܗ̇ܝ ܢܩܫܐ ܡܪܕܘܬܐ. ܕܐܡܪܬ ܕܐܝܟ
ܠܕܝܠܟܐ ܘܐܝܫܘܥ ܒܪܘܚܗ. ܕܬܫܒܚ ܠܬܘܕܝܬܐ. ܐܘ
ܕܗܘܐ ܠܟܝ ܕܒܗ: ܘܠܫܡܥܢܐ ܢܗܘܐ ܥܘܫ. ܘܠܐ ܢܗܘܐ
ܢܥܦ ܒܐܪ̈ܒܥܬܐ. ܫܒܩ ܕܐܦ ܒܘܟ̈ܐ ܐܝܬ ܒܪܘܟܐ.
ܕܐܬܬܗܘܢ ܡܒܥܝܢܘܬܐ ܕܠܗܘܠ ܫܠܒܬܐ. ܟ̈ܠܐ ܓܝܪ
ܕܡܫ̈ܡܫܢܐ ܐܝܟ ܒܢ̈ܬܐ. ܘܐܝܟ ܗܕ̈ܐ ܕܦܪܙܠܐ
ܕܡܫܡܫܝܢ. ܘܐܢܫܝܢ ܕܝܢ ܗܠܝܢ ܡܕܒܪܬܝܢ. ܢܦܩܘܢ
ܒܠܒܗܘܢ. ܘܢܗܪܘܢ ܡܢ ܒܘܠܗ̇[4] ܫܠܒܬܐ. ܐܠܐ ܐܝܟ
ܒܪܘܚܗ ܕܐܠܗܐ. ܟܕ ܢܟܦܝܢ ܪ̈ܘܚܐ ܕܢܦܫܬܐ ܒܟܘܠ

---

[1] ܡܛܘܠ

[2] ܒܝܬܝܢ

[3] ܕܕܝܬ̈ܩܐ

[4] ܒܠܗ̇

ܝܘܡ[1] ܕܠܐ ܡܦܘܠܬܐ ܬܚܬܪ. ܐܬܕܟܝ ܒܟܠܝܘܡ ܒܬܘܒ̈ܐ
ܐܠܗ̈ܝܐ. ܐܝܟ ܓܒܪ ܟܕ ܡܫܬܬܐ[2] ܚܡܪܐ ܡܬܒܣܡ
ܠܒܩ̈ܬܐ: ܘܡܫܚܠܦ ܠܠܒܐ ܚܕܘܬܐ[3]. ܗܟܢܐ ܐܦ
ܚܡܪܐ ܪܘܚܢܐ ܟܕ ܢܫܬܬܐ: ܠܚܕܘܬܐ ܡܫܚܠܦ ܠܗ̇
ܠܢܦܫܢ. ܐܬܒܣܡ ܠܐܠܗܢ ܒܟܠ ܝܘܡ. ܟܕ ܕܟܝܢ[4] ܗ̇ܘ
ܡܕܝܢܐ ܐܡܪ ܐܢܫ. ܕܢܦܩܬ ܠܡܪܢܐ ܠܡܩܒܠ ܒܟܠ
ܝܘܡ. ܘܡܘܕܐ ܡܢ ܡܚܝܒ ܕܠܐ ܐܘܒܕ. ܒܬܘܒ ܦܬܓܡ̈ܐ
ܗܠܝܢ ܟܠ ܐܬܕܟܝ. ܘܗܘܐ ܡܬܚܫܚܝܢ ܡܕܡ ܒܚܝ̈ܝ. ܐܝܟ
ܓܒܪ ܬܪܥܢ ܠܐܠܗܐ ܗ̇ܘܐ ܡܢ ܡܚܝܢܝ. ܘܐܝܟ
ܬܓܪ̈ܘܗܝ، ܟܕ ܕܘܟܝ̈ܬܗ ܒܝ̈ܫܬܐ: ܗܦܟܢܐ ܗ̇ܘܐ ܡܢ
ܡܚܝܢܝ. ܗܟܢܐ ܓܒܪ ܟܕ ܢܓܕܗ ܡܘܕܝܐ: ܐܦܢܝ ܒܬܘܒܐ
ܕܗܦܟܢܐ ܢܦܩ ܡܢ ܡܚܝܢܗ. ܒܟܠ ܥܒܕܐ ܛܒܐ ܠܡܪܢܐ
ܟܕ ܐܡܪ ܐܢܫ.| ܐܬܪܚܡܝܢ ܐܠܗܝ، ܘܫܠܡ. ܟܕ ܚܛ̈ܗܝ. Fol. 58 *b*
ܘܠܐ ܟܕ ܫ̈ܠܘ ܒܟܠܝܘܡ ܬܪܡܝܢ| ܗܟܢܐ ܓܒܪ ܚܒܪ̈ܝ Fol. 84 *a* col. 2
ܗܘܐ ܕܗܘܐ ܠܟܠܗܝܢ ܘܠܟܠܗܝܢ ܟܠܡܕܡ. ܘܠܐ ܡܬܝܕܥܐ
ܘܠܐ ܐܚܝܕ ܘܠܐ ܥܕܬܐ. ܐܠܐ ܒܟܠ ܝܘܡ. ܢܓܕ ܗܘܐ
ܓܒܪ ܕܡܢܐ ܕܥܠܡ ܒܪܢܫܐ ܗܝܕܝܢ ܡܬܩܪܐ. ܐܠܐ ܐܡܪ
ܐܢܫ ܕܐܬܒܢܐ ܠܒܪܐ ܢܗܘܐ ܕܐܝܬ ܒܗ ܚܝܠܐ: ܕܒܟܠ
ܝܘܡ ܢܬܪܚܡ ܠܐܠܗܐ. ܕܐܝܟ[5] ܗ̇ܘ ܕܐܝܬ ܗܘܐ
ܠܦܘܠܘܣ ܕܐܡܪ ܗܘܐ[6]: ܕܐܦ ܠܐ ܡܕܡ ܚܛܝ ܐܢܐ
ܒܢܦܫܝ[7]: ܘܕܐܝܟ ܗ̇ܘ ܕܠܗ ܕܕܘܝܕ ܕܐܡܪ ܗܘܐ: ܕܡܢ
ܚܛܝ̈ܬܐ ܕܟܢܝ: ܘܕܐܝܟ ܗ̇ܘ ܕܟܦܢ ܦܘܡܗ ܕܢܗܘܐ ܠܗ
ܟܕ ܐܡܪ: ܕܐܬܦܢܝܘܗܝ ܠܐܠܗܝܢ ܕܕܝ̈ܢܝ ܟܠܗܘܢ:

---

[1] ܒܟܠܝܘܡ

[2] ܕܟܕ ܡܫܬܬܐ

[3] ܠܚܕܘܬܐ

[4] ܟܝܢ

[5] ܐܝܟ

[6] Omits ܗܘܐ

[7] ܒܢܦܫܝ ܚܛܝ ܐܢܐ

ܕܗܘܘ ܚܙܝܢ ܠܐܠܗܐ. ܗܟܢܐ ܗܘ̇ ܕܠܐ ܫܠܝܛ.
ܒܟܠ ܐܢܫ[1] ܡܬܚܙܐ ܠܐܠܗܐ. ܠܘ ܒܥ̈ܝܢܐ ܒܠܚܘܕ.
ܐܠܐ ܐܦ ܒܡ̈ܕܥܐ ܡܫܘܚܐ ܠܗ ܠܫܘܒܗܪܐ. ܘܗ̇ܘ
ܕܠܐ ܡܬܦܠܓܐ ܠܗ: ܐܝܟ ܒܘܪܗܢܐ ܢܒܪܝ̇: ܐܝܟ
ܫܘܫܢܐ ܕܟ̈ܘܒܐ ܢܒܠܛ: ܐܝܟ ܗ̣ܘ ܡܚ̇ܬܐ: ܐܠܐ
ܐܡ̣ܪ ܒܝܕ ܦܘܠܘܣ: ܕܡܢܗ ܢܦܪܥܘܢ ܡܢ ܚܘܒܗ
ܕܡܫܝܚܐ ܘܙܢܪܐ. ܠܘ ܫܡܥܬ ܐܝܟܐ ܕܐܝܬ ܥܠܘܬܐ
ܒܬ̇ܪ ܡܢܝܐ. ܐܠܐ ܒܟܠܝܬܐ ܕܡܫܘܚܐ ܘܡܬܚܙܝܐ.
ܐܝܢܢܐ ܕܐܝܟ ܒܝܬ ܡܒܘܥܐ ܕܐܠܗܐ ܬܬܦܠܓܢ̈ܝܗ̇
ܠܚܫܝܢ. ܐܬܕܒܪ ܠܦܘܡܐ ܗ̇ܘ ܙܝܢܐ ܘܕܫܠܝܐ: ܗ̇ܘ
ܕܟܠܢܫ ܡܢܗ ܘܢܗ̇ܒ ܕܒܢܐ ܕܐܠܗܝ ܕܫܒܪ. ܐܝܟܢܐ ܕܗܘܫ
ܚܝ̈ܐ ܕܒܢ̈ܝܢܫܐ ܘܕܡ̈ܠܐܟܐ: ܡܬܚܙܝܢ ܫܠܡ̈ܐ ܘܟܠ
ܡܬܟܠܝܢ[2]: ܘܕܗܫ ܗܠܝܢ ܕܠܐ ܡܬܚܙܝܢ ܗܘܘ ܡܬܚܙܝܢ.
ܐܝܟܐ ܕܢܗܪܐ ܗ̇ܘ ܕܒܘܪܐ ܘܬܘܠܒܐ ܚ̇ܕܝܬ ܡܪ̈ܬܐ.
ܐܝܟܐ ܕܟܠ[3] ܒܟܠܐ ܢܘܪ | ܐܢܫ. ܐܝܟܐ ܕܩ̈ܦܪܐ
ܕܠܒܘ̈ܬܐ ܡܬܦ̈ܬܚܝܢ. ܘܒܡܪܟܒܬܐ ܕܬܐܦܘܪܘܢ[4]
ܘܕܡ̈ܠܐܟܐ[5] ܘܕܒܢ̈ܝ ܐܢܫܐ[6] ܡܬܚܙܝܢ. ܘܡܬܦܪ̈ܫܝܢ
ܕܩ̈ܕܝܫܝܢ ܘܕܚ̈ܝܠܝܢ. ܗܠܝܢ ܕܟܠܝܠܝܢ ܘܗܠܝܢ ܕܒܐܝܡܡܐ.
ܗܠܝܢ ܕܓܒܝܢ. ܘܗܠܝܢ ܕܒܗܕܡܝܢ ܚܕ[7] ܕܡܫܒ̈ܚܢ. ܡܢܐ
ܕܒܫܘܒܚܐ ܡܕܟܝܢ ܚܕ[8]: ܕܗܠܝܢ ܕܩ̈ܕܝܫ ܗ̈ܘܘ ܗܪܟܐ:
ܬܡܢ ܠܓܠܝܐ ܡ̈ܬܚܙܝܢ. ܐܬܒܢܝܢ ܕܡܢ ܗܪܟܐ. ܠܘܬ ܗ̇ܘ
ܕܢܝܐ ܕܠܝܬ ܠܡܓܠܝܘ ܒܗ ܒܬܪܝܢ ܚܕ[9] ܕܢܐܙܠ[10].
ܐܝܟܐ ܕܠܘ ܒܟܠܗܘܢ ܫܘܟ̈ܢܝܢ. ܐܠܐ ܐܦ ܒ̈ܟܠܝܢ

Fol. 59 *a*

---

[1] ܒܟܠܢܫ [2] ܡܬܟܠܐ [3] ܕܟܠ ܐܢܫ
[4] ܕܬܐܘܦܪܘܢ [5] ܕܡ̈ܠܐܟܐ [6] ܘܕܒܢ̈ܝܢܫܐ
[7] ܕܒܗܕܡܝܢ [8] ܡܙܒܝܢ [9] ܒܬܪܝܢ [10] ܠܡܐܙܠ

ܘܚܘܫ̈ܒܝܢ | ܡܬܕ̈ܢܝܢ: ܐܝܟܐ ܕܐܦ ܕܒܘܟܪ̈ܐ ܕܡܣܬܒܪܝܢ Fol. 84 b col. 1
ܗܘܘ ܕܙܒܘ̈ܢܝܢ: ܕܝܢܐ ܕܚܠܐ ܢܗܘܝܢ ܚܝܝܢ[1]. ܠܗܠܝܢ
ܒܟܠ ܙܒܢ ܐܬܓܒܗܝ. ܘܠܐ ܬܬܠܒܐ ܠܗ̇، ܥܠܡܢܝܬܐ
ܕܠܐ ܕܙܒܢܐ. ܘܗܘܝܬ ܡܬܓܦܝܬ ܒܟܠ ܙܒܢ: ܒܗ̇ܘ
ܕܐܬܐ ܠܡܕܝ̈ܢ ܚܝܐ ܘܡܝ̈ܬܬܐ. ܘܐܝܟ ܒܗܠܝܢ ܐܠܦ̈ܐ
ܘܪ̈ܒܘܬܐ ܕܡ̈ܠܐܟܐ: ܕܡܫܡܫܝܢ ܩܕܡ ܗ̇ܘ ܕܝܢܐ. ܬܩܘܡ
ܬܟܢܫ ܡܫܬܥܒܕܘܬܐ: ܘܠܐ ܕܡܕܢܐ ܐܚܪܝܬܐ: ܘܠܘܠܗ
ܕܚܠܐ ܕܕܝܢܐ: ܬܩܘܡ ܬܚܝܐ ܚܝܐ: ܠܗܠܝܢ ܕܡܫܬܕܪ̈ܝܢ
ܡܢ̈ܝܢ ܠܫܘܒܚܐ ܒܢܝܐ: ܠܐܚܪ̈ܢܐ ܕܝܢ ܕܦܩܝܢ ܠܒܪ ܡܢ
ܬܪܥܐ ܕܓܢܘܢܐ. ܘܗܕܐ ܕܝܢ ܒܬܪ ܒܡܠܟܐ[2]
ܘܡܫܡܫܢܘܬܐ ܕܒܬܘܠܘܬܐ. ܐܬܟܣܝܐ ܒܗܠܝܢ ܕܝܢ
ܕܐܝܟ ܙܢ̈ܝܐ ܡܬܐܣܪ̈ܝܢ: ܘܡܫܬܕܪܝܢ ܒܐܬܘܢܐ[3].
ܘܒܐܚܪ̈ܢܐ ܕܒܙ ܐܣܪ̈ܝܢ ܐܝ̈ܕܝܗܘܢ ܘܪ̈ܓܠܝܗܘܢ ܠܒܪ
ܡܬܬܘܒܠܝܢ. ܘܐܚܪ̈ܢܐ ܠܬܘܠܥܐ ܗ̇ܝ ܕܠܐ ܡܝܬܐ
ܘܠܚܫܘܟ ܒܪ̈ܝܐ ܡܫܬܠܡܝܢ. ܚܙܝ ܬܘܒ ܠܐܚܪ̈ܢܐ. ܕܡܛܠ
ܕܒܝܫܬܐ[4] ܘܥܒܕ̈ܐ ܡܬܬܕܝܢ. ܘܐܚܪ̈ܢܐ ܡܛܠ ܕܒܨܪܘܗ̇
ܐܓܘܢ ܐܦ ܠܐܚܘܗܝ | ܐܟܫܠ: ܘܐܚܪ̈ܢܐ: ܕܚܠܦ Fol. 59 b
ܚܛ̈ܗܐ ܕܦ̈ܘܠܐ ܡܬܬܒܥܝܢ. ܘܐܚܪ̈ܢܐ ܚܠܦ ܡܠܬܐ
ܒܛܠܬܐ. ܘܐܚܪ̈ܢܐ ܚܠܦ ܓܒܝܢܐ ܒܝܫܐ ܡܬܬܫܝܕܝܢ.
ܐܚܪ̈ܢܐ[5] ܕܡܛܠ ܓܘܚܟܬܐ: ܕܡܢ ܟܠܝܘܬܐ ܢܦܩ.
ܘܐܚܪ̈ܢܐ ܥܠ ܕܒܙܘ ܐܒܗ̈ܬܐ: ܥܒ̈ܕܐ ܕܚܛܗܐ ܦܪܥܝܢ.
ܘܐܚܪ̈ܢܐ ܕܒܟܘܬܬܐ ܗ̇ܝ ܕܠܟܠܡ ܡܐܢ. ܘܐܚܪ̈ܢܐ
ܕܬܚܒܪ ܒܗܘܢ. ܘܫܡܥܝܢ ܕܡܢ ܡܬܘܡ[6] ܠܐ ܡܫܬܒܩܘܢ.
ܡܛܠ ܕܫܒܩܘ ܡܕܡ ܕܐܫܠ ܡܫܝܚܐ ܀

---

[1] ܢܗ̇ܘܝܢ [2] ܒܡܠܟܐ ܦܢܩܝܐ: [3] ܒܐܬܘܢܐ ܕܢܘܪܐ
[4] ܒܝܫܬܐ [5] ܐܚܪ̈ܢܐ ܕܝܢ [6] ܕܡܬܘܡ

ܒܪ ܗܠܝܢ ܗܟܢܐ ܐܬܒ. ܕܐܝܟ ܐܝܠܝܢ ܬ̈ܬܒܥܝܢ ܠܝ
ܕܢܗܘܐ. ܠܐ ܗܘܐ ܕܢܗܘ̈ܪܬܐ ܕܕܡ̈ܥܐ ܢܕܪܐ ܒܟܠ
ܝܘܡ: ܘܢܐܡܪ ܒܕܡܘܬ ܢܒܝܐ. ܕܐܡܪ ܕܝܢ ܡܛܠ ܙܒܢ[1]
ܬ̈ܢܝܢ. ܘܠܒܢܝ̈ܢܫܐ[2] ܡܩ̈ܘܒܠܐ ܕܕ̈ܡܥܐ. ܘܐܦܟܐ ܟܠ
ܣܠܩ̈ܘ, ܠܠܝܐ ܘܐܝܡܡܐ. ܐܠܐ ܡܛܠ ܕܢܫܬܘܕܥ ܡܢ
ܬܫܒܘܚܬܐ ܕܒܬܪܝ. ܬܘ ܢܦܪܘܩ ܐܦܘܗ̈ܝ, ܒܬܘܕܝܬܐ:
ܘܒܡܙ̈ܡܘܪܬܐ ܕܪܘܚܢ̈ܝܢ ܢ̈ܒܝܐ: ܒܪ[3] ܗܘܕܐ ܢܒܝܐ.
Fol. 84 b col. 2 ܠܣܘܥܪܢܐ ܕܡܕܒ̈ܪܝ ܢܬܠ | ܟܠ ܢܦ̈ܫܬܐ. ܒܬܒ ܓܒܪ:
ܕܒܝܫܘܬ ܡܢܗ ܦܘܪܐ ܠܝ. ܟܠ ܡܕܡ ܐܒܦܐ[4] ܡܛܠ
ܠܝ ܡܢ̈ܝ ܒܒܢܝܢܐ. ܬܪ̈ܬܝܢ ܒܢ̈ܝܢܐ ܘܬܪ̈ܬܝܢ ܐܕ̈ܢܝ.
ܘܬܪ̈ܬܝܢ ܐܕ̈ܢܝ ܬ̈ܠܝܐ. ܕܐܝܟ ܓܒܪ ܘܚܪ ܡܒܘܗܝ
ܢܬܒܐ. ܒܚܫܝܒܬܐ ܕܗܘ ܐܚܪܢܐ ܢܬܒܢܐ[5]. ܚܕܪܐ ܕܝܢ
ܡܛܠ ܠܝ ܢܦܫܐ. ܘܐܝܟ ܗܘ ܕܠܗ. ܢܦܩܪ ܒܦܝܡ ܢܚܐ.
ܠܗܪܐ[6] ܕܦ ܠܝ ܕܢܐܡܪ. ܘܠܐ ܢܣܬܪ ܠܟܠ ܓܪܡ
ܕܡܬܚܝܠܐ: ܬܬܪ ܡܢ ܦܘܪܣܗ. ܡܛܠ ܕܗܝ, ܐܬܬܗ
ܕܦܘܡܐ ܒܟܡ ܘܡܬܕܝܠܐ: ܡܕܡ ܒܐܡܡܐ ܗ, ܕܢܝܠܬܐ
ܕܕܢܝܐ. ܐܝܟ ܓܒܪ ܬܐܡܪ ܗܕܝܢ: ܕܕܟܦ̈ܐ ܘܒܡܘ̈ܬܐ
ܐܦܠܝܘܣ: ܐܡܪ ܠܝ ܕܢܝܒ. ܘܠܐ[7] ܢܬܩܒܠ ܕܡܟܝܢܐ
ܢܐܬܪ ܒܪ ܐܢܫܐ: ܐܝܟ ܒܘܠܗ[8] ܒܠܡܟܐ ܢܦܝܐ:
Fol. 60 a ܘܢܦܫܐ[9] ܢܗܦܪ: ܘܐܝܟ ܬܐܡܪ ܕܐܟܠ | ܡܪܝܐ ܐܦܠܝܘܣ.
ܐܡܪ ܠܝ. ܕܐܦ ܠܐ ܠܢܘܗܐ ܐܦܬܪܬ ܕܗܕܐ ܐܡܪܬ:
ܕܗܘ ܐܦܠܝܘܣ ܀ ܒܪ ܗܠܝܢ ܡܕܡ ܐܚܪܝܢ[10] ܚܠܝ ܒܢܦܫ:

---

[1] ܠܙܒܢ [2] ܘܠܒܢ̈ܝ [3] ܘܒܪ [4] ܒܐܒܦܐ
[5] ܢܬܒܢܐܐ [6] ܠܗܪܐ ܕܝܢ [7] ܕܠܐ
[8] ܟܠܗ [9] ܢܦܫܗ [10] ܐܚܪܢܝܢ

ܢܬܟܡ ܘܢܬܬܟܒܪ ܒܓܠܐ ܕܢܘܪܟܢ[1] ܫܥܘܒܐ. ܒܓܠܐ
ܕܐܬܐ ܝܘܡܐ ܗܘ ܪܒܐ ܘܕܚܝܠܐ: ܕܟܠܗܘܢ، ܐܓܪ
ܢܒܝ̈ܐ ܕܗܘܐ ܐܬ̈ܐ: ܘܡܚܒܘ ܡܫܒܚܘ ܡ̈ܫܝܚܐ ܘܝܘܡܐ
ܕܡܠܟܘܬܗ. ܕܫܒܩ ܠܒܪ ܝܘܡܐ ܗܘ. ܝܘܡܐ ܗܘ ܕܫܡܝܐ
ܘܕܐܪܥܐ. ܐܠܐ ܐܡܪ ܐܢܬ. ܕܐܡܟܢܐ ܡܨܝܐ ܕܢܬܘܒ
ܩܕܡ ܗܠܝܢ ܒܢ̈ܬܐ ܕܐܬܐܡܪ. ܐܢܐ ܐܡܪ ܐܢܐ ܠܟ.
ܠܘ ܠܒܪ ܡܢܗ، ܕܢܦܪ ܐܢܬ ܦܓܪܝܢ ܒܕܝܘܬܐ ܒܠܚܘܕ:
ܐܠܐ ܡܟܐ ܕܗܦܘܟܐ ܠܘܬܟ ܒܝܫܘܬܐ ܘܦܩܕ ܐܢܬ
ܠܒܬܐ. ܘܐܝܟ ܬܘܒ ܬܬܗܦܟܢ ܬܦܝܪ. ܘܐܝܟ ܬܬܠܝܠܝ
ܬܦܪܢ. ܘܡܟܐ ܕܡܨܝܐ ܐܢܬ ܬܘܒ ܠܐ ܬܬܪܥܐ ܕܡ̈ܬܐ.
ܠܘ ܠܒܪ ܠܚܝܘܬܐ ܕܡܢ ܡܐܟܠܬܐ ܒܠܚܘܕ: ܐܠܐ
ܠܚܝܘܬܐ ܕܡܢ ܚܛܗܐ ܡܫܬܡܠܝܐ ܠܗ ܠܗ ܠܝܘܡܐ.
ܕܢܒܥܐ ܒܬܟ̈ܐ ܘܗܦ ܠܝ. ܚܝ، ܠܒܪ ܐܡܟܢܐ ܚܝܒ ܢܒܝܐ
ܠܘܩܕܡ ܫܘܦܪܐ ܕܒܘܪܐ: ܘܒܬܪܡ ܡܘܫܐ ܕܡܫܬܠܝ.
ܕܚܛܘܐ ܗܘ ܕܡܢ ܫܘܦܪܐ ܠܐ ܕܢܫܠ ܕܢܬܕܟܪ: |
ܠܗܢܐ ܢܘܪܐ ܡܫܬܠܡܐ ܠܗ. ܗܟܢܐ ܐܦ ܡܘܫܐ Fol. 85 *a* col. 1
ܗܕܡ ܫܘ، ܒܡܘܕܐ ܕܢܘܪܐ. ܟܕ ܒܗܘܢ ܒܫܘܒܪ̈ܢܐ
ܡܢܐ ܗܘܐ. ܕܗܘ ܕܢܚܒܐ ܘܓܡܪ[2] ܠܢܦܫܗ ܫܢܐ
ܢܘܗܪܐ. ܘܗܘ ܕܠܐ ܐܫܬܡܥ ܢܘܪܐ ܡܫܟܚ. ܦܪܘ
ܒܡܠܦܢܘܬܗ ܕܦܪܘܩܢ ܘܢܠܦܝܢ ܐܢܬܘܢ. ܕܡܟܐ ܕܡܢ
ܗܪܟܐ ܓܠܝܢ ܚܝܢ[3] ܠܐ ܐܝܬ ܡܫܟܚ ܕܢܟܪܙ ܠܢ. ܘܠܐ
ܐܢܫ ܠܐܚܘܗܝ، ܦܬܓ: ܡܢ ܗܠܝܢ ܬܫܒܘܚܬܐ ܕܠܐ ܓܠܝܢ.
ܘܠܐ ܙܕܩ ܠܢܫܗ. ܘܠܐ ܐܟܣܐ ܠܚܝ̈ܒܐ. ܘܠܐ |
ܒܝ̈ܫܐ ܠܐܟܣܐ. ܘܡܟܝܠ ܐܡܪ ܐܢܐ ܗܠܝܢ: ܐܡܟܢܐ Fol. 60 *b*

---

[1] ܢܘܪܟܡ [2] ܕܥܡܪ [3] ܓܠܝܡ

ܕܐܦܠܐ ܢܘܚ ܘܐܝܘܒ ܘܕܢܝܐܝܠ ܐܢ ܢܐܬܘܢ: ܢܦܨܘܢ
ܕܢܦܫܗܘܢ، ܠܗ̇ܘ ܕܢܒܝܐ ܀

ܐܠܐ ܐܡܪ ܐܢܬ. ܕܡܢ ܐܝܟܐ ܗܝ ܬܝܒܘܬܐ ܕܗܕܐ.
ܚܙܝ، ܠܗ̇ܘ ܕܠܐ ܠܡܒܥ ܗܘܐ ܡ̈ܫܐܠܬܐ[1] ܕܡܫܬܥܝܬܘܬܐ:
ܟܕ ܡܢ ܚܘܬܐ ܢܓܦ ܠܒܪ: ܘܠܐ ܐܝܟ ܡܟܪܙ[2] ܕܢܩܪܘܒ
ܚܠܦܘܗܝ، ܒܬܘܒܬܐ. ܢܚܘܪ[3] ܘܒܗ̇ܘ ܕܐܬܗ̇ܦܟܝܢ[4] ܒܒܪܐ.
ܘܠܐ ܐܬܬܓܪ ܒܗ̇: ܕܟܕ ܡܫܬܪܪ[5] ܠܫܘܒܩܢܐ: ܕܐܦ
ܠܐ ܐܝܟ ܐܦܘ ܚܠܦܘܗܝ. ܚܙܝ، ܠܝ ܕܝܢ. ܘܠܗܠܝܢ ܚܛ̈ܝ
ܒܬܘ̈ܠܬܐ: ܟܕ ܦ̇ܩܝܢ[6] ܠܒܪ ܡܢ ܬܪܥܐ: ܘܠܐ ܐܬܦܬܚܝܢ
ܗܠܝܢ ܚܟܝ̈ܡܬܐ ܕܢܦܩܝܢ ܠܦܝ̈ܕܝܗܝܢ: ܗܠܝܢ ܕܐܦ ܣܟ̈ܠܬܐ
ܦܬܐ ܬ̈ܠܝܢ ܡܣܟܝܢܬܐ: ܡܛܠ ܕܡܢ ܒܬܪ ܕܕܥ[7] ܗܘ̈ܝ،
ܠܥܠܡܒܝܬܐ ܕܙܒܢܬܐ: ܘܡܢ ܒܬܪ ܕܕܥܟܝ[8] ܠܐܬܘܢܐ
ܕܗܝܡܢܘܬܐ: ܕܡܢ ܒܬܪ ܝܘܡܐ ܘܫܘܚܪܐ ܘܡܫܬܟܚܐ
ܕܟܠ ܐܪܒܥܐ: ܗܘܝܢ ܣܟ̈ܠܬܐ ܘܕܡܝܐܝܬ ܣܟ̈ܠܬܐ
ܐܬܦ̈ܢܝ. ܡܛܠ ܕܟܕ ܗ̇ܝ ܕܪܒܐ: ܗܘܐ ܕܝܢ ܒܬܘܠܘܬܐ
ܒܬܪ ܗ̈ܘܒ. ܡܪܚܡܢܘܬܐ ܕܡܢ ܗܕܐ ܠܟܘܪܚܢ ܠܐ
ܫܒܪ ܀

ܚܙܝ، ܠܝ ܬܘܒ ܠܕܢܝܐ: ܟܕ ܡܦܝܣ ܠܒ̈ܢܝܐ ܡܢ
ܡܕܝܢܗ ܒܢܘܡܣܐ ܕܕܝܢܐ: ܘܠܣ̈ܒܐ ܕܠܐ ܦܐܪܐ ܡܢ
ܫܘܦܠܐ. ܘܠܗܠܝܢ ܬܘܒ ܕܡܢ ܡܕܝܢܬܐ ܐܬܝܪ: ܕܬܘ[9]
ܐܪܬܘ ܡܠܟܘܬܐ ܕܡܛܝܒܐ[10] ܠܟܘܢ. ܘܠܗܠܝܢ ܕܡܢ

---

[1] ܫ̈ܐܠܬܐ [2] ܐܟܪܙ [3] ܢܚܘܪ ܬܘܒ
[4] ܕܐܬܗܦܟܝܢ ܗܘܐ [5] ܐܫܬܪܪ [6] ܦܩ̈ܝܢ
[7] ܕܕܥ [8] ܕܕܥܟ [9] ܕܬܘ ܒܪ̈ܚܡܘܗܝ، ܕܐܝܟ:
[10] ܗ̇ܝ ܕܡܛܝܒܐ

ܗܘܠܝܢ. ܘܠܫܘܒܚܐ ܕܒܪܐ ܡ̈ܥܒܪ: ܘܠܝܬ ܕܡܫܒܚ
ܠܒ̈ܪܝ ܠܝܚܝܕ ܡܫܝܚܘܢ. ܫܪܝܪ ܗܘ ܓܝܪ ܗܘ̇ ܕܐܡܪ:
ܕܗܘܐ ܓܒܪܐ ܐܬܐ ܘܒܟܪܗ ܡܕܡܘܗܝ. ܘܬܘܒ ܫܡܥܢ
ܗܘ ܠܝ | ܐܣܒܪܢܐ ܗܘ̇ ܒܬܪܐ: ܕܠܐ ܢܓܒܐ ܕܢܬܪܫܡ Fol. 85 *a* col. 2
ܥܠ ܠܒܪ: ܟܕ ܬܫܬܠܛ ܒܕܘܒܪܐ ܕܬܫܒܘܚܬܐ: ܐܬܪܓܪܓ
ܠܛܘܦܬܐ ܕܚ̈ܛܗܐ. ܡܕܟܬ̇[1] | ܕܐܦ ܠܐ ܗܘ ܐܒܪܗܡ Fol. 61 *a*
ܐܫܟܚ ܕܢܬܪܫܡ ܒܠܘܗܝ, ܗܝܕܝܢ. ܘܝܗܒ ܠܗ ܡܢ
ܬܫܒܘܚܬܗ. ܡܕܝܢ. ܡܢ ܗܪܟܐ ܢܒܪܪ ܢܦܫܢ. ܘܢܬܠ
ܫܘܒܚܐ ܠܐܠܗܐ ܒܕܘܒܪ̈ܝܢ ܟܕ ܡܢܟܦܝܢ ܚܢܢ[2]. ܡܕܡ
ܕܢܬܠ ܠܫܘܒܚܐ. ܒܦܫ ܗܘ ܕܗܪܟܐ ܢܘܒܠ ܠܥܠܡ
ܒܝܘܡܐ: ܢܬܦܪ ܡܢ ܕܢܓܪܗ ܕܗܘܐ ܐܫܬܠ ܬܘܒܡ
ܛܘܦܬܐ ܘܠܐ ܢܗܘܐ ܠܗ: ܟܕ ܬܫܬܠܛ ܘܡܬܟܬܒ
ܕܠܐ ܫܘܠܡܐ. ܒܟ̈ܬܒܐ ܓܝܪ ܕܚܘܪܐ ܕܡܢ ܗܪܟܐ.
ܡܢ ܬܫܬܘܡܐ ܙ̈ܘܪܟܐ ܡܬܚܫܒܝܢ: ܢܬܒܥܝܢ ܕܐܫܬܐ
ܕܬܠܬܐ ܡܘ̈ܬܝܢ ܬܒܝܢ ܠܐ ܡ̈ܫܬܒܩܝܢ ܚܢܢ[3]. ܘܟܕ ܢܣܒܐ ܬܘܒ
ܠܬܫܘܩܐ ܕܡܢ ܕܢ̈ܫܐ ܕܗܪܟܐ. ܡܫܬܪܝܢ ܚܢܢ[4]. ܘܐܡܪܝܢ
ܚܢ ܡܢ ܕܢܬܬܐ. ܟܕ ܓܒ ܠܒܣܡܐ ܗܪܟܐ ܟܕ ܗܘܐ:
ܡܟܝܢ ܥ̈ܬܝܕܝܢ ܕܢܬܒܥܘܢ. ܚܕ ܟܕ ܗܘܐ ܒܗ ܦܪܘܩܐ ܐܢܬ
ܕܐܬܘܗܝ, ܕܢܗܘܐ ܕܐܠܗܐ: ܗܘ ܕܠܐ ܗܘܐ ܡܟ̈ܝܢ ܥ̈ܬܝܕܝܢ:
ܐܠܐ ܠܟܠܗܝܢ ܕܠܐ ܡܦܩܝܢ ܦܬܚ ܠܗܘܢ ܠܬ̈ܫܘܩܐ.
ܡܕܝܢ ܢܦܠ ܒܬܪܟܐ ܐܠܝܨܐ. ܕܥܒܕ ܕܢܬܪܐ ܒܐܪܘܚܬܐ.
ܟܕ ܡܬܟܒܝܢ. ܕܐܝܟ ܣܠܡܐ ܐܬܚܙܝܢ: ܒܠܗܘܢ
ܕܡܬܚ̈ܫܝܢ ܕܗ̈ܝܠܐ: ܕܠܠܬܐ[5] ܘܠܗܘܢܐ ܘܣܟܠܐ

---

[1] ܡܕܟ ܐܢܬ̇   [2] ܡܢܟܦܝܢ   [3] ܡܫܬܒܩܝܢ

[4] ܡܫܬܪܝܢ ܘܐܢܚܝܢ   [5] ܘܠܠܬܐ ܘܠܫܟܠܐ

ܡܬܒ̈ܥܝܢ. ܐܦ ܓܝܪ ܚܘܠܡܢܐ ܕܦܓܪܐ ܘܚܝܠܐ ܐܝܬ ܠܝ.
ܐܠܐ̣ ܒܘܪܗܢܐ ܥܕܪܐ ܠܚܕܘܬܟ̣ ܕܒܗܠܝܢ. ܘܠܡܦܪܥ̣
ܣܝܒܘܬܐ ܡܣܟܢܐ. ܘܐܦ̣ ܒܦܬܘܪܐ ܡܬܪ̈ܬܚܐ ܢܬܚܫܒ.
ܕܡܣܟܢܐ ܡܢܐ ܕܐܕܪܟ ܥܕܪܐ ܠܗ̇ ܠܡܣܟܢܘܬܐ. ܘܡܢ
ܒܠ ܦܪܘܩ[1]. ܒܠܚܘܕ ܕܩܢܝ̣ ܡܫܠܡ ܐܢܫ ܡܢ ܥܘܠܐ.
ܘܬܪ̈ܝܢ ܡܢ ܚܠܦܝ̈ܐ ܡܬܚܠܡ ܡܢܝ. ܘܡܛܠ ܗܕܐ ܠܦܪܘܩ[2]
ܡܫܒ ܛܘܒܐ ܠܐܠܝܢ ܕܡܬܐܠܨܝܢ: ܐ̇ܝܟܢܐ ܕܠܐ
ܡܣܟܢܘܬܐ ܕܗܠܝܢ ܕܩ̈ܐܡܝܢ: ܬܐܣܢܩܘܗܝ، ܠܗܘ ܕܦ̈ܪܩܢ
Fol. 61 b ܒܗܘܢ. | ܡܕܝܢ ܐܝܟܢܐ ܕܢܬܒܥ ܐܒܪܗܡ ܕܢܩܘܡ ܡܢ
Fol. 85 b col. 1 ܐܪܥܟ. ܢܩܘܡ[3] ܡܢ ܚܢܕܐ ܕܗܠܝܢ | ܕܩ̈ܝܢ[4] ܠܬ̈ܠܬܝܢ:
ܐܝܟܢܐ ܕܒܗܘܦܟܐ ܕܡܫܝܚܘܬܐ ܕܗ̈ܕܡܝܢ ܕܒܐܪܥܟ.
ܢܬܬܘܬܒ ܒܡܕܝܢܬ̱ ܕܠܥܠ. ܢܬܒܣܝܘܗܝ، ܠܦܓܪ̈ܝ̱.
ܘܢܬܒܣܡܘܗܝ، ܕܠܐ ܗ̣ܘ ܢܬܒܣܡܘܢ ܠܢܦܫ ܠܥܠ ܡܢܟ.
ܒܗܘܓܝܐ ܓܝܪ ܐܡܝܢܐ ܕܒܡܒܘܥܝ̇. ܠܬ̈ܠܡܝܕܘܬܐ
ܕܡܫܝ̈ܚܝ̱ ܕܝ. ܐܝܟ ܕܠܫܝܢܘܬܐ ܕܒܪܐ ܢܕܒܪܟ. ܟܕ ܒܟܠ
ܕܝܢ ܠܡܫܝܚܘܬܐ ܥܡܠܝܢ ܒܦܓܪ̈ܝ̱. ܢܬܒܣܡ ܠܗܘ ܕܐܡܪ:
ܐܬܓܒܪܘ ܘܣܡܟܘ ܐܬܬܚܝܪܘ. ܠܐ[5] ܓܝܪ ܐܢܫ ܒܪ
ܕܚܝ̈ܝ ܡܬܟܠܠ. ܘܠܐ ܗ̇ܘ ܕܒܕܪܐ ܘܒܝܬܝܠ[6] ܥܡܠ
ܠܟܠܝܠܐ. ܐܠܐ̣ ܗ̇ܘ ܕܢܩܘܪܐ ܘܥܡܠ̈ܬܐ ܕܡܫܝܚܘܬܐ
ܡܢܒܪ ܘܢܚܡ. ܗܢܝ ܟܠ ܓܒܪ ܡܘܕܐ ܐܠܗܐ ܕܢܬܒܪ:
ܗ̇ܘ ܕܡܫܝܚܐ ܒܦܓܪܗ ܘܠܩ̈ܝܬܐ ܘܕܡܐ ܕܡܫܦܟ.
ܡܛܠ ܗܒܠ ܕܒܚܫܐ ܘܠܥܡ ܚܝ[7]. ܕܒܢܝܢ ܘܡܕܢܝ
ܒܐܪܗ ܕܐܟܠ ܡܢܟ: ܒܪܬ ܓܝܪ ܡܢ ܗ̇ܘ ܕܪܓܝܫ

---

[1] ܒܠܦܪܘܩ ܒܠܚܘܕ [2] ܦܪܘܩ [3] ܢܩܘܡ ܚܝ
[4] ܕܩ̈ܝܢܐ̱ [5] ܠܐ ܐܢܫ [6] ܘܦܬܝܠ [7] ܐܠܥܡ

ܒܢ̈ܬܗ̣. ܘܡܫܠܡܝܢ ܠܗ̇ܘ ܕܕܡܟܝܢ: ܡܛܠ ܗܢܐ ܐܡ̇ܪ
ܫܠܝܚܐ. ܕܠܐ ܬܬܠ ܥܠܬܐ ܠܣܢ̈ܝܢ. ܘܠܐ ܢܗܡܬܐ
ܠܫܪܘܬܟܝ. ܕܬܬܦܣܩܐ ܐܝܟ ܠܦܠܚܐ ܡܢ ܢܥܒܕ. ܘܐܝܟ
ܦܪܝܫܬܐ ܡܢ ܚܫܟܐ. ܒܠܚܘܕ ܕܝܢ. ܢܕܘܢ ܡܢ ܢܦܫܗ̇,
ܕܥܠܡܐ ܗܢܐ ܘܡܢ ܦܬܗ. ܘܐܝܟ ܐܢܫܐ ܕܢܟܢܫܝܗ̇,
ܠܥܠܡܐ. ܘܠܐ ܡܕܡ. ܦܓܪܢܝܐ ܢܬܚܫܒ ܠܘܬܗ̇.
ܗܟܢܐ ܠܒܪ ܒܡܐܟܘܠܬܗ̇, ܕܒܫܠܡܐ. ܒܟܠ ܕܝܢ ܠܒܪ
ܐܡ̇ܪ: ܐܝܟ ܐܢܫܐ ܢܦܩ ܘܡܫܠܡܢ ܘܒܟܐ. ܠܐ
ܗܘܐ ܕܠܐܢܫ ܢܚܘܬ: ܘܠܐ ܕܠܐܢܫ ܢܣܒܪ. ܐܠܐ
ܕܠܡܒܘ ܢܒܠܥ. ܒܪܘܡ ܡܢ ܫܪܒܘܬܗ ܕܒܫܠܐ. ܘܐܡ̇ܪ
ܕܝܢ ܐܬܦܩܐ ܡܢ ܓܘܫܡܐ: ܘܒܐܠܗܝ ܐܡ̇ܪ ܥܘܪܐ.
ܠܐ ܬܬܕܪܘܡ | ܡܢ ܒܡܥܠܝ. ܕܠܐ ܬܦܠ ܡܢ ܥܠܠܝ. Fol. 62 *a*
ܬܓܪܐ ܠܐ ܡܦܩܝܢ. ܐܠܐ ܡܫܒܪ ܬܠ̈ܠܝ. ܐܒܢܐ
ܕܢܟܚ ܘܬܪܢܐ. ܐܬܠܝܛܐ ܕܢܫܬ ܠܐܓܘܢܐ ܡܦܩܕܪ
ܡܫܩ̈ܬܐ. ܒܠ ܕܫܪܝܐ ܒܫܝܗ ܒܟܠܠܐ. ܘܦܠܫܝ[1] ܠܐ
ܫܪܐ ܒܠܠܬܐ. ܐܠܐ ܐܢ ܠܗܘܡ ܕܒܬ ܒܪܒܝܒ ܕܙܟܐ.
ܗܟܢܐ ܐܦ ܐܢܫ ܕܠܡܫܒܚܐ ܪܗܛܝܢ. ܘܠܐ ܡܕܡ ܚܫܒܝܢ
ܠܗܘܢ ܐܘܠܨ̈ܢܐ: ܡܛܠ ܕܡܬܚܫܒܝܢ ܒܣܒܪܐ ܕܐܬܠ̈ܝܬܐ
ܕܒܬܘܠ̈ܝܢ. ܡܕܡ | ܗܘܝܢ ܚܕܝܢ ܚܢ[2] ܒܟܠ ܙܒܢ ܘܡܫܬܒܗܪܝܢ. Fol. 85 *b* col. 2
ܕܠܐܡܬ̇, ܢܐܬܐ ܚܬܢܐ ܠܡܫܬܘܬܐ. ܕܒܗ̇ ܢܥܒܕ
ܥܠܝ. ܡܠܦܢ̈ܐ ܢܗܘܘ[3] ܠܐܘܪܚܗ̇ ܐܝܟ ܕܐܡ̇ܪ:
ܕܗܟܢܐ ܗܘܘ ܐܝܟ ܐܢܫܐ ܕܡܣܟܝܢ ܠܡܪܗܘܢ. ܡܢ
ܗܪܟܐ ܡܢܗܘܢ ܠܦܠܓܐ ܦܪܘܩ ܠܗܘ ܕܒܝܬ ܒܪ ܐܢܫܐ.
ܕܦܠܓܘܬܗ, ܠܒܪܐ ܗܘ: ܕܐܢܬܬܐ ܡܪܗ ܢܥܒܕܗ[4] ܒܪ.

---

[1] ܦܠܫܐ [2] ܚܕ̈ܝܢ [3] ܢܗܘܘܢ [4] ܢܥܒܕܝܗ̇,

ܒܪ. ܐܝܟ ܓܒܪ ܕܢܣܒ ܦܘܠܚܢܐ ܠܗܘ ܕܒܪ: ܘܡܘܕܐ
ܡܦܠܚܐ ܘܡܒܐܪ ܠܗܘ ܕܐܝܬܘܗܝ، ܠܐ ܡܬܡܫܡܫܢܐ
ܘܐܡܪ. ܐܠܐ ܓܒܪ ܢܓܪܐ ܒܓܕܐ ܗܘ ܒܢܝܐ ܕܢܐܡܪ:
ܘܡܩܘܣܪ ܡܢ، ܠܡܐܬܐ: ܘܢܓܪܐ ܠܡܒܢܝܢܐ ܠܒܢܘܬܗ:
ܘܕܢܐܟܘܠ ܘܢܫܬܐ ܡܢ ܙܘܢܝ. ܢܐܬܐ ܡܢܗ ܒܦܘܡܐ
ܕܠܐ ܩܒܪ ܘܡܥܒܕܬܐ ܕܠܐ ܢܣܒ: ܘܢܦܠܚܘܢܗ، ܘܢܣܒܘܢ
ܡܢܬܗ ܡܢ ܠܐ ܡܬܡܫܡܫܢܐ: ܐܠܐ ܕܝܢ ܗܘ ܕܐܡܪ
ܕܡܘܣܪ ܡܬܦܠܓ: ܗܘ ܕܐܦ ܠܐ ܕܐܬܐ ܗܘܐ[1]
ܡܦܩܕ ܡܢܝܐ ܢܗܘܐ ܠܗ. ܘܐܦ ܠܝ ܡܩܕܡ ܕܒܢܝܢܐ
ܘܡܦܩܕܐ ܢܗܘܐ ܠܢܓܪܘܬܐ. ܘܢܐܡܪ ܒܟܠ ܙܒܢ.
ܡܦܩܕ ܗܘ ܠܟ ܐܠܗܐ ܡܦܩܕ ܗܘ ܠܟܢ. ܒܡܕܥܐ
ܪܒܐ ܐܝܬܝܢ ܒܟܠܗܝܢ ܗܢܝܐ. ܚܙܝܢ ܓܒܪ ܙܕܝܩܐ
ܡܬܠܒܝܢ. ܘܫܠܝܚܐ ܡܬܘܩܢ ܡܕܒܪ. ܘܗܘ ܐܦ ܒܓܢܦ
Fol. 62 b ܠܡܥܡܕܘܬܐ ܕܗܝܡܢܘܬܐ ܬܬܘܒ | ܠܡܐܟܠ ܩܘܪܓܐ[2].
ܘܗܘ ܕܠܫܠܝܚܘܬܐ ܕܐܠܗܝܘܬܐ ܬܫܡܫ. ܗܘ ܕܝܢ ܠܠܒܝܫܐ
ܕܢܦܩܘܪ ܠܐܒ̈ܗܐ. ܗܘ ܬܘܒ ܠܪܗܛܐ ܕܒܢܝܢܗ[3] ܠܒܢܝܢܘܬܐ.
ܗܘ ܬܘܒ ܠܓܒܪܐ ܠܫܠܡܘܬܐ ܘܠܫܘܠܡܐ. ܗܘ ܕܝܢ
ܠܬܠܡܝܕܐ ܕܢܬܦܠܓ ܠܥܕܬܐ. ܕܡܠܠ ܗܠܝܢ ܘܦܘܠܘܣ
ܡܠܦ ܠܝ ܐܝܟ ܕܪܘܚܢܐ ܕܝܢ ܚܟܝܡ. ܕܐܬܚܦܛ[4] ܐܝܟ
ܘܫܘܝܘܬܐ. ܕܟܠܗ ܬܠܡܝܕܘܗܝ ܠܡܥܒܕܗ ܒܟܠܗܘܢ[5]
ܠܐܒ̈ܗܘܗܝ، ܢܩ̈ܕܐ ܕܒܢܝܐ. ܢܬܦܫܘܢ ܠܗܠܝܢ ܕܒܢܝܐ
ܕܐܡܪ: ܕܗܠܝܢ ܒܟܠ ܡܕܝܢ ܡܕܝܢܐ. ܕܬܬܒܢܐ ܕܒܢܝܐ
ܘܬܪܘܨ ܠܟܢܫܘܬܐ. ܘܬܬܦܠܓ ܕܬܐܠ ܒܬܪ ܡܕܝܢܐ
ܐܠܗܝܟ. ܡܩܕܡ ܒܗ ܠܟܢ ܚܕ[6] ܕܒܫܬܪ: ܢܣܬܟܠ

---

[1] ܕܐܬܐ ܡܦܩܕܐ

[2] ܠܐܟܠܘܪܓܐ

[3] ܕܒܢܝܢܗ

[4] ܕܐܬܚܦܛܘ

[5] ܠܟܠܗܘܢ

[6] ܠܟܢ

ܠܡ̈ܘܕܝܢ ܒܠܒ̈ܬܐ. ܐܝܟܢܐ ܕܡܠܐ ܕܐܬ̈ܝܢ[1] ܢܐܟܘܠ
ܘܡܪ̈ܥܐ ܢܬܚܠܡܘܢ. ܠܐ | ܡܕܝܢ ܢܓܠܘܢܗ̇, ܠܐܣܝܐ Fol. 86 *a* col. 1
ܕܫ̈ܚܝܢ ܒܟܪ̈ܝܗܘܬܐ. ܐܠܐ ܐܝܟ ܐܢܫܐ ܕܐܝܬ ܠܗ ܡܪܥܐ.
ܒܒܕܘܬܐ ܚܬܝܬܐ ܢܓܠܘܗܝ ܠܗ. ܗܐ ܓܝܪ ܡ̇ܠܟ ܠܟ
ܘܡܚ̇ܣܕ ܠܟ. ܘܡܦ̇ܣܕ[2] ܓܝ ܘܓܥܪ. ܘܡ̇ܟܒܫ ܘܡ̇ܟܪܬܐ.
ܘܐܓܪܐ ܕܡܫܬܡܥܢܘܬܟ ܐܟ ܢܬܦܠܛܘܫ ܠܗ̇. ܡ̇ܠܟܘܬܐ
ܕܫܡܝܐ ܡ̇ܛܝܐ ܠܟ. ܢܐܣܘܪ ܚ̈ܫܝܢ ܗܒܠ ܒܙܢ̈ܝܐ. ܘܢܛܠܘܫ
ܒܒܕܘܬܐ ܠܗܘܢܐ ܡ̇ܪܢܐ ܛܒܐ. ܢܬܚܫܒ ܒܡܐ ܒܝܫ
ܡܛܠܬܟ ܦܪܘܩܝ. ܗ̇ܝ, ܕܢܬܠܐ. ܕܢܐܢܣ ܫ̇ܠܒܐ. ܕܢܐܟܘܠ..
ܕܢܒܬܐ.. ܕܢܙܡܪ̈ܝܢ.. ܕܢܗܘܐ[3].. ܕܢܓܒܕ.. ܕܢܦ̇ܩܘܕ ܢܟ̈ܠܐ.
ܕܢܒܛܠ ܕܢܬܚܒܡ. ܕܢܬܦܠܓ. ܠܫܪܬܐ ܕܗܕܢܐ
ܢܡܘܬ[4].. ܗܘ ܓܝܪ ܕܐܟܠ ܦܬܘܪ ܡܢ ܚܠ̈ܝܬܐ ܕܡܕܡ
ܠܡܟܠܗ. ܠܐ ܓܝܪ ܒܕܒܝܠ ܕܡܟܐ ܠܗܢܐ ܡܢܬܟ
ܠܡܟܠ ܣܓܝܐܬܐ ܒܬܘܬܒܘܬܟ. ܒܗܢܐ ܕܝܢ ܓܠܝܬܐ
ܒܝܕ ܡܛܠܬܟ[5]: ܫܘܠܛܢܐ ܕܒܘܪ̈ܗܢܐ. ܕܡ̇ܥܒܕܢܐ |
ܕܓܪ̈ܒܐ. ܘܫܘܚܬܐ ܕܡܬ̈ܘܬܐ. ܐܪܕܘܦܝܐ[6] ܘܦ̇ܪܘܕܝܢܐ Fol. 63 *a*
ܕܕܝ̈ܢܐ. ܗܠܝܬܐ ܕܫܘܦ̈ܪܐ. ܒܫܘܠܛܢܐ ܕܝܢ ܐܦ ܡܣܦܩܬܐ
ܕܠܡܥܒܕܐ ܫܒܩ ܠܟ. ܕܒܡܘܒܠ̈ܝܢ ܥܒܝܕܝܢ ܢܘܪܐ ܒܬܪܗ.
ܐܝܟܢܐ ܓܝܪ ܕܐܬܬܟܠܢ: ܬܟܝܠ ܙܕܩ ܠܟ ܕܬܗܘܐ ܒܝܕ
ܕܟܝ̈ܢ. ܐܒܫ̈ܝܢܐ ܘܬܘܬ̈ܒܢܐ ܩܪܐ ܠܟ ܒܬܒܐ. ܐܝܟܢܐ
ܕܢܬܒܛܠ ܠܗܠܝܢ ܒܒܘܪ̈ܬܐ. ܠܟܠܒܐ ܕܡ̇ܢܝܐ ܪܓܬܐ.
ܕܐܟ ܗܘ ܕܡ̇ܬܪܣܐ ܐܝܬ ܠܗ̇. ܡܟܬܪܐ ܠܗ̇ ܠܘܬܟ.
ܡܛܠ[7] ܗܢܐ ܘܦܘܠܘܣ ܐܡܪ. ܕܗܘܝܘ ܠܡܟܠ ܐܟܠ

---

[1] ܕܐܬܪ̈ܝܢ [2] ܘܡܚ̇ܣܕ ܘܡܦ̇ܣܕ [3] is omitted.
[4] ܢܡܘܬ ܕܢܗܘܐ [5] ܡܛܠܬܟ. [6] ܪܕܘܦܝܐ
[7] ܡܛܠ

ܡܪܢ ܘܚܙܘ ܡܢܗܘܢ. ܠܐ ܢܫܬܪܐ ܒܗ ܢܫܬܡܥ ܚܕܝܢ[1]
ܠܥܘܠ : ܐܝܟܢܐ ܕܒܢܝܢܐ ܕܬܫܡܫܬܐ ܠܐ ܐܝܬ ܒܗ
ܫܠܝܐ. ܐܦ ܠܐ ܓܝܪ ܐܢ ܐܢܫ ܡܫܢܐ ܥܠܘܗܝ. ܘܐܦ
ܠܐ ܠܥܝܢܗ ܢܦܩ: ܠܐ ܐܢܫ ܡܪܓܫ ܠܗ ܒܪܝܫ ܓܒܒܗ
ܛܒܘܬܐ. ܐܠܐ ܗܠܝܢ ܕܢܣܒܝܢ ܗܘ ܒܬܘܪܐ ܫܒܚܐ.
ܒܗ ܫܢܝ ܚܕܝ[2] ܡܫܬܝ ܒܥܠܡܝܢ ܕܐܝܟ ܫܠܡܐ ܦܪ̈ܝܫ
ܘܚܫ̈ܐ: ܘܐܝܟ ܕܒܩܘܪܐ ܒܡܝ̈ܬܐ ܚܕܝ[3]: ܘܡܢ ܒܬܠ
ܦܪܘܣ ܠܒܝܬܐ ܠܝ[4]. ܢܣܝܒ ܕܐܘܪܚܝ. ܘܐܘܪܚܐ ܢܩܒ ܠܝ:
ܠܫܢܐ ܕܠܒܠܝ. | ܢܠܒܫ ܢܫܬܐ ܕܐܝܠܝܢ[5] ܕܐܢܠܝܢ ܒܚܝܢ: Fol. 86 a col. 2
ܐܝܠܝܢ ܕܐܦ ܒܥܠܡܗ ܫܠܝܢ ܠܝ. ܪ̈ܚܡܐ.. ܘܪܢܝܐ..
ܛܒܘܬܐ.. ܠܘ ܓܝܪ ܒܠ ܕܗܒܐ ܠܗܠ ܗܢܘܢܝܢ ܚܙܝ[6].
ܐܠܐ[7] ܛܠܠܐ ܕܢܦܩܬ ܠܝ. ܠܘ[8] ܦܬܘ̈ܪܐ ܡܬܩܢܝܢ ܠܗܠ.
ܐܠܐ ܦܐܪ̈ܐ: ܠܐ ܗܘܐ ܬ̈ܠܝܐ ܐܠܐ ܚ̈ܕܪܝ. ܠܘ ܓܝܪ
ܒܠ ܕܐܡܪ ܠܝ ܡܢܝ، ܡܪܝ. ܐܠܐ ܗܘ ܕܒܪܐ ܓܒܝܗ
ܕܐܒܝ. ܠܐ ܡܕܡ ܢܛܒܐ ܢܦܫ. ܢܗܘܐ ܓܝܪ ܕܒܠܗܘܢ
ܫܢܝ ܕܗܪܒܐ ܒܪ̈ܓܓܬܐ[9] ܒܝܫܐ[10] ܘܒܗܝܡܢܘܬܐ. ܘܡܒܢܐ
ܗܝ ܕܗܪܐ. ܓܒܐ | ܗܠܝܢ ܒܠܫ̈ܢܐ ܕܠܐ ܓܒ̈ܪܝܢ ܘܠܐ Fol. 63 b
ܡܩܦܝܢ[11] ܘܠܐ ܒܟ̈ܪܝܢ. ܗܪܒܐ ܓܝܪ ܘܛܒܬܐ ܘܒܢ̈ܝܬܐ
ܫܘܠܡܐ ܫܦܠܝܢ[12]. ܠܗܠ ܓܝܪ ܠܘ ܒܒܘܪܐ ܐܝܬܝܗܘܢ
ܫܘܩܐ. ܗܪܒܐ ܐܢ ܢܦܩ ܦܓܪܝ ܢܦܫܐ ܢܦܫܐ. ܠܗܠ
ܓܝܪ ܡܢܐ ܕܢܦܩ ܠܗ ܦܓܪܐ ܠܐ ܡܬܦܢܝܢ. ܒܟܠ[13]

---

[1] ܢܫܬܡܥܝܢ [2] ܫܢܝܢ [3] ܒܡܝܬܝܢ [4] ܠܒܝܬܐ ܐܝܬ ܠܝ:
[5] ܐܝܠܝܢ [6] ܗܢܘܢܝܢ [7] ܐܠܐ ܒܠ ܛܠܠܐ
[8] ܘܠܘ [9] ܒܐܪ̈ܓܓܬܐ [10] ܕܐܝܫܐ
[11] ܕܠܐ ܡܩܦܝܢ ܘܠܐ ܒܟܪܝܢ [12] ܫܩܠܝܢ [13] ܒܟܠ

ܘܟܢ ܕܡܫܬܘܕܝܐ[1] ܒܗ ܢܦܫܐ. ܐܦ ܓܝܪ[2] ܚܛ̈ܗܐ ܡܪܟܒܢ
ܕܠܐ ܚܒܠܐ. ܠܘ ܕܢܬܚܣܪܘܢ. ܐܠܐ ܕܠܐ ܡܚܣܘܬܐܝܬ
ܢܫܬܢܩܘܢ. ܐܢ ܓܝܪ ܚܡܝܡܘܬܐ ܡܬܝܪܬܐ ܕܒܠܝܐ
ܠܐ ܡܫܬܒܩܢ ܣܟ[3]. ܡܚܕ ܕܢܒܥ ܠܢܘܪܐ ܗܘ ܕܢܘܪܐ.
ܒܬܪܐ ܓܝܪ ܢܘܪܐ ܕܠܥܠܡ ܬܒܥܘܪ: ܐܢ ܗܘ ܕܕܒܝܐ[4]
ܗܘ ܕܗܟܢ. ܘܗܘ ܬܘܒ ܕܐܦ ܦܓܪܐ ܢܬܚܝܐ: ܕܠܥܠܡܐ
ܢܬܚܝܠ ܒܗܐ ܕܒܬܘܠܘܬܐ. ܘܗܘ ܬܘܒ ܕܢܬܚܝܐ ܐܢ
ܗܕܝܢܐ ܗܘ: ܗܘ ܕܒܥܐ ܐܝܟ ܗܘ ܕܓܠܐ. ܟܘܠܢ[5]
ܓܝܪ: ܒܓܠܐ ܙܥܘܪ ܝܗܒܝܢ ܚܢܢ[6] ܡܠܬܐ. ܘܠܐ ܐܢܫ
ܡܫܟܚ ܕܗܟܢ ܪܘܓܙܗ ܕܗܘ ܕܝܢܐ ܢܣܝܒ. ܐܠܐ ܟܒܪ[7]
ܬܐܡܪ: ܕܐܢܫܐ ܡܫܟܢܐ ܢܦܫܐ ܠܗܘܢ ܕܐܡܝܢܐܝܬ
ܬܐܡܪ. ܐܢܫܐ ܗܪܟܐ ܦܓܪܐ ܒܐܫܬܐ ܡܫܬܠܗܒ.
ܐܢ ܓܝܪ ܟܕ ܡܬܚܒܠ[8] ܦܓܪܐ ܦܓܥ ܗܪܟܐ:
ܢܦܫܐ ܢܦܫܗ. ܠܗܠ ܡܛܠܠ[9] ܕܠܐ ܡܬܚܒܠ. ܐܝܟܢܐ
ܗܝ ܕܐܡܝܢܐܝܬ ܬܫܬܢܩ ܢܦܫܐ ܒܗܘ ܫܘܢܕܐ. ܐܝܟ
ܒܗܝ ܐܝܬ ܐܢܫ: ܕܬܘܠܥ ܫ̈ܠܡܐ ܪ̈ܘܚܐ ܕܐܡܝܢܐܝܬ
ܢܬܕܘܢ: ܐܝܢܐ ܗܘ ܕܝܢ ܐܦ ܦܘܫܩܐ ܕܗܠܝܢ ܕܡܫܬܢܩܝܢ.
ܐܢ ܓܝܪ ܗܠܝܢ ܒܒܘ̈ܪܝܬܐ ܗܕܝܢܐ. ܐܝܟ ܕܐܡܝܢ
ܐܝܠܝܢ: ܗܠܝܢ ܕܡܬ̈ܪܓܢ ܡܫܪܪܐܝܬ. ܡܕܡ ܟܕ ܘܒܝܢܐ
ܐܝܬ ܠܝ. ܬܘ ܢܒܠܥ ܘܢܚܙܘܒ ܡܫܚ̈ܬܐ | ܕܢܦܫܢ ܟܕ. Fol. 86 *b* col. 1
ܕܡ̈ܚܒܐ. ܘܠܐ ܚܕ | ܠܥܘܠܡ ܢܗܘܐ: ܟܕ ܒܗܝܢ ܒܒܥ̈ܘܬܐ Fol. 64 *a*
ܡܒܬܪܝܢ ܚܢܢ[10]: ܟܕ ܓܝܪ ܒܢܝܐ ܐܡܪ: ܘܐܡܪܝܢܐ ܦܬܘܪ.
ܡܢܐ ܐܘܬܪܘ[11] ܐܠܐ ܐܢ ܒܥܠܡܐ ܗܪܟܐ. ܐܢ ܓܝܪ

---

[1] ܡܫܬܘܕܝܐ [2] ܐܦ ܚܛ̈ܗܐ ܓܝܪ [3] ܡܫܬܒܩܝܢ
[4] ܕܕܒܝܐ ܐܝܬܘܗܝ [5] ܟܠܢ [6] ܝܗܒܝܢ [7] ܐܟܒܪ
[8] ܡܬܚܒܠ [9] ܡܛܠ [10] ܡܒܬܪܝܢ [11] ܐܘܬܪ

ܥܠ ܗܝܟܠܐ ܗ̇ܘ ܕܡܢ ܒܢ̈ܝܐ ܕܐܬܒܣܪܘ[1]: ܐܪܡܝܐ ܐ̇ܠܐ[2] ܗܘܐ ܘܐܬܒܪ: ܫܘܒܗܘܢ ܐܬܦܪܣܪ ܒܒܒܬܐ: ܘܠܐ ܬܬܫܠܘܢ ܠܡܒܥܐܘܬܢ[3]. ܒܡܢܐ ܬܝܪܐܝܬ ܥܠ ܢܦܫܐ ܙܕܩ ܠܝ ܕܢܣܒܐ: ܗ̇ܝ ܕܝܬܝܪ ܡܩܕܫܐ ܡܢ ܗ̇ܘ ܗܝܟܠܐ. ܒܗܕܐ ܕܠܐ ܗܘܐ ܡܫܛܐ ܕܕܗܒܐ ܐܝܟ. ܐܠܐ ܐܒܐ ܘܒܪܐ ܘܪܘܚܐ ܩܕܝܫܐ ܒܚܕܝܢ. ܐ̱[4] ܥܠ ܐܝܠܝܢ ܕܫ̇ܚܬܝܢ ܚܫܝܢ ܚܝܢ[5] ܘܒܚܝܢ ܚܝܢ. ܡܒܠܘ ܗܟܢܐ ܐܝܬܘܗܝ، ܠܐ ܚܫܘܫܐ: ܕܥܠ ܢܦܫܗ ܠܐ ܢܟܐ. ܗ̇ܘ ܕܠܦܓܪܐ ܡܒܘܩ ܠܢܦܫܐ ܡܡܫܬ. ܗ̇ܘ ܓܝܪ ܕܢܦܫܐ ܡܢܟ ܕܢܫܝ[6]. ܠܦܓܪܐ ܕܢܬܫܠܛ ܠܐ ܒܟܪ. ܡܛܠ ܗܢܐ ܠܐ ܗܘܐ ܥܠ ܡܢ̈ܘܬܐ ܢܬܐܟܠ. ܐܠܐ ܥܠ ܢܦܫ ܬܬܘܝ ܘܢܦܩ ܕܡ̈ܒܐ. ܕܢܬܒܥܗ: ܕܒܒܝ ܡ̇ܠܗܘܢܐ ܗܘܐ. ܘܥܠ ܬܪ̇ܥܐ ܗܘ ܡܒܝܠ ܕܢܒܐ. ܐܦ ܠܐ ܓܝܪ ܐܠܘ ܪ̇ܫܝܡ ܗܘܐ. ܙܕܩ ܗܘܐ: ܠܝ ܕܢܬܬܟܠ. ܢܬܬܒܪ ܡܢܕܡ ܡܢ ܫ̈ܠܡܝܐ. ܐ̇ܦ ܓܝܪ ܗܘ̈ܢܬܐ ܐܬܝܢ: ܐܦ[7] ܡܒܝܢܘ̈ܬܐ ܗܠܝܢ ܕܗܘܪܒܝ. ܘܠܐ ܡܕܡ ܡܢܬ̈ܝܢ ܡܢ ܫ̈ܠܡܐ. ܠܐ ܐܝܟ ܙܕܩ ܠܗ ܕܢܬܚܢܟ ܒܗ ܠܡܫܒܥܐ ܫܪܐ. ܢܕܒܪ ܦܓܪ̈ܐ ܕܢܘܡ ܠܬܡܝܡܘܬܐ. ܐܝܟ ܕܒܬܠܒ. ܐܝܟ ܕܝܢ ܕܦܫܡ ܠܝ ܕܢܕܒܪ ܒܟܬ̈ܒܐ. ܗܟܢܐ ܕܠܠܐ ܠܢܦܫܐ ܕܬܬܘܬܒ[8]. ܠܐ ܐܬܦܬܚܘ ܗ̇ܘ ܓܫܡܐ ܥܠ ܙܒܢܐ ܐܪܝܟܐ. ܗ̈ܘܕܝ ܒܒܒܐ ܕܒܘܪܐ ܐܬܦܠܠܘ. ܐ̱ ܕܝܢ ܐܬܠܠܝܢ ܕܡܫܝܡ | Fol. 64 b ܘܠܒܘܬܐ ܡܒܬ̈ܠܝܢ ܢܦܠܐ ܠܝ: ܒܡܢܐ ܕܐܝܬ ܠܝ ܒܝܓܪ̈ܐ

---

[1] ܕܐܬܒܣܪ
[2] ܐܠܐܐ
[3] ܠܡܒܥܐܘܬ̱
[4] ܐܕܝܢ
[5] ܚܫܝܢ ܘܒܚܝܢ
[6] ܕܢܐܫܐ
[7] ܐܦ̱
[8] ܕܬܬܘܒ

ܕܦܘܪܩܢܐ ܠܐ ܢܦܣܘܩ ܣܒܪܐ ܕܚ̈ܝܝܢ. ܠܘ ܓܝܪ ܗ̇ܝ
ܕܢܦܠ ܦܓܥ ܒܒܝܫܐ. ܐܠܐ ܗ̇ܝ ܕܗ̇ܘ ܕܢܦܠ ܠܐ ܨܒܐ
ܕܢܩܘܡ. ܗ̇ܝ ܕܝܢ ܕܢܚܛܐ ܐܢܫܐܝܬ ܗܝ. ܗ̇ܝ ܕܝܢ ܕܠܐ
ܢܬܘܒ. ܕܣܛܢܐ ܗܝ ܘܕܐܒܕܢܐ. ܘܡܛܠ ܗܕܐ ܗ̇ܘ
ܡܪܐ ܛܒܐ ܕܝܠܢ ܩܥܐ ܒܝܕ ܢܒܝܐ: ܠܡܢܐ ܪ̈ܗܝܛܝܐ[1]
ܠܝܬ ܒܓܠܥܕ: ܐܘ ܐܣܘ̈ܬܐ ܠܝܬ ܬܡܢ. ܐܢ ܓܝܪ ܦܓܪܐ
ܢܬܟܪܗ: ܐܣܘ̈ܬܐ ܟܒܝܢ ܗܢ: | ܘܡܣܝ̈ܪܐ ܡܬܦܪ̈ܢܣܝܢ Fol. 86 *b* col.2
ܘܟܠ[2] ܡܕܡ ܡܬܐܣܝܢ ܚܢܢ[3]. ܐܝܟܢܐ ܕܗ̈ܕܡܐ ܐܢܫܐ
ܕܒܪܝܬܐ ܢܐܣܐ. ܒܢܦܫܢ ܕܝܢ ܕܒܪܝܬܐ ܒܟܦܝܢ ܚܢܢ[4].
ܘܠܗܕܐ ܕܪ̈ܝܫܢܐ ܘܡܕܝܢܬܐ: ܘܠܐ ܚܕܐ ܚܘܒܬܐ
ܒܟܪܝܢ ܒܠܒܗ. ܢܦܠ ܕܝܢ ܡܢ ܗ̇ܘ ܕܡܫܒܚ: ܕܠܦܓܪܐ
ܘܢܦܫܐ ܢܘܒܕ ܒܓܗܢܐ. ܘܡܢ ܡܕܡ ܙܒܢܐ ܕܬܝܒܘܬܐ.
ܬܘ ܢܘܕܐ ܢܦܫܢ ܟܠ ܝܘܡܐ ܕܡܪܚܡܢܘܬܗ ܕܐܠܗܐ.
ܟܕ ܐܡ̇ܪܝܢ ܚܢܢ[5] ܥܡ ܗ̇ܘ ܡܕܝܢܐ: ܕܬܚܠܠܝܢܝ ܘܡܢ
ܬܠܓܐ ܐܚܘܪ. ܡܕܡ ܕܝܢ ܪܚܡ ܦܓܪܐ: ܘܚܒܐ ܕܢܦܫܗ
ܠܡ ܡܢ ܦܘܡܗ ܕܐܪܝܐ ܡܕܡ ܕܒܠܥܝܢ. ܘܦܢܐ ܬܘܒ
ܡܢܢ ܘܐܡܪ ܠܝ. ܟܕ ܚܙܝܬ. ܠܐ ܬܗܘܐ ܬܘܒ.
ܘܠܚܒܐ ܗ̇ܘ ܕܢܦܠ: ܠܐ ܩܐܡ: ܐܘ ܗ̇ܘ ܕܗܦܟ:
ܠܐ ܦܢܐ: ܬܘܒܘ ܠܘܬܝ ܒܢܝ ܘܐܐܣܐ ܬܒܪ̈ܝܟܘܢ. ܠܐ
ܓܝܪ ܢܦܠ ܗ̇ܘ ܕܐܬܒܪ: ܕܠܐ ܐܬܐܝܬ ܕܐܘܪܚܢܘܗܝ
ܠܠܒܐ. ܒܠܚܘܕ ܚܢܢ ܢܬܘܒ: ܠܐ ܓܝܪ ܨܒܐ ܒܬܘܒܘܬܗ
ܕܚ̈ܛܝܐ: ܐܝܟ ܕܢܬܘܒ ܘܢܚܐ[6]. ܠܐ ܗܘܐ ܗܟܢܐ ܪܘܡ
ܒܢܝܐ ܠܬܝܒܘܬܐ: ܐܝܟ ܕܡܟܝܢ ܐܠܗܐ ܠܢܒܝܐ

---

[1] ܪ̈ܗܛܝܐ [2] ܘܟܘܠ [3] ܡܬܐܣܝܢ
[4] ܟܦܝܢ [5] ܐܡܪܝܢ [6] ܘܢܐܚܐ

Fol. 65 *a* ܕܬܝܒܘܬܐ ܠܘܬܗܘܢ. | ܐܝܟܢܐ ܕܡܢ ܒܬܪ ܕܙܒܢܬ ܡܟܝܢ ܢܦܪܘܩ
ܘܐܡܪ ܠܗ̇. ܕܡܢ ܒܬܪ ܟܠܗܘܢ[1] ܗܠܝܢ. ܐܬܦܢܝ ܠܘܬܝ.
ܕܐܝܟ ܗܕܐ ܗ̇ܝ ܡܪܚܡܢܘܬܗ ܕܡܪܢ. ܘܠܐ ܠܐܢܫ[2]
ܡܢ ܐܝܠܝܢ ܕܬܝܒܝܢ ܕܝܢܘ. ܐܠܐ ܘܡܩܪܒ ܐܝܕܐ ܘܐܡܪ.
ܕܝܘܡܢܐ ܐܢ ܒܩܠܗ ܬܫܡܥܘܢ. ܐܢ ܓܝܪ ܠܐܢܫܐ
ܢܚܛܐ ܐܢܫ ܡܢ ܒܐܒܐ ܡܨܠܐ: ܠܐ ܒܥܘܬܐ ܡܛܠ
ܕܐܢܓܠܒܪ: ܐܠܐ ܘܬܝܪܘܬܐ ܡܦܩܕ ܒܡܕܪܫܐ: ܘܠܐ
ܢܟܪ ܡܢ ܗ̇ܘ ܕܛܠܝ ܐܦ ܒܟܠܗ̇. ܒܡܟܐ ܕܬܝܒܘܬܐ ܗ̇ܘ
ܐܫܟܚܐ ܕܢܦܩܬܗ. ܒܠܚܘܕ ܡܦܫܩ ܐܢܫ̇ ܕܠܐ ܐܢܫ
ܢܦܫܘܩ ܫܒܩܐ ܒܠ ܢܦܫܗ. ܐܦ ܓܝܪ ܒܪ ܒܡܟܐ ܕܒܬܝܢ
ܐܬܠܝܠܐ ܢܓܠ: ܠܫܪܬܐ ܡܚܠܠܐ ܦܠܘ ܡܢ ܐܓܘܢܐ.
ܘܪܗܛܘܢܐ ܕܡܪܟܒܬܐ ܒܠܒ ܘܐܬܚܫܒ. ܘܩܪܐ ܗ̇ܘܐ:
ܡܬܪ ܡܢ ܗܠܝܢ ܕܠܐ ܢܦܠ ܒܡܪܟܒܬܐ. ܘܩܛܝܢܐ ܡܢ
ܬܐܓܘܪܐ[3] ܕܐܘܒܕܘ ܡܪܗܛܝܢܗܘܢ ܒܝܡܐ. ܬܘܒ
ܗܦܟܘ ܘܐܬܬܓܪܘ. ܘܡܟܝܢ ܕܝܡܐ ܠܬܪܘ. ܕܠܡܟܐ ܓܝܪ
Fol. 87 *a* col. 1 ܢܘܪܐ ܓܒܝ | ܠܝ ܐܠܗܐ. ܠܐ ܗܘܐ ܠܐܟܠ ܘܢܓܪܐ
ܘܠܡܠܐܟܘܗܝ. ܒܠܚܘܕ. ܠܐ ܚܝܢ ܕܢܬܒܪܝܢܘܢ ܒܠܝܢ
ܠܓܘܠܬܐ: ܘܢܫܡܥ ܡܢܗ ܕܠܘ ܒܗܪܐ ܕܢܘܪܒܘܢ:
ܘܒܫܠܡܘܬܐ ܕܓܘܠܬܗܘܢ. ܠܐ ܐܝܬ ܒܐܒܐ ܐܦ
ܠܐ ܚܕ ܕܠܐ ܡܬܐܫܒ: ܡܢ ܒܢܘܗܝ ܕܐܫܡ. ܐܠܐ
ܒܟܪ ܐܚܪ ܐܝܬ. ܕܠܐ ܡܫܟܚ ܐܢܫܐ. ܕܡܫܡܠܝܐܝܬ
ܐܢܫܐ ܡܫܬܡܠܝܘܬܐ ܕܠܘܬ ܓܒܝܬܐ. ܐܢ ܠܐ[4]
ܡܫܡܠܝ ܐܝܬ ܕܬܗܘܐ ܐܝܟ ܫܡܝܢܐ ܗܘܝ ܐܦ[5] ܐܝܟ

---

[1] ܗܠܝܢ ܟܠܗܘܢ [2] ܐܢܫ [3] ܬܓܘܪܐ

[4] ܐܠܐ [5] ܗ̇ܝ ܐܝܟ

ܫܘܪܝܐ. ܘܐܢ ܠܐ ܐܝܟ ܫܘܪܝܐ ܗܘܝ ܐܦ ܒܘܟܒܐ.
ܒܠܚܘܕ. ܕܠܐ ܢܦܫܟ ܡܢ ܐܘܪܚܐ. ܬܪܥܐ | ܕܬܬܪ̈ܥܐ Fol. 65 b
ܒܡܘܗ̈ܒܐ ܢܗܝܪ̈ܐ. ܦܬܝܚ ܗ̇ܘ ܕܬܩܒܠܐ ܐܦ ܡܠܝܠ
ܡܝܬܪ̈ܬܐ: ܠܒܪ ܡܢ ܗ̇ܝ ܕܐܦ ܠܐ ܚܙܬ. ܒܫܥܐ
ܕܡܪ̈ܝܐ. ܡܩܪܒ ܗ̇ܘ ܠܟ ܠܐܠܗܐ. ܘܗ̇ܝ ܕܬܫܒܘܪ
ܠܒܪ̈ܝܬܐ: ܘܠܐܝܠܝܢ ܕܒܒܝܬ ܐܣܝܪ̈ܐ. ܐܢ ܓܝܪ ܕܩ̈ܠܐ
ܘܕܚܘ̈ܫܒܐ ܕܒܝܫܐ ܡܫܟܚܝܢ ܚܢܢ[1]. ܡܬܝܪܐܝܬ ܕܕܪ̈ܓܬܢ
ܐܓܪܐ ܡܫܬܠܡܝܢ ܚܢܢ[2]. ܐܦ ܠܒܘܪ̈ܝܢ ܡܝܬܪ̈ܬܐ
ܕܫܟ̈ܝܢ ܚܢܢ[3]. ܡܛܠ ܕܢܬܠ ܙܒܢܐ ܙܒܘܪܐ. ܕܠܐ ܢܗܒ
ܦܬ̈ܐ ܕܠܒܠܡ. ܐܦ ܓܝܪ ܙܒܘ ܒܡ̈ܠܠܐ ܙܙܦ ܗܘܐ ܠܝ
ܕܢܦܫܪ: ܐܝܟܢܐ ܕܒܬܘܬܐ ܕܚܛܝܐ ܠܡܚܣܝܢܐ ܒܪ ܐܬܪܐ
ܒܬܫܒܘܚܬܗ. ܠܐ ܡܛܠ ܒܬܘܠܘܬܐ. ܐܠܐ ܐܦܝ̈
ܒܐܦܝ̈: ܠܗ ܠܡܠܟܐ ܢܚܙܐ. ܐܢ ܓܝܪ ܗܪܟܐ ܬܗܪܝܢ
ܒܥܘܦܪܐ ܦܓܪܢܐ: ܗܢܐ ܕܐܝܬܘܗܝ, ܘܦܓܪܐ ܘܬܘܠܥܐ:
ܕܡܢ ܦܓܪܐ ܘܡܢ ܪܘܚܐ ܐܝܬ ܠܗ ܡܘܬܒܐ. ܒܡܢܐ
ܡܬܝܪܐܝܬ ܐܢ ܗܘ ܕܢܬܥܘܪܐ ܠܡܚܣܝܢܐ: ܠܗܘ ܥܘܦܪܐ
ܕܠܐ ܒܟܪ ܘܠܐ ܡܫܬܚܠܦ. ܐܢ[4] ܒܪ ܓܝܪ ܘܠܝܠ ܓܘܪܐ
ܡܢܗ ܒܝܢܐ ܗܘܐ ܦܓܪܗ ܒܦܘܪܐ ܐܚܪܝ ܗܘܐ:
ܡܢ ܥܦܪ ܗܘ ܠܝ ܕܗܪܟܐ ܢܗܘܐ. ܡܟܝܠ ܢܐܚܕ ܚܢܢ:
ܕܒܘܠܗ[5] ܥܘܦܪܐ ܕܬܫܒܘܚܬܗ ܡܫܡܫܝܢ ܕܢܚܝܐ. ܐܢ
ܗܘ[6] ܕܗܪܟܐ ܬܗܪܝܢ ܚܢܢ[7] ܒܗ̇ܘ ܕܟܠ ܓܝܪ ܡܠܟܐ
ܡܐܡܪ: ܒܪ ܡܠܬܐ ܗ̇ܘ ܕܕܗܒܐ ܘܐܪ̈ܓܘܢܐ ܘܬܓܐ
ܫܩܝܠ ܚܢܢ[8]: ܕܐܝܟ ܐܠܗܝܢ ܙܙܦ ܠܝ | ܕܢܗܘܐ: ܚܢܢ Fol. 87 a col. 2

---

[1] ܡܫܒܚܝܢ [2] ܡܫܬܒܠܝܢ [3] ܕܫܟܪܝܢ [4] ܐܢ ܓܝܪ
[5] ܕܒܠܗ [6] ܐܢ ܗܘ ܒܪ [7] ܬܗܪܝܢ
[8] ܚܢܢ ܘܬܓܐ.

ܕܘܦܩܕܝܢ ܚܢܢ[1] ܥܠ ܓܒܪ ܗܘ ܕܫܠܩ ܕܢܕܘܢ ܠܬܒܠ
ܒܥܒܕܘܬܐ. ܐܡܪ ܠܝ ܓܒܪ. ܐܠܘ ܐܢܫ ܦܪܟ ܕܬܗܘܐ
ܡܠܟܐ: ܦܠܓܘ ܟܢ ܕܝܢ ܒܐܘܪܚܐ: ܫܘܦܪ̈ܐ ܘܫܘܒܚܐ
Fol. 66 a ܫܓܝܐܐ ܘܡܣܟܢܘܬܐ: | ܠܐ ܗܘܬ ܥܠ ܡܕܡ ܡܣܝܒܪ
ܗܘܝܬ ܕܠܐ ܬܘܟܠ ܡܠܟܘܬܐ: ܟܕ ܠܒܝ ܒܟܘܪܬܐ
ܐܬܝܬ. ܗܟܝܪ ܐܢܐ ܕܐܡܪ. ܠܐ ܡܕܡ ܬܐܡܪ ܕܡܢ
ܗܢܐ ܕܢܦܠܬ ܠܝ ܒܚܘܠܩܐ: ܠܐ ܡܫܟܚ ܐܢܐ ܕܐܬܦܢܐ
ܠܘܬ ܐܠܗܐ. ܐܦ ܕܗܘܐ ܓܒܪ ܒܪܝܢ ܢܦܠ. ܐܠܐ ܗܟܢܐ
ܗܘ. ܐܝܟܢܐ ܕܟܬܝܒ ܘܒܢܐ ܫܓܝܐܐ ܕܒܘܢܝܗ. ܘܢܦܫܐ
ܢܗܘܐ ܠܒܢ̈ܝ ܒܢܝܢܗ: ܒܕܒܪܐ ܕܐܬܚܫܒܬ ܗܘܬ
ܡܕܝܢܬܗܘܢ ܡܢ ܐܬܘܪܝܐ. ܐܝܟ ܕܟܬܝܒ. ܕܐܙܠ
ܠܡ ܓܒܪ ܥܠ ܡܕܝܢܬܐ ܗܕܐ ܘܐܦܪܩܗ̇: ܡܛܠܬܝ
ܘܡܛܠ ܕܗܘܐ ܒܓܒܒ. ܐܢ ܡܕܡ[2] ܐܪܡܝܢ[3] ܒܠܕܒܒܐ.
ܘܗܘܐ ܘܐܬܦܢܝ ܒܬܝܒܘܬܐ. ܘܢܦܩ ܠܐܘܪܚܝ ܘܡܫܡܠ
ܠܝ. ܐܝܟ ܕܠܗܘ ܒܪܐ ܕܦܪܫ ܢܦܫܗ. ܢܬܒܝܢ ܕܟܢ
ܒܬܪ ܕܐܬܡܠܝ ܥܠܝܡܘܢ: ܘܢܝܚ ܘܒܢܐ: ܘܐܬܚܫܒ
ܒܐܪܡܠܘܬܐ[4]: ܘܒܬܪ ܙܒܢ ܡܢ ܥܠ ܕܗܘܐ ܡܕܝܢܬܗ̇,
ܡܠܟ̈ܐ. ܐܡܪ ܗܘܐ. ܕܟܠ ܡܕܡ ܫܪܝܪܐ. ܘܫܪܝܪܘܬ
ܫܪܝܪܘܬܐ ܘܦܠܘܪܦܐ ܕܪܘܚܐ. ܐܡܪ ܠܝ[5]. ܐܠܘ ܒܬܪܝܢ
ܗܘܘ ܕܢܦܠܫܘܢ ܠܝ ܐܢܫܐ ܫܪ̈ܝܪܐ: ܗܠܝܢ ܕܒܬܐܦܪܘܢ[6]
ܢܬܒܝܢ: ܠܐ ܗܘܐ ܒܠܚܘܕ ܡܬܕܝܢܝܢ ܗܘܘ: ܟܕ ܡܝܬܝܢ[7]
ܗܘܘ: ܕܢܣܒܘܢ ܠܗ̇ ܬܫܒܘܚܬܐ ܫܪܝܪܬܐ. ܒܡܐ
ܟܕ ܙܕܩ ܠܝ: ܕܒܟܠ[8] ܒܛܠܝܢ ܘܐܘܠܨܢ̈ܝܢ ܕܒܥܠܡܐ

---

[1] ܕܘܦܩܕܝܢ [2] ܡܕܡ ܐܢ [3] ܕܐܪܡܝܢ
[4] ܒܪ̈ܡܠܘܬܐ [5] ܠܝ ܕܝܢ [6] ܕܒܐܦܪܘܢ
[7] ܡܝ̈ܬܝܢ [8] ܕܒܟܠ

ܦܓܪ̈ܝܢ ܗܘ܆ ܠܘ ܠܐ ܢܪܓ ܒܠܚܘܕ ܐܘ ܢܬܬܛܢܦ. ܐܠܐ
ܐܦ ܢܦ̈ܫܬܐ. ܡܛܠ ܕܒܗ̇ܝ ܬܐܓܪܘܢ[1]: ܗܢ ܗܠܝܢ
ܒܢ̈ܝܐ ܕܡܠܐܟ̈ܐ ܢܬܚܒܫ ܘܢܬܝܠܦ. ܡܕܡ ܗܘ ܕܪܢܐ
ܒܗܢܐ: ܕܪܢܐ ܒܫܘܠܡܐ ܕܒܢ̈ܘܗܝ. ܕܢܦܠ ܐܢܫ.
ܕܠܡܢܐ ܡܚܫ̈ܒܐ ܘܪ̈ܢܝܬܐ ܢܣܬܒܟܘܢ ܠܗ ܠܢܟܠܒܘܬܐ
ܕܢܣܬܒܟܐ. ܐܝܬ ܠܗ ܓܝܪ | ܒܬܘ̈ܒܐ ܚܛ̈ܗܐ ܡܫ̈ܬܠܦܐ. Fol. 66 b
ܐܝܟ ܕܐ ܒܛܠܐ. ܒܗܢܐ ܚܛܗܐ ܕܬܘܬܐ ܐܬܬܘܒ
ܡܢ ܪܘܓܐ. ܫܒ̈ܩܬ ܒܗ ܚܛܗܐ ܕܝܘܡܢܐ. | ܒܠܚܘܕܝ Fol. 87 b col. 1
ܒܗ ܚܛܗܐ ܕܡܪܫܝܥܘܬܐ ܓܪܡ ܡܢ ܓܝܪ ܕܒܢܐ.
ܘܚܛܝܬ ܒܗ ܚܛܗܐ ܕܕܡ̈ܟܐ: ܐܝܟܢܐ ܕܬܪܥܝܬܗ̇,
ܠܒܪܢ. ܦܘܠܘܣ ܕܝܢ ܬܒ ܡܢ ܣܟܠܘܬܗ. ܡܠܦܢܐ
ܠܥ̈ܡܡܐ ܗܘܐ. ܗܘ ܠܚܛܝܐ ܒܗ ܕܗܘܝܢ ܒܟܪܢ:
ܕܪܟܐ ܒܦܘܪܫܢܐ ܗܘܐ. ܗܠܝܢ ܚܛ̈ܗܐ ܢܦܩ ܠܗ: ܘܒܗܘܢ
ܢܫܠܡ ܘܢܚܛܒ ܣܒ̈ܪܬܢ: ܟܕ ܐܡܪܝܢ ܚܝܢ[2]: ܕܐܝܟ
ܡܪܝܐ ܘܬܐܘܣܐ. ܘܐܘܣܦ ܠܡܥܒܕ ܡܛܠ ܕܚܛܝܬ ܠܟ.
ܟܕ ܓܝܪ ܡܦܩܕ ܠܗ ܐܘܣܦ ܐܡܪ. ܕܐܢܐ ܐܢܐ. ܐܢܐ
ܐܢܬ[3] ܗܘ ܕܫܒܩܐ ܚܛ̈ܗܝܟ. ܘܬܘܒ ܠܐ ܡܬܕܟܪ:
ܐܢܐ ܠܗܘܢ. ܒܝܬ: ܒܡܢܐ ܚܛ̈ܗܐ ܬܦܩ ܠܟ ܐܫܒ.
ܐܢܬ ܕܝܢ ܐܢܫܐ ܕܚܛܐ ܐܝܬܝܟ ܚܒܝܒ ܠܟ. ܫܘܠܡܐ
ܕܚܛ̈ܗܐ ܗܘ̇ ܠܝ ܠܡܥܒܕ ܫܘܠܡܐ ܕܚܛ̈ܗܝܟ. ܐܢ
ܠܐ ܡܫܟܚ ܐܢܬ ܕܬܪܫܡ ܐܝܟ ܒܠܚܘܕܝ: ܐܦ ܐܝܟ
ܐܝܟ ܐܬܬܘܗܝ. ܐܢ ܠܐ ܡܫܟܚ ܐܢܬ ܕܬܬܚܘܡ ܐܝܟ
ܚܛ̈ܗܐ: ܐܦ ܐܝܟ ܘܢܬܬܐ ܐܫܟܚ ܕܡܥ̈ܒܐ: ܕܒܗܘܢ
ܬܬܥܝܩ ܡܢ ܚܛ̈ܗܝܟ. ܘܐܢ ܬܘܒ ܗܦܪ ܐܝܬ ܕܒܫܡܫܐ
ܗܕܐ: ܟܕ ܬܠܒ ܦܠܓ ܕܠܠܐ ܠܟܝܢ ܕܝܫܘܥ: ܐܘܕܐ

---

[1] ܬܐܘܓܪܘܢ

[2] ܐܡܪܝܢ

[3] ܕܐܢܐ ܐܢܬ

ܒܚܛܗ̈ܝܟ: ܘܚܕܝܢ ܣܒܝܪܢ ܥܠ ܪ̈ܚܡܘܗܝ ܕܐܠܗܢ:
ܘܒܗ ܐܬܟܫܦ ܥܡ ܕܘܝܕ: ܟܕ ܐܡܪ ܐܢܬ: ܪܚܡ ܥܠܝ
ܐܠܗ̈ܐ ܐܝܟ ܪܒܘܬܐ ܕܪ̈ܚܡܝܟ. ܠܘ ܓܝܪ ܒܗܬܬܐ
ܗܝ, ܕܐܒܕܢܐ: ܕܐܬܪܚܡ ܠܗ̇ ܒܡܪܐ ܕܪܚܡ ܠܗ̇. ܐܦ
ܠܐ ܬܘܒ ܪܘܓܙܐ ܕܚܣܝܢܐ[1] ܗܘ: ܕܒܢ̈ܝܢܐ ܐܒܝܓܘܗܝ.
ܒܗܬܬܐ ܗ̣ܝ, ܕܐܟ̇ܠ ܦܪ̈ܓܐ | ܕܟܒܕ ܒܝ ܥܘܣܝܐ Fol. 67 *a*
ܕܚܛܗ̈ܐ: ܘܥܠ ܡܪܚܡܢܘܬܐ ܕܪܚܡ ܐܢܫܐ ܗܘܝܐ.
ܒܠܚܘܕ ܡܢܘ ܠܬܗ̇ ܘܗܒ ܡܢܗ ܪ̈ܚܡܐ. ܓܪܐ
ܓܝܪ ܕܢܦܩ ܪ̈ܚܡܐ: ܥܠ ܐܝܠܝܢ ܕܫܐܠܝܢ ܠܗ ܒܚܘܒܐ.
ܗܘ ܓܝܪ ܐܡܪ: ܕܐܢ ܢܦܩܘܢ ܒܡܠܐ ܡܢ ܐܘܪܚܗ
ܒܝܫܬܐ. ܠܐ ܐܬܕܟܪ ܠܗ ܒܥ̈ܘܠܘܗܝ, ܕܥܒܕ: ܒܠܚܘܕ
ܓܠܘܗܝ, ܠܒܐܟܝܢ ܘܐܡܪ. ܪܚܡ ܥܠܝ ܐܠܗܐ·· ܪܚܡ
ܥܠܝ. ܪܚܡ ܥܠ ܦܓܪܝ ܘܥܠ ܢܦܫܐ. ܪܚܡ ܥܠܝ ܘܗܪܒܟ[2]
ܘܒܒܠܒܐ ܕܒܝܬܝ. ܪܚܡ ܥܠܝ ܘܡܛܠ ܒܥܘܪܢܗ
ܘܡܫܠܘܬܗ ܕܒܢܝ. ܘܡܛܠ ܠܥܡܬܐ ܕܠܝ. ܒܠܚܘܕ
ܢܟܐܒ ܠܝ | ܕܬܬܐܣܐ. ܓܪܐ[3] ܓܝܪ ܒܫܡ̈ܝܢ ܐܣܝܐ Fol. 87 *b* col. 2
ܗܢܐ: ܘܗ̇ܘ ܕܠܒܪܐ ܕܦܓܪܐ ܐܦܝ: ܘܠܒܝܫ ܐܪ̈ܝܫܘܬܐ
ܥܒܕ ܕܢܘܪܐ ܠܦܓܪ̈ܐ ܘܠܢܦ̈ܫܐ. ܗܘ ܗܢܐ ܚ̇ܟܝܡ ܠܝ
ܡܠܒܘܬܐ ܕܒܝܫܬܐ. ܐܢ ܠܝܬ ܠܝ ܕܬܬܐܣܝܢ ܒܣ̈ܡܘܢܝ.
ܘܒܢܝܢ̇[4] ܒܬܐܢܝ̈ܬܐ: ܐܦ ܒܡܪ̈ܓܐ ܕܠܚܡܐ ܡܬܢܠܦ
ܠܝ ܡܠܒܘܬܐ ܕܒܝܫܬܐ. ܗܘ ܓܝܪ ܢܒܝܐ ܦܩܕ ܘܐܡ̇ܪ.
ܡܢܘ ܓܪܐ ܕܢܝܚ ܫ̈ܢܝ. ܘܚܝܘ ܕܓܪܐ ܕܢܘܣ̈ܬܐ[5]
ܛܒ̈ܐ ܠܒܣܝܐ. ܗܠܝܢ ܕܠܝܬ ܠܗܘܢ ܒܣܘܦܐ. ܕܠܐ ܒܣܘܦܐ

---

[1] ܕܣܝܢܐ
[2] ܗܪܒܐ
[3] ܓܪܐ ܗܘ
[4] ܘܒܘܢܝܢ̇
[5] ܢܘܣ̈ܬܐ

ܣܒܘ ܠܗܘܢ ܫ̈ܢܝܐ. ܠܝܬ ܠܟ ܐܡ̇ܪ ܒܫܘܩܐ: ܘܠܐ ܬܘܬܐ: ܘܠܐ ܨܘܡܐ ܘܠܐ ܕܡ̈ܥܐ: ܘܠܐ ܡܕܡ ܐܚܪܢܐ ܡܢ ܗܠܝܢ ܕܡܬܒ̈ܥܝܢ: ܛܪ ܠܢܦܫܟ ܡܢ ܒܝܫܬܟ. ܘܣܦ̈ܘܬܟ ܕܠܐ ܢܡ̈ܠܠܢ ܢܒܠܐ. ܘܣܦ̈ܩܢ ܠܟ. ܠܦܘܪܥܢܐ. ܘܫܪܝ ܬܘܒ ܐܢ ܨܐ̇ܡ ܐܢ̣ܬ ܠܐ ܬܬܪܘܡ. ܘܐܢ ܒܟ̇ܪ. ܐܢܬ ܛܫܝܘܬܟ. ܠܐ ܬܬܒܥܐ ܫܘܒܚܐ ܡܢ ܐܢܫܐ. ܡܛܠ ܕܦܪܝܫ ܗܘ. ܐܠܐ ܡܢܐ ܕܒܥܐ ܨܘܡܟ. Fol. 67 b ܐܬܚܫܒ ܡ̇ܢ[1] ܐܬܬܥܝܪܬ | ܡܢ ܫܝܪܘܬܟ. ܕܕܠܡܐ ܗܘܢܐ ܢܦ̣ܩܬ ܐܝܟ ܡܐ[2] ܕܒܠܬ. ܚܕܝ ܐܝܢܐ ܫܛܗܐ ܐܫܬܥܝܬ ܡܢ ܢܦܫܟ: ܐܘ ܒܡܢܐ ܐܬܝܬܪܬ. ܐܘ ܐܝܢܐ ܬܘܪܨܐ ܦ̣ܢܝܬ. ܐܘ ܐܝܢܐ ܫܘܦܪܬܐ ܐܬܦ̣ܢܝܬ. ܐܢ ܥܠܝܬ ܡܢ ܕܬܪܥ ܘܡܢ ܕܬܡܠܠ ܒܐܚܘܟ. ܘܬܣܬܪܝܘܗܝ[3] ܘܬܣܚܘܗܝ ܒܫܐܝܠܬ. ܘܐܢ ܥܠܝܬ ܡܢ ܕܬܐܡܐ. ܘܢ ܚܕܐ ܡܢ ܥܒ̈ܕܬܐ ܐܚܪ̈ܢܝܬܐ ܣܥܪܬ. ܐܢ ܕܝܢ ܡܢ ܡܟܘܠܬܐ[4] ܒܠܚܘܕ ܨܐܡ ܐܢܬ: ܘܗܠܝܢ ܒܝ̈ܫܬܐ ܐܚܪ̈ܢܝܬܐ ܠܐ ܦܪܫܬ. ܡܕܡ ܠܐ ܐܬܝܬܪܬ ܡܢ ܨܘܡܐ ܘܡܢ ܫܝܪܘܬܐ. ܗܐ ܥܝܪ ܐܡ̇ܪ ܠܟ: ܕܒܟܪ ܐܡ̇ܪ ܐܢ̣ܬ ܕܠܐ ܐܫܬܥܝܬ ܕܐܬܢܝܪ: ܡܛܠ[5] ܡܢܐ ܠܒܥܠܕܒ̈ܒܝܟ ܠܐ ܐܬܪܓܙܬ. ܡܛܠ[6] ܡܢܐ ܒܣܟ̇ܡܐ ܘܒܠܒܫܐ ܒܥܝܬ. ܐܘ ܠܡܢܐ ܢܦܩܬ ܐܟܬܐ: ܠܗܘ ܕܐܬܒܚܪ ܘܐܒܚܢ: ܗܕܐ ܕܝܬܪ ܡܢ ܟܠܗܘܢ ܫܠܝ̈ܚܐ ܒܚܫܐ ܘܒܡܘܬܐ. ܠܫܠܝ̈ܚܐ ܐܚܪ̈ܢܐ ܠܟ ܐܝܬ ܟܠܬ̣ܐ ܐܝܟ ܠܐ ܥܪܝܪܐ. ܗ̇ܘ ܕܝܢ ܕܢܦܠ ܐܟܬܐ.

---

[1] ܡܢܘ

[2] ܐܟܡܐ

[3] ܬܣܬܪܝܘܗܝ

[4] ܡܐܟܘܠܬܐ

[5] ܕܡܛܠ

[6] ܡܛܘܠ

ܘܒܐܝܡܡܐ ܘܒܠܠܝܐ. ܘܒܟܠ ܙܒܢ. ܦܓܪ ܠܗ̇ ܠܚܫܚܘܬܐ.|
Fol. 88a col. 1 ܐܢ ܗ̱ܘ ܕܗܠܝܢ ܬܬܒܥܘܢ: ܠܐ ܪܓܙܐ ܘܠܐ ܚܙ ܡܢ
ܫ̈ܐܠܐ ܡܓܝܐ ܕܒܢܝܟ: ܘܒܒܕܝܟ ܕܬܐܫܘܪ ܐܒܗܬܐ ܟܠ
ܒܪܢܫܐ: ܐܦ ܒܡܟܐ ܠܡܚܘܬܐ ܢܦܐܫ ܠܟ. ܠܘ ܓܝܪ
ܡܛܠ ܕܐܟܐܒ ܐܚܝ ܐܘ ܓܒܪܟ: ܡܛܠ ܗܕܐ ܗܘܐ ܬܓܒܪ
ܠܐܠܗܟ[1]: ܗ̇ܘ ܕܦܩܕ ܠܟ ܕܟܠ ܚܘ̈ܒܝܢ ܬܫܒܘܩ. ܒܗ̇ܝ,
ܓܝܪ ܕܫܐܠܬ ܐܢܬ ܫܘܒܩܢܟ. ܒܟܘܫܐ ܕܟܠܗ̇ ܬܒܥܠ
ܬܬܟܠܝܢ ܒܠܗܘܢ[2] ܕܡܚ̈ܝܒܝܢ ܠܟ. ܡܛܠ[3] ܗܢܐ ܡܢ
ܩܘܡ ܕܢܦܠ ܒܥܘܡܩܐ ܕܣܟܠܘܬܐ. ܢܬܪܘܡ ܡܢ ܬܥܝܘܬܐ|
Fol. 68a ܕܒܬܪ̈. ܢܬܒܝܢ ܕܠܐ ܐܢܫ ܡܫܟܚ ܕܢܦܩܐ ܠܟ ܡܢ ܗ̇ܘ
ܒܝܬ ܕܝܢܐ. ܠܐ ܡܬܘܫܐ ܘܠܐ ܢܘܚ. ܘܠܐ ܕܢܚܐܝܠ.
ܘܐܦ ܠܐ ܗ̇ܘ ܪܫ ܐܒܗ̈ܬܐ ܐܒܪܗܡ: ܗ̇ܘ ܕܪܚܡ
ܒܢ̈ܝܐ: ܡܫܟܚ ܕܢܦܩܐ ܠܟ ܡܢ ܗ̇ܘ ܓܘܗܢܐ. ܢܣܬܟܠ
ܕܠܫܠ̈ܝܛܐ ܦܓܪܝܐ ܡܚܫܒܝܢ ܚܝܝ[4]: ܘܓܠܝܐܝܬ
ܘܟܣܝܐܝܬ: ܡܛܠ ܗܢܐ ܐܡܪ: ܕܐܢ ܚܛ̈ܗܐ ܢܛܪ
ܐܢܬ ܡܪܝܐ ܡܢܘ ܡܫܟܚ ܠܡܩܡ. ܘܡܛܠ ܐܡܪ ܐܢܐ
ܥܠ ܚܛ̈ܗܐ ܕܥܒܕܐ. ܐܢ ܓܝܪ ܢܬܚܫܒ ܠܟ ܚܠܦ ܚܛ̈ܗܐ
ܟܠܗܝܢ. ܐܝܢܐ ܡܟܝܠ ܦܪܘܩܐ ܢܗܘܐ ܠܟ. ܐܘ ܠܐܝܢܐ
ܫܘܒܩܢܐ ܢܬܬܠܐ. ܐܢ ܗ̇ܘ ܓܝܪ ܕܢܚܘܒ ܡܣܟܢܘܬܗ̇
ܕܫ̈ܠܝܘܬܐ. ܐܘ ܦܘܠܚܢ ܕܣܓܘܕܐ: ܐܘ ܕܒܪ ܦܘܪܥܢ
ܚܝ[5] ܡܕܒܪܢܘܗܝ، ܠܐ ܦܠܚܝܢ ܠܗ ܐܝܩܪܐ. ܐܦ ܠܐ ܐܝܟ
ܦܠܚ̈ܝܐ ܠܪ̈ܫܝܗܘܢ: ܟܕ ܙܕܩ ܗܘܐ ܠܟ. ܕܬܬܪ ܡܢ
ܕܕܚܠܝܢ ܥܒ̈ܕܐ ܡܢ ܡܪ̈ܝܗܘܢ ܘܡܝܩ̈ܪܝܢ ܠܗܘܢ: ܕܢܚܠ

---

[1] ܐܝܬ ܠܐܠܗܐ [2] ܒܟܠܗܘܢ [3] ܡܛܘܠ
[4] ܡ̇ܚܣܒܝܢ [5] ܦ̇ܪܟܝܢ

ܡܢܗ ܘܢܘܗܪܘܗ̈ܝ[1]. ܘܚܢܢ ܕܝܢ ܐܦ ܠܐ ܐܝܟ ܪܚܡܐ
ܠܪܚܡܗ. ܒܟܠܗ̇ ܓܝܪ ܚܨܝܦܘܬܐ ܒܗ̇ ܪ̈ܚܡܝܢ ܡܡܠܠܝܢ
ܚܢܢ[2]. ܠܐܠܗܐ ܕܝܢ ܡܚܐ ܕܚܠܦ ܚܠ̈ܦܝܢ ܡܨܠܝܢ ܚܢܢ[3]:
ܒܚܫܐܝܬ ܘܡܟܝܟܐܝܬ ܚܒܝܢ ܚܢܢ[4] ܫܘܒܩܢܐ. ܘܟܕ ܒܘ̈ܪܟܝܢ
ܥܠ ܐܪܥܐ ܣܓܝܕܝܢ ܚܢܢ[5]: ܗܘܝܢ ܠܒܪ ܦܘܡܐ. ܐܢ ܓܝܪ
ܗܕܐ ܒܠܚܘܕ ܢܒܥܐ ܕܢܬܒܥ ܠܢ: ܐܝܟܢܐ ܐܝܬ ܠܢ
ܕܢܬܦܨܐ. ܡܟܢܐ ܕܝܢ. ܐܢ ܢܬܪܐ ܠܡܚܨܘܬܐ ܘܡܦܪ̈ܓܠܐ
ܕܟܠ ܫ̈ܥܕܐ ܒܟܝܢ: ܐܢ ܕܝܢ ܬܘܒ | ܦܓܪܐ ܕܚܝܪܢ Fol. 88 *a* col. 2
ܦܪܘܡܐ ܢܟܡܕ: ܘܡܚܫ̈ܒܬܢ[6] ܒܒ̈ܥܬܐ ܢܬܟܒܫ: ܘܐܢ
ܕܪ̈ܘܚܬܢ ܢܬܟܒܫ ܠܢ ܕܢܫܐ: ܐܪܐ ܡܫܒܚܝܢ ܚܢܢ[7] ܕܢܦܬܚ
ܦܘܡܢ: ܐܢ ܕܝܢ | ܬܘܒ ܚܠܦ ܫܘܒܩܢܐ ܦܪܘܡܐ ܕܚܒܝܢ Fol. 68 *b*
ܚܢܢ[8] ܕܢܫܬܒܩ ܒܨܘܡܝܢ ܘܒܨܠܘ̈ܬܐ: ܘܒܠܠܝ̈ܘܬܐ ܐܢ
ܒܟܝܢ ܚܢܢ[9]: ܐܪ̈ܐ ܡܫܒܚܝܢ ܕܢܬܠܐ ܚܝ̈ܢ ܠܥܝܢܐ:
ܐܢ ܕܝܢ ܘܠܢܒܠܐ[10] ܕܟܠ ܫ̈ܥܕܐ ܡܫܦܠܝܢ: ܕܡܢܐ
ܕܦܪܥ ܐܢܘܢ ܐܝܟ ܕܠܐܢܫܐ ܡܡܠܠܝܢ ܚܢܢ[11]: ܡܢܐ
ܕܝܢ ܕܪܚܡ ܫܬܩܝܢ ܚܢܢ[12]: ܐܪ̈ܐ ܕܐܝܟ ܐܠܝܢ ܫܢܝܢ
ܚܢܢ[13] ܕܢܬܥܢܘܢ. ܐܢ ܕܝܢ ܘܡܟܐܒ̈ܬܐ ܘܐܘܠܨ̈ܢܬܐ
ܘܡܥܩ̈ܘܬܐ: ܘܚܫ̈ܬܐ ܘܪܘܓܙܐ ܦܪܘܡܐ ܘܡܟܝܪ
ܡܥܩ̈ܬܐ: ܘܗܘ̇ ܕܡܥܝܩ ܚܢܢ[14] ܠܪ̈ܚܡܝܢ ܟܕ ܒܟܝܢ
ܠܢ ܕܢܫܦܪ: ܘܐܢ[15] ܕܝܢ ܬܒܥ ܠܡܐܣܝܘܬܐ ܕܟܘܪ̈ܗܢܐ:
ܘܠܡܦ̈ܠܓܐ ܕܟܕ ܗܘ ܡܡܠܠ ܥܡܢ ܒܝܕ ܟܬܒ̈ܐ: ܚܢܢ

---

[1] ܘܢܘܗܪܗ. [2] ܡܡܠܠܝܢ [3] ܡܨܠܝܢ [4] ܚܒܝܢ
[5] ܣܓܕܝܢ [6] ܘܐܢ [7] ܡܫܒܚܝܢ [8] ܕܚܒܝܢ
[9] ܒܟܝܢ [10] ܘܟܠ ܢܒܠܐ [11] ܡܡܠܠܝܢ
[12] ܫܬܩܝܢ [13] ܫܢܝܢ [14] ܕܡܥܝܩܝܢ [15] ܐܢܝܢ

ܕܐܦ ܓܒܝܢܝ ܚܝܝ[1] ܠܗ ܘܠܒܢ̈ܝܗܘܢ[2] ܡܫܠܠܝܢ ܚܝܝ[3]:
ܠܥܠܡ ܒܗ ܕܒܢ̈ܝܐ[4] ܡܢ̈ܝܢܐ ܠܐ ܡܬܚܫܒܝܢ ܚܝܝ[5]. ܘܗܕܐ
ܕܐ ܒܬܘܠܬܐ ܐܡܬ ܠܝ ܩܕܡ ܒܢ̈ܝܝ. ܐܠܐ ܒܬܪ ܗܕܐ ܗܘܐ ܠܐ
ܒܬܘܠܬܐ ܗܘܬ: ܠܐܡܗܬ, ܒܗ ܡܬܝܠܕܢܐ ܗܘܝܢ ܢܦ̈ܫܝܢ.
ܡܕܝܢ ܙܕܩ ܠܝ ܕܒܟܠ ܐܦ ܢܫܡܫ ܩܕܡ ܒܢ̈ܝܝ: ܠܗܘ
ܕܝܢܐ ܕܠܥܠܡ. ܗܐ ܓܝܪ ܦܘܡ ܐܡܪ ܠܝ ܡܫܡܫ ܒܪܘܚܐ
ܕܬܒܥܘܢ ܡܢ ܡܫܝܚܘܬܗ. ܐܢ ܓܝܪ ܐܡ̈ܪ ܠܝ ܕܬܬܚܙܪ:
ܡܬܟܠܠ ܒܡܫܝܚܘܬܐ[6]. ܘܐܢ ܢܐܡܪ ܠܝ ܕܬܬܒܥ
ܘܬܚܙܐ. ܬܘܒ ܒܪܐ ܐܢܬ ܒܥܠܬܐ ܒܡܫܡܫܢܘܬܐ. ܘܐܢ
ܬܘܒ ܢܐܡܪ ܕܐܬܬܐܡܪ[7] ܒܒܘܫܢܐ ܕܒܕܬܐ. ܒܥܠܬܐ
ܕܝܩܝܪܘܬܐ ܕܫܘܒܚ̈ܐ ܫܒܝܚܬܐ ܐܢܬ. ܐܢ ܗ̇ܘ ܕܝܢ
ܕܢܐܡܪ ܠܝ ܕܠܐ ܬܪܥܝܢ ܘܬܐܡܢ ܐܡܬܐ. ܡܢܐ ܐܢܬ
ܠܝ ܕܬܐܡܪ ܥܠ ܗܕܐ: ܐܡܢܐ ܕܠܝܬ ܠܝ ܒܥܠܬܐ:
Fol. 69 *a* ܠܐ ܕܡܫܝܚܘܬܐ | ܘܠܐ ܕܡܫܡܫܢܘܬܐ: ܘܠܐ[8]
ܕܗܕܝܪܘܬܐ[8]: ܘܠܐ ܕܝܩܝܪܘܬܐ ܕܫܘܒܚ̈ܐ ܙܒܢܐ
ܠܝ: ܕܗܕܐ ܡܬܘܪܬܐ ܕܠܐ ܬܪܥܝܢ ܬܬܕܟܪܘܢ[9]. ܡܕܝܢ.
Fol. 88 *b* col. 1 ܕܠܐ ܡܦܩ ܒܪܘܚܐ ܗܘ | ܢܦܫܗܐ ܗܢܐ ܕܐܒܐܬܐ.
ܐܢ̇ܫܐ ܡܫܒܚ ܐܢܬ ܕܬܪܥܡ ܐܢ̈ܫܝܢ ܠܥܡܡܐ: ܐܘ
ܕܬܪܡܐ ܠܥܝܢ ܘܬܫܐܠ ܫܘܒܚܐ. ܐܬܒܥܠ ܒܝ:
ܐܬܓܠܝܬ: ܐܬܦܠܓܬ: ܒܢ̈ܘܬܐ ܫܦܝܪܬ: ܒܪ̈ܘܪܒܬܐ
ܒܫܘܪܬ ܡܢ ܐܢܫ: ܒܬܪ ܠܒܪ ܕܒܢܐ ܕܡܪܐ ܕܟܠ[8].

---

[1] ܓܒܝܢܝ [2] ܘܥܡ ܒܢ̈ܝܗܘܢ [3] ܡܫܠܠܝܢ
[4] ܠܥܠܡ ܕܒܢ̈ܝܐ [5] ܡܬܚܫܒܝܢ
[6] ܒܡܫܝܚܘܬܐ ܡܬܟܠܠ ܐܢܬ [7] ܕܬܬܐܡܪܝܢ
[8] Omitted. [9] ܠܐ ܬܪܥܝ ܕܬܬܕܟܪܘܢ

ܐܢ ܓܝܪ ܠܥܒܕܐ ܕܐܢܫ ܕܝܨܪܢܟ ܠܐ ܫܘܐ ܐܢܬ:
ܐܠܐ ܠܡܪܗ ܡܛܠ ܐܢܬ: ܐܝܟ ܠܐ ܡܬܪܐܝܬ ܗܕܐ
ܬܥܒܕ: ܠܗܘ ܕܐܡܪ ܕܕܝܠܗ ܗܝ، ܬܫܒܘܚܬܐ ܘܐܝܩܪܐ ܐܬܦܪܥ
ܐܡܪ ܡܪܝܐ. ܢܨܒܬ ܡܢ ܡܐܟܠܬܐ. ܚܙܝ، ܐܝܕܐ
ܚܛܝܬܐ ܐܣܓܝܬ ܡܚܝܟ: ܐܘ ܒܡܢܐ ܥܒܕܬ ܠܡܪܟ:
ܐܘ ܐܝܕܐ ܡܝܬܪܘܬܐ ܩܢܝܬ. ܐܘ ܐܝܕܐ ܥܘܒ̈ܕܬܐ
ܬܪܝܨܬ. ܡܛܠ ܕܝܢ ܕܐܬܒܥܬ[1] ܕܩܘܡ ܒܐܡܬܐ ܕܚܫܝܠܬܐ
ܐܝܬ ܠܟ ܕܬܩܘܡ: ܐܝܟܢܐ ܕܠܝܬ ܠܥܒܕܐ[2] ܕܡܫܥܒܕ
ܕܢܚܒܐ. ܘܠܐ ܡܫܛܪܐ[3] ܕܡܒܕܪ[4]. ܡܢܐ ܕܒܥܘܪܐ ܗܝ،
ܕܠܐ ܕܚܒܐ ܚܒܪܐ ܢܦܫܟ: ܡܘܡ ܓܙܪ ܠܛܠܐ. ܐܡܥܕ
ܡܒ̈ܘܥܐ ܕܕܡ̈ܥܐ. ܐܝܬ ܠܟ ܡܚܝܠܐ: ܡܢ ܒܘܣ̈ܡܗ
ܕܠܒܟ ܕܠܒ ܚܛ̈ܗܐ ܘܬܐܘ̈ܬܐ. ܐܝܟ ܒܟܬ̈ܒܟ ܬܐܘ̈ܬܐ
ܘܐܓܚܫ ܬܩ̈ܐ ܕܕܡ̈ܥܐ. ܠܒܘܬ ܚܛܗ̈ܝܟ ܢܗ̈ܘܢ
ܕܬܚܝܟ. ܐܢ ܡܛܠ ܐܫܬܪܚܒܬ. ܦܩܘܕ ܐܦ ܕܡܟܝܟܘܬܐ
ܠܟܘܪܬܐ: ܐܢ ܕܝܢ ܪܒ ܚܛ̈ܗܐ: ܬܚܝܒ ܐܦ ܪܓܠܬܐ
ܕܕܡ̈ܥܐ. ܘܐܢ ܬܦܘܫ ܕܒܘܬܐ ܐܝܬ ܠܟ: ܘܠܐ ܦܘܡ
ܐܝܬ ܕܬܒܥܐ. ܐܙܘܦ ܠܐܚܪ̈ܢܐ | ܕܡܒܥܝܟ[5]. ܘܒܥܝ Fol. 69 *b*
ܚܠܦ ܐܚܘܟ. ܐܫܬܘܦ ܕܝܢ. ܚܠܦ ܚܛ̈ܗܐ ܕܠܒܟ ܬܬܒܥ.
ܡܢ ܐܝܟܐ ܕܠܒܬ ܚܛܝܬܐ. ܡܢ ܬܡܢ ܬܗܘܐ ܡܬܒܥܐ
ܕܐܫܟܘܬ ܘܥܬܪܐ ܕܚܛܝܬܐ. ܠܐ ܗܪܟܐ ܚܛܝܬܐ
ܘܒܡܫܝܚܐ ܬܫܒܘܚܬܐ. ܫܘܠܛܢܐ ܓܝܪ ܐܝܬ ܠܗ ܥܠ
ܐܪܥܐ ܕܢܫܒܘܩ ܚܛ̈ܗܐ: ܠܗܘ ܦܪܘܩܐ ܕܟܘܠܡ[6].
ܡܛܘܠ[7] ܗܕܐ ܗܘ ܕܣܒܪ ܕܩܐܡ: ܢܙܕܗܪ. ܕܠܐ ܢܦܠ.

---

[1] ܕܬܬܒܥ ܐܢܬ [2] ܐܢܫ [3] ܡܫܐܛܪܐ [4] ܡܒܕܪ

[5] ܕܡ̈ܒܥܝܟ [6] ܕܟܠܡ [7] ܡܛܠ

ܘܗܘ ܕܩܪܒ ܠܡܩܪܒ: ܢܬܩܪܒ ܕܢܩܘܡ. ܘܗܘ ܕܢܩܒܠ
ܠܐ ܢܬܠܒܒ. ܘܐܢ ܐܢܐ ܐܬܕܒܩ ܒܡܫܡܠܝܘܬܗ. ܐܝܬܘܗܝ،
ܗܘ ܕܬܪܝܢ ܒܦ̈ܬܘܦܐ ܡܪܘܚܐ. ܠܒܪܢܫܐ ܠܒܪ ܕܡܬܓܠܠܐ
ܐܢܫ ܕܢܦܠ. ܐܝܟ ܕܐܡܪ ܗܘ ܡܕܒܪܢܐ: ܕܟܕ ܡܠܝܠ
ܡܬ̈ܓܠܝܢ ܗ̈ܘ، ܬ̈ܠܝܢ. ܘܬܘܒ ܐܢܐ ܐܡܪܬ ܕܡܓܠ[1] |
Fol. 88 *b* col. 2 ܬ̈ܠܝ: ܘܠܚܒܘܬܟ ܡܪܝܐ ܡܫܒܚܬܐ. ܐܝܬ ܐܦ ܠܡܕܒܪܢܘ.
ܐܢܐ ܠܟ ܠܒܪ ܐܬܕܢܚܫܬ ܕܐܦܠ. ܘܡܪܝܐ ܡܫܒܚܝ.
ܐܝܬ ܬܘܒ ܘܠܗܘ ܕܢܦܠ: ܒܗܘܝܐ. ܕܠܐ ܢܒܬܪ
ܒܡܫܡܠܝܘܬܗ. ܘܬܘܒ ܠܡܢܐ ܗܘ ܕܢܦܠ: ܠܐ ܡܩܝܡ:
ܐܠܐ ܫܒܩ ܠܐ ܬܬܦܢܐ: ܟܕ ܫܪܐ ܐܢܬ[2] ܠܦܓܘܬܗ
ܕܐܠܗܐ. ܐܠܗܐ ܠܒܪ ܕܢܒܐ ܗܘ ܕܩܘܫܬܐ. ܘܫܠܝܛܐ
ܘܠܒܪ ܙܘܥܐ. ܘܐܝܟ ܙܘܥ ܐܢܫܐ ܒܟܠ ܐܦ ܡܩܒܠ
ܠܬܝ̈ܒܐ. ܘܬܘܒ ܡܫܦܗ ܠܟܝܢ ܘܥܒܕܘܗ ܬ̈ܘܒܝ: ܐܢ ܗܘ
ܕܠܐ ܬܬܗܦܟܘܢ. ܕܗܘܝܐ ܠܟܝܢ ܒܠܚܘܕ: ܠܐ ܕܝܢ ܦܩܕ.
ܐܡܪܢܐ ܕܟܕ ܬܚܘܐ ܡܫܦܗ ܕܠܟܝܢ ܘܡܟܢܘ: ܬܕܚܠ
ܘܠܐ ܬܫܒܩ ܢܦܫܗ ܒܦܫܝܐ. ܬ̇ܕܚܠ ܕܐܢܬ ܬܦܘܩ
ܬܬܟܫܪ ܒܬܝܒܘܬܐ. ܗܟܢܐ ܐܦ ܡܬܪܐ ܡܬܬܥܝܢܐ:
ܐܠܐ ܠܐ ܬܥܒܪ ܠܒܪܐ. ܡܛܠ ܕܒܐܣܟܡܐ ܕܬܚܘܝܬܗ
Fol. 70 *a* ܬܕܚܠ | ܘܠܐ ܬܬܘܒ ܥܠ ܕܢܒܐ. ܘܠܐ ܬܬܡܨܠ ܠܡܘܬܐ.
ܡܓܠܒ ܠܒܪ. ܘܐܢ ܬܬܦܢܐ ܡܫܝܢܝܢ ܠܒܪܐ ܒܒܝܬܐ
ܐܦ ܐܝܬܘܗܝ. ܠܒܪ ܙܘܥܐ. ܫܒܩܝܢܗ، ܠܦܪܘܩ ܕܐܡܪ.
ܕܐܬܘܝ،[3] ܠܟܠ ܕܢܝܢ[4] ܟܕ ܟܕܡܗ ܐܢܬ ܒܐܘܪܚܐ. ܒܟܠ
ܐܦ ܠܒܪ ܒܟܝܢ ܗܘ ܒܟܠ ܕܢܝܢ ܡܘܒܐ: ܘܠܐ ܡܫܟܚ
ܐܝܬ ܕܬܒܪܘܡ ܡܟܝܢ. ܘܗܕܐ ܦܘܠܘܣ ܡܠܦ ܠܢ
ܘܐܡ̈ܪ: ܕܦܓܪܐ ܪܓܐ ܠܩܘܒܠ ܪܘܚܐ: ܘܪܘܚܐ

---

[1] ܕܡ̈ܓܠ [2] ܫܪܝܬ [3] ܕܐܬܐܘܝ، [4] ܠܟܠܗܒܒܝܢ

ܪܓܐ ܠܡܘܒܠ ܦܓܪܐ. ܬܗܘܐ ܪܘܚܐ ܡܬܚܝܠܐ ܒܣܒܪܐ
ܕܡܣܬܟܐ. ܦܢܝܢ ܕܓܠܬܐ ܕܥܠܡܐ ܡܢ ܡܠܟܘܬܐ
ܕܡܫܝܚܐ. ܦܓܪܐ ܒܐܪܥܐ ܪܒܝܥ. ܢܦܫܗ ܒܓܠܗܐ
ܕܐܠܗܐ ܒܒܥܝܐ. ܘܙܕܩ ܠܗ̇ ܕܒܗ ܬܬܕܒܪܐ. ܗܕܝܐ
ܐܬܐܘܐ ܡܢ ܟܠ ܕܒܢ: ܟܕ ܒܥܡܗ ܐܢܬ ܒܐܘܪܚܐ
ܒܥܠܡܐ ܗܢܐ. ܐܢ ܓܝܪ ܗܕܐ ܐܘܪܚܐ ܬܫܠܡ. ܠܐ
ܬܘܒ ܐܝܬ ܠܢ ܙܒܢܐ ܠܬܝܒܘܬܐ. ܚܝ, ܕܠܡܐ ܢܫܠܡܢ
ܟܠ ܕܒܢ[1] ܠܕܝܢܐ: ܘܕܝܢܐ ܢܫܠܡܢ ܠܡܬܓܪ̈ܢܐ:
ܗ̇ܘ ܕܝܢ ܠܫܠܡܘܬܐ ܡܫܪ̈ܘܢܐ: ܘܬܦܠ ܒܗ ܐܢܬ ܐܣܝܪ̈ܐ:
ܗܘ ܕܝܢ ܒܫܘܒܩܢܐ ܦܘܪ̈ܥܢܐ: ܒܥܡܠܐ ܕܬܬܠ ܫܘܒܩܢܐ
ܐܚܪ̈ܢܐ. ܠܘ ܟܕ ܡܬܬܒܥܬ[2] ܥܠ ܗܠܝܢ ܕܥܒܪܬ
ܒܠܒܘܟ: ܐܠܐ ܘܥܠ ܗܠܝܢ ܕܐܬܚܫܒܬ ܡܬܬܕܝܢܬ[3].
ܟܕ ܕܝܢ | ܗܠܝܢ ܟܠܗܝܢ ܡܬܒܥܢ ܚܢܢ[4]: ܢܕܒܪ ܢܦܫܢ ܡܢ Fol. 80 *a* col. 1
ܗܪܟܐ. ܠܗܠ ܓܝܪ ܐܝܬ ܠܢ ܕܢܕܒ ܕܒܫܡܝܐ ܡܬܬܢܝܢ
ܬ̈ܓܪܬܐ: ܡܢܐ ܕܢܣܒܢ ܒܫܘܠܛܢܐ: ܕܒܡܢܐ ܒܡܬ̈ܝܬܐ
ܐܬܦܢܝܬ ܠܢ ܡܢܗܘܢ. ܟܕ ܕܡܬܒܥܝܢ ܚܢܢ[5] ܕܝܢ ܕܐܟܠܢܐ
ܗܟܢ[6] ܗܠܝܢ ܕܠܢ: ܬܬܒܥ ܠܐܠܗܐ ܡܪܚܡܢܐ. ܕܠܐ
ܢܬܒܠܢ ܠܚܛ̈ܗܐ. ܟܕ | ܐܬܚܙܝܢ ܚܢܢ[7] ܥܡ ܗ̇ܘ ܡܕܝܢܐ: Fol. 70 *b*
ܕܠܐ ܬܬܚܝܒ ܠܚܕܒܫ̈ܒܐ. ܗ̇ܘܢ ܓܝܪ ܡܫܬܒ̈ܩܝܢ ܠܢ
ܕܢܬܚܒ. ܘܗ̇ܘܢ ܗ̇ܘܝܢ ܠܢ ܡܣܬܦ̈ܩܢܐ. ܠܘ ܓܝܪ ܒܠܚܘܕ
ܐܟܠ ܩܪܓܐ ܦܬܚ ܟܠܝܢ ܦܘܡܗ: ܐܠܐ ܐܦ ܗ̇ܘܢ
ܕܢܗܘܒ ܟܕ ܐܚܪ̈ܢܝܢ. ܠܐ ܗܘܐ ܚܢܢ ܗ̇ܘܝܢ ܚܢܢ ܠܢ

---

[1] ܕܠܡܐ ܟܠ ܕܒܢ ܢܫܠܡܢ ܠܕܝܢܐ:
[2] ܡܬܬܒܥ ܐܢܬ
[3] ܡܬܬܕܝܢ ܐܢܬ
[4] ܡܬܒܥܝܢ
[5] ܟܕܡܬܒܥܝܢ
[6] ܗܟ̈ܢ
[7] ܐܬܚܙܝܢ

ܡܫܡ̈ܫܢܐ: ܠܪܘܓܙܐ ܘܠܡܫܝܚܐ ܦܪܘܩܐ: ܘܠܡܐܟܠ
ܦܪܓܐ ܕܐܫ̈ܝܢ: ܢܕܝܠ ܡܕܡ ܡܢ ܗܘ ܡܘܡܬܐ: ܕܒܗ
ܫܟܝܢ ܚܠܝܢ ܕܒ̈ܢܝܐ ܡܪ̈ܢܝܬܐ. ܠܐ ܢܫܬܪ ܕܗܘܘܢ ܢܗܘܘܢ
ܠܝ ܦܘ̈ܪܫܐ ܕܚܘܒܠܐ. ܐܠܐ ܡܢ ܗܪܟܐ ܒܫܡܐ ܢܒܥܐ
ܡܢ ܡܪܢ ܘܒܒܒܬܐ. ܐܦ ܓܝܪ ܦܓܪܐ ܡܫܝܒܠ.
ܐܠܐ ܪܒ ܗܘ ܗܘ ܕܡܫܡܫ ܕܢܛܪ ܠܝ: ܘܢܦܪܘܩ
ܘܢܚܢܟܝ[1] ܠܡܠܟܘܬܗ. ܠܓܢܘܣ ܕܕܦ ܠܝ ܠܡܪܢ: ܐܝܟ
ܕܠܦܫܪܐ ܘܐܝܟ ܓܒܐ. ܘܐܝܟ ܗܢ ܕܪܫܡ ܠܐܝܠܝܢ
ܕܩ̈ܠܝܢ ܠܗ ܒܓܕܘܬܐ ܡܢ ܚܠܦ[2] ܢܦܫܗܘܢ. ܐܦ ܓܝܪ
ܚܕ ܒ̈ܢܝ ܐܢܫܐ[3] ܡܛܠ ܗܠܝܢ ܬܠܬ ܙ̈ܘܥܝܢ[4] ܚܝ
ܠܐܢܫ̈ܝܢ. ܐܘ ܡܛܠ ܥܘܦܪܐ ܐܘ ܡܛܠ ܕܒܓܕ ܒܡܢ
ܓܒ̈ܬܐ. ܐܘ ܡܛܠ ܕܙ̈ܘܥܝܢ ܠܝ ܡܢܘܢ. ܡܒܢܐ ܡܕܡ
ܐܝܬ ܕܥܒܪ ܡܢ ܡܪܢ. ܐܝܟ ܕܐܦ ܐܡܪ ܕܘܝܕ:
ܕܥܒܪ ܒܢܘܗܝ ܡܢ ܒ̈ܢܝ ܐܢܫܐ[5]. ܐܘ ܗܢ ܓܒ ܐܒܘܬܗ:
ܕܓܒܐ ܠܐܝܠܝܢ ܕܙ̈ܘܥܝܢ ܠܗ: ܡܕܡ ܕܚܝܐ ܠܐ ܝܕܥܬ:
ܘܐܕܢܐ ܠܐ ܫܡܥܬ: ܘܥܠ ܠܒܐ ܕܒܪ ܐܢܫܐ[6] ܠܐ
ܣܠܩ. ܗܢ ܕܝܢ ܬܘܒ ܪܚܡ ܡܠܟܐ ܡܬܘܕܥ[7]. ܐܘ ܐܝܟܐ
ܐܒܐ ܪܚܡ ܒ̈ܢܝܐ ܐܒܘܬܗ. ܐܝܟܢܐ ܕܡܟܝܟ ܘܡܐܡܪ.
ܠܗܢܐ ܓܒܐ ܐܚܝܬܐ ܒܩܠܗ. ܐܦ ܓܝܪ ܗܘ ܬܓܒܝܐ..
ܐܠܐ ܐܢܐ ܠܐ ܐܓܒܝܬ ܐܡܪ ܡܪܢܐ. ܠܗܢܐ ܡܪܢܐ |
Fol. 71 a ܓܒܐ ܪܚܡ ܗܘܐ ܕܘܝܕ: ܘܐܠܝܢ ܗܘܐ ܕܢܒܝܘܗܝ. ܒܪ
ܐܡܪ: ܕܠܐܡܗܬ ܢܬܒ ܘܐܝܢܐ ܐܦ̈ܝܢ: ܠܐ ܓܝܪ
ܡܫܦܪ ܗܘܐ ܕܢܬܦܪܫ ܗܘܐ ܗܪܟܐ: ܐܠܐ ܬܬܘܒ:

---

[1] ܘܢܚܢܟ ܠܝ [2] ܒܩܠܗ [3] ܒܢ̈ܝܢܫܐ [4] ܙܘܥܝܢ
[5] ܒܢ̈ܝܢܫܐ [6] ܕܒܢ̈ܝܢܫܐ [7] ܡܫܬܘܕܥ

ܗܘܐ ܕܢܐܙܠ ܡܢ ܗܪܟܐ ܕܢܣܒܐ ܠܗܿܘ | ܕܐܫܟܚ ܗܘܐ. Fol. 89 a col. 2
ܘܗܕܐ ܕܓܒܝܐ ܗܘܐ ܕܒܥܐ ܚܝܡܬܐ: ܗܿܝ ܕܟܠ
ܐܝܟ ܠܟܠ ܦܪܘܫܐ. ܠܗܢܐ ܐܚܕ ܐܦ ܐܢܬ. ܟܠ ܡܕܡ
ܚܙܝ ܕܡܬܚܙܐ: ܐܝܟ ܛܠܠܐ ܪܗܿܛ ܘܥܒܪ. ܘܟܠ ܐܝܟ
ܗܦܟܬ ܒܗܘܢ. ܐܢܬ ܠܗܠܝܢ ܫܢܐ ܕܠܚܠܡ. ܘܠܗܿܝ ܦܠܚܘܬܐ
ܕܠܐ ܡܫܪܬܐ: ܘܠܗܿܘ ܒܣܘܡܟܐ ܕܥܡ ܡܠܐ̈ܟܐ. ܘܠܗܿܝ
ܬܫܒܘܚܬܐ ܕܠܐ ܚܪܬܐ. ܘܠܕܘܪܐ ܕܥܡ ܡܫܝܚܐ:
ܗܿܘ ܕܡܩ̈ܒܝܢ ܡܢܗ[1] ܟܠ ܚܝ̈ܐ. ܘܚܝ ܬܘܒ ܘܐܬܒܝܢ
ܕܠܗ ܡܕܡ ܗ̣ܘ ܒܥܠܡܐ ܗܢܐ. ܐܠܐ ܕܡܒܠܐ ܒܠܗ[2]
ܒܩ̈ܬܐ ܘܣܦܣ̈ܝܐ ܘܡܐܟܠ ܡܙܓܐ. ܘܡܐ̈ܢܐ
ܘܡܐܢܘܬܐ. ܘܒܘܪ̈ܗܢܐ. ܘܫܘܒܚܘܬܐ ܘܫܠܝܛܘܬܐ
ܘܪܒܘܬܐ. ܗܠܝܢ. ܘܕܐܝܟ ܗܠܝܢ ܫܢܐ ܗܘܐ ܕܘܝܢ.
ܕܬ̈ܒܥܝܢ ܘܡܬܓ̈ܢܝܐ ܒܥܠܡܐ. ܘܟܕ ܒܥܐ ܕܢܚܙܐ
ܡܢܗܘܢ: ܡܬܬܢܚ ܗܘܐ ܘܐܡܪ: ܕܐܝܟܘ، ܐܬܪ̈ܐ
ܘܐܘܪܚܐ ܠܦܪܘܩܘܗ ܕܐܠܗܐ: ܐܝܟܢܐ ܕܠܒܫܐ ܘܚܝܐ
ܘܣܘܟܐ ܘܢܨܚܢܘܬ ܪܘܚܐ: ܘܐܝܩܪܘܬܐ ܘܠܐ ܓܦܬܐ
ܘܠܐ ܡܬܝ̈ܢܘܬܐ: ܘܒܠܗܘܢ ܠܛܒ̈ܬܐ ܕܥܒܪܐ: ܐܝܠܝܢ ܕܠܝܬ
ܡܠܬܐ ܕܡܬܬܒܥܐ ܐܢܝ، ܡܕܡ ܡܛܠ ܕܐܦ ܐܢܬ ܐܢܬ
ܠܝ ܗܟܢܐ ܒܗܠܝܢ[3] ܒܠܗܝܢ ܬܬܒܣܡ. ܠܐ ܬܗܪܐ
ܘܬܬܒܣܪ ܥܠ ܚܝ̈ܝ. ܐܠܘ ܚܙܝ ܒܓܪܐ ܗܘܐ: ܐܘ
ܡܣܟܢܐ ܗܿܘ ܕܡܢܝ ܡܬܥܝܠ[4] ܗܘܐ. ܠܝ ܠܒܟܝܬ |
ܡܬܝܢ̈ܐ ܗܘܝܬ ܘܬܪܦܐ. ܐܢ ܕܝܢ ܪܒܐ ܘܡܫܝܚܐ Fol. 71 b
ܘܡܬܪܐ ܕܟܠܗܿ ܦܠܚܘܬܐ: ܗܿܘ ܕܠܗ ܦܫܩܐ ܐܢܬ.

---

[1] Omitted. [2] ܒܠܗܝܢ [3] ܕܒܗܠܝܢ [4] ܡܬܬܥܝܠ

ܢܗܘܐ ܕܠܗ ܠܡܦܩܕܢ ܟܠ ܡܕܡ[1]: ܘܒܗ ܡܛܠܒܢ ܐܢܫ̇
ܐܪܘܚ ܠܡܪܢ. ܐܝܟܢܐ ܕܬܫܡܫ ܡܢܗ: ܕܒܗܿ
ܠܡܪܕܘܬܗ ܕܡܪܢ ⁘ [ܕܠܗ ܫܘ̄ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ][2].
ܙܕܩ ܠܝ: ܕܒܟܠ ܙܒܢ ܕܢܬܬܥܝܪ ܘܢܓܠܐ. ܐܝܟ ܟܢ ܒܗ.
ܐܡܪ ܠܗ ܐܠܗܐ ܠܣܛܢܐ ܕܠܐ ܬܩܪܘܒ ܠܐܝܘܒ:
ܗܘ̣ ܡܓܒܪܐ ܗܘܐ ܘܫܒܩ ܕܢܟܐ ܘܢܡܚܐ ܠܗ̇. ܒܟܐܒܐ
ܬܬܪܐܝܬ ܠܝ ܕܠܝܬ ܕܡܣܟܢܝܢ ܘܡܫܝܢ ܢܦܫ ܬܫܘܬ ܐܝܟܗ.
ܢܕܟܐ ܘܢܕܟܐ ܠܝ ܐܝܟ ܕܐܟܢܐ. ܡܕܝܢ. ܒܫܘܪܬܐ
ܬܫܒܚܬܐ. ܘܡܫܡܫܢܐ ܟܢ ܕܡܫܠܡ ܠܗ ܗܘܐ ܟܠ
ܒܪܫܐ ܡܘܒ. ܐܠܝܟ ܒܠ ܐܘܪܚܐ. ܐܦ ܝܕܥܐ ܠܐ
ܗܘܐ ܒܗ ܕܡܫܝܚ. ܐܠܝܟ ܒܗ ܡܢܟܘ ܡܫܡܫܡ ܒܠܗ
ܠܠܡܐ. ܐܦ ܦܠܚܐ ܘܒܪܘܬܐ. ܒܘܠܗ[3] ܒܝܬܘܬܐ ܡܫܘܪܐ.
Fol. 89*b* col. 1 ܕܠܐ ܡܕܡ ܢܟܐ | ܠܒܪܡܬܐ ܕܡܪܢܗ. ܐܝܟܢܐ ܕܐܝܬܘܗܝ,
ܗܘܐ ܡܫܡܫ ܒܗ ܐܡܪ: ܕܐܝܟܢܐ ܡܫܡܫܝܢ ܗܘܘ ܡܠܟܐ
ܕܡܫܡܫܐ ܒܐܝܡܢܘܬܐ: ܘܫܘܪܐ ܕܐܓܢܘܢܐ ܒܠܠܝܐ.
ܘܡܬܒ ܦܪܘܬ ܡܢ ܒܢܝ. ܘܡܢܝܐ ܗܘܬ ܓܠܬܐ ܕܡܫܘܒܗ.
ܐܠܐ ܐܟ ܕܠܐ ܚܕ ܒܪܢܫܐ ܢܬܐܒܠ ܡܢ ܚܘܬܐ. ܐܟ
ܕܡ ܚܛܝܬܐ ܕܐܝܟ ܗܕܐ: ܡܛܠ ܚܘܬܐ ܚܫܝܬܐ
ܚܘܒ. ܕܐܝܟ ܐܠܝܢ ܙܕܩ ܠܝ ܕܢܗܘܐ ܚܝ: ܕܡܛܠ ܢܦܫܐ
ܡܠܝܠܬܐ ܠܐ ܐܝܬ ܠܝ ܚܝܘܬܐ. ܢܦܫ ܕܡܢ ܒܠܗ

---

[1] ܒܟܠܡܕܡ

[2] In Add. 14,601 the scribe makes a break after the word ܕܡܪܢ, gives the words in brackets here, and adds a new title in red ink on the margin thus: ܕܥܠ ܡܫܪܝܬܘܬܐ ⁘ ܬܘܒ ܕܠܗ ܒܗ ܕܠܗ ܕܡܕܒܪ, ܘܡܘܫܐ.

[3] ܒܠܗ̇

ܬܒܝܠ ܡܚܘܪܐ. ܗܳܕܶܐ ܕܒܚܝܢ ܡܢܚܬܐ ܩܕܡ ܗ̇ܝ، ܒܐܡܢܐ[1]
ܕܚܝܠܬܐ ܕܐܠܗܐ: ܕܬܦܘܩ ܪܘܚܐ ܥܠ ܐܝܠܝܢ ܕܣܒ̈ܪܝܢ
ܠܗ ܒܦܓܪܐ. | ܡܛܠ ܗܕܐ ܗ̣ܘ ܬܘܒ ܢܣܘܒ ܪܝܫ Fol. 72 *a*
ܐܒܗ̈ܬܐ. ܒܐܦܐ ܦܩ̣ܕ ܗܘܐ ܐܒܪܗܡ، ܟܕ ܫܒܩ ܒܝܬ
ܐܒ̣ܠ ܐܡܘܢܐ ܕܠܗ، ܒܐܦܐ ܡܬܥܢܝܢܘܬܐ ܢܣܝܐ ܗܘܐ
ܒܫܠܡܗ. ܘܡܢ ܗܘܪܒܐ ܐܬܒ̣ܘ، ܕܠܗ، ܫܒܠܬܐ ܢܣܒ̣.
ܘܠܡܠܐ̈ܟܐ ܕܦܠܚܝܢ ܗܘܘ ܘܫܬܝܢ ܒܗ̇: ܕܡܫܡܫܝܢ
ܗܘܘ ܠܗ ܝܠܕ̈ܬܐ ܕܠܝ: ܡܫܬܝܢ ܕܝܢ ܡܗܝܡ̈ܢܘܬܐ
ܕܡܢ ܡܢܝܢܐ ܠܐܝܠܝܢ ܕܩܕ̈ܡܝ. ܠܐ ܡܬܡܢܥ ܗܘܐ
ܒܡܘܪܢ[2] ܐܬܠܝܛܐ. ܕܕ̈ܒܚܐ ܓܒܪ ܐܝܬܘܗܝ، ܒܫܡܥܐ
ܘܪܚܡܐ ܕܐܝܟ ܗܢܐ. ܠܝܬ ܓܒܪ ܡܕܡ ܕܠܡܐܐ ܡܢ
ܢܦܫܐ: ܡܢܐ ܕܠܦܓܪܐ ܒܪܘܚܐ ܕܐܝܟ ܗܢܐ ܡܫܡܫܐ.
ܐܠܐ ܐܝܟܢܐ ܕܕ̇ܢܚܐ ܠܥܝܪ̈ܘܗܝ، ܘܠܡܠܐ̈ܟܘܗܝ، ܡܢ
ܢܗܝܪܐ ܢ̇ܗܠܒ. ܗܟܢܐ ܐܦ ܠܡܐܡܘܬܐ ܕܒܟܢܐ: ܡܢ
ܒܘܫܡܐ ܕܦܓܪܐ ܡܬܝܕܥܐ. ܡܛܠ ܗܕܐ[3] ܠܫ̈ܢܐ
ܕܒܕܘܒ̈ܪܐ ܫܦܝܐ ܙܕܩ ܠܗ ܕܢܬܟܬܒ. ܕܠܐ ܡܢ ܗܝܡܢܘܬܐ
ܘܐܪ̈ܓܝܓܬܐ[4] ܬܬܦܪܓ[5]. ܐ̇ܝܕܐ ܓܒܪ ܗܝܡܢܘܬܐ ܐܝܬ:
ܠܗ̇ܘ ܕܟܠ ܒܪܘܫܐ ܕܥܒܕܐ ܐܘ ܕܦܪܝܡܐ ܒܡܐܡܪܐ
ܥܒܕ. ܐܠܐ ܡܝܩܪܘܬܐ ܦܪܝܫܬܐ. ܗܘܐ ܕܝܢ ܐܦ ܪܘܓܙܐ
ܕܐܠܗܐ ܦܪܝܫܢܐ. ܠܢܦܫܐ ܐܢܫܝܐ ܠܟ ܐܝܬ ܗܝܡܢܘܬܐ.
ܐܦ ܦܪܘܫܐ ܐܝܟ ܫܠܡܐ. ܠܗܢܐ. ܕܝܢ[6] ܫܦܝܪ ܠܢܦܫܗ̇ ܘܠܐ
ܫܘܐ ܐܝܬ ܠܗ ܗܝܡܢܘܬܐ. ܡܛܠ ܗܕܐ ܐܦ ܢܒܝܐ ܟܕ
ܡ̇ܫܒܚ | ܠܛܘܒܬܐ ܕܐܝܟ ܗܕܐ ܐܡ̇ܪ. ܗܠܝܢ ܕܥܒܕܝܢ Fol. 89 *b* col. 2

---

[1] ܒܝܡ
[2] ܒܡܘܪܘܢ
[3] ܗܢܐ
[4] ܘܪ̈ܓܝܓܬܐ
[5] ܢܬܦܪܓ
[6] ܠܗܢܐ ܓܒܪ

ܥܠ ܒܪ̈ܝܬܐ ܕܫܡܝܐ: ܘܡܬܠܒܫܝܢ ܥܠ ܬܫܡ̈ܫܬܗܘܢ.
ܝܩܪܐ ܐܝܬ ܕܬܫܒܚܐ ܒܪܘܫܐ ܕܡܠܟܘܬܐ[1] ܕܫܡܝܐ
ܡܫܬܒܚܬܐ. ܚܝ ܠܗ̇، ܕܕܘܝܐ. ܗ̇، ܕܕܡ̈ܠܟܐ ܐܝܟ
ܡ̈ܫܡܫܢܝܬܐ ܐܝܬ ܗ̈ܘ، ܒܗ̇ ܒܟܠ ܠܠܝܐ. ܗܠܝܢ ܓܝܪ
Fol. 72 b ܠܟܘܠܗ̇ ܘܠܡܫܡܫܢܘܬܐ ܕܝܠܗ̇ | ܕܬܪ̈ܬܝܢ. ܕܒܬ̈ܘܠܬܗܝܢ
ܢܗ̈ܘܢ. ܕܢܫܒܚ ܘܢܫܬܥܒܕ ܡܢ ܕܝܠܗ̇ ܕܟܬܝܒ: ܡܛܠ
ܗܢܐ ܡܢ ܩܕܡ ܕܠܐ ܢܗܘܐ ܠܗ ܒܝܬ ܕܝܠܗ̇: ܢܣܒ
ܡܢܗ ܡܘܗܒܬܐ ܕܡܫܬܠܡܢܘܬܐ. ܠܗܠ ܓܝܪ ܠܝܬ ܐܬܪܐ
ܠܡܫܬܘܬܐ. ܡܫܠܡ̈ܢܐ ܚܕܐ ܠܗ ܕܢܗܘܐ: ܘܡܛܠ ܗܢܐ
ܒܥܐ ܡܢܗ ܢܗܘܐ ܕܡܫܠܡܝܢ. ܕܟܠ ܙܒܢ ܒܡܬܪܝܢܘܬܗ
ܢܗܘܐ. ܐܢ[2] ܒܟܠܗ ܕܝܠܗ̈ ܕܗܘܒܐ: ܐܢ ܘܠܐ ܒܠܥܘܕ
ܢܬܡܠܟܘܢ ܕܗ̇ܘ ܕܩܕܝܪ: ܕܗܠܝܢ ܕܐܫ̈ܬܝܢ ܒܟܬ̈ܒܝܢ
ܘܒܥܝܢ[3] ܡܢ ܕܝܠܗ̇. ܒܡܫܚܐ ܬܫܪ̈ܝܬܐ: ܗܠܝܢ ܕܟܬ̈ܝܒܢ
ܕܩܕܡ ܗ̇، ܒܐܡܬܐ[4] ܕܕܝܢܐ: ܗ̇ܘ ܕܢܣܒܐ ܢܗܘܘܢ.
ܗܟܢ ܣܒܘܢ ܒܡܬܬܐ ܒܗܠܝܢ ܕܐܬܐܡܪ. ܒܟܠ ܙܒܢ
ܓܝܪ ܦܪ̈ܝܐ ܬܐܪܬܐ ܠܫ̈ܠܝܚܐ. ܡܬܝܪܐܝܬ ܕܝܢ. ܡܢܐ
ܕܟܠ ܗܘ ܕܝܠܗ ܠܗܘܢ ܡܫܡܠܝܢ ܣܝ[5]. ܒܙܒܢ ܡܫܡܫܢܘܬܐ
ܕܒܟ̈ܠܝܗ̇. ܡܫܡܫ̈ܝܢ ܐܢܘܢ. ܐܫܬܘܕܝ ܕܝܢ. ܘܗܘ ܒܬܪܐ
ܡܬܦܫܫ ܗܘܐ ܦܠܝܢ: ܘܠܐ ܕܢܗܘܐ ܡܦܣ ܗܘܐ ܠܥܝܢܗ
ܘܡܬܒܠܬܝܢ: ܒܬܘܠܬܐ ܐܬܪ̈ܒܒ ܕܬܚܬܝ: ܓܪ ܒܥܘܪ̈ܢܝܢ
ܘܡܫܪ̈ܝܢ ܡܩܕܡ ܠܗ̇ ܠܝ. ܐܢ ܓܝܪ ܐܩܕܪ ܐܝܬ ܒܗ
ܡܬܠܝܬ[6]: ܡܪܢܐ ܢܛܪܝܢ ܐܝܟ ܒܒܬܐ ܕܒܢܝ̈. ܐܩܕܪ
ܠܝ ܐܦ ܗܘ: ܕܓܪ ܐܦ ܐܝܬ ܦܘܪܢܝ ܘܕܒܢ̈ܝ ܘܩܠܝܠ

---

[1] ܒܪܘܫܐ ܡܠܟܘܬܐ
[2] ܐܝܕܝܢ
[3] ܘܡܒܥܝܢ
[4] ܒܐܡܬܐ
[5] ܡܫܡܠܝܢ
[6] ܡܬܠܝܐ ܐܝܬ

ܐܝܟ ܢܘܗܪܐ ܕܒܢ̈ܝܢ. ܐܦ ܕܝܢ ܗܟܢܐ ܬܗܘܐ. ܥܕܪܐ
ܡܢܝܢ ܟܠܗ̇ ܓܦܬܐ ܘܐܡܪ̇. ܕܗ̇ܘ ܕܦܪܥ ܠܝ ܐܝܟ ܗ̇ܘ
ܕܦܪܥ ܠܒܢܬܐ ܕܒܢ̈ܝ. ܒܪ ܙܒ̈ܢܐ ܐܢܬ ܕܝܢ ܐܚܝܢ ܥܠ
ܫܪܒܐ ܕܦܓܪܐ. ܠܐ ܬܬܗܦܟܝܢ ܠܒܣܬܪܟܝ. ܕܠܐ ܬܗܘܐ
ܩܝܡܬܐ ܕܡܠܚܐ. ܒܟܠ ܙܒܢ ܗܘܐ ܗ̇ܪܟ ܠܥܝܢ
ܕܒܢܐ ܕܒܬܪܟܝ: ܘܡܫܪ̈ܝܬܐ ܠܐ ܡܫܬܠܠ ܐܢܬ. ܘܠܐ
ܫܦܝܪ ܐܢܬ ܡܢ ܙܘܓܐ | ܘܠܐ ܡܢ ܒܥܬܐ. ܘܠܐ Fol. 90 *a* col. 1
ܡܢ ܚܕ ܡܢ ܫ̈ܒܥܐ ܡܘܬܪ̈ܢܐ. | ܒܗ̇ ܕܡܬܪܐܝܬ ܒܥܢ̈ܘܝܐ Fol. 73 *a*
ܕܠܗܠ ܚܦܝܐ ܐܢܬ. ܐܝܟܢܐ ܕܒܪ ܡܬܪܐܝܬ ܡܢ ܕܝܠܬܐ
ܕܗ̇ܘ ܕܒܢܐ ܕܒܬܪܟܝ: ܠܡܕܒܚܝܢ ܬܬܥܛܦܝ. ܒܟܠ[1] ܙܒܢ
ܢܡܘܣܗ ܕܐܠܗܐ ܒܦܘܡܟܝ ܢܗܘܐ. ܕܗܟܢܐ ܐܦ
ܡ̈ܠܬܝ[2] ܐܝܟ ܓܝܚܘܢ ܢܦܩ. ܠܫܡ̈ܥܝܢ ܢܡܘܣܐ ܒܟܠ
ܥܕܢ ܥܠ ܦܘܡܟܝ ܐܡܪܬ̇. ܘܗ̇ܘ ܢܡܘܣܐ ܠܝ ܒܢܬ
ܡܙܡܪܐ ܘܡ̇ܠܠܟܝ ܘܒܪ ܙܒܢܐ. ܘܐܦ ܬܫܥܐ ܐܢܫ
ܕܡ̇ܬܟܦܝܢ ܘܡܬܟܣܝܢ ܘܐܦ ܡܬܟܠܝܢ. ܗܦܘܟ ܢܕܒܪܬ[3]
ܕܐܝܟ ܟܘܦܢܐ ܕܫܠܒ ܗܟܢܐ ܢܦܫ ܒܓܠܠ. ܗ̇ܘ
ܡ̇ܬܟܣܝܢ ܒܒܘܪ̈ܬܐ. ܘܐܢܬ[4] ܕܝܢ ܒܡܙܪܝܢ ܐܬܟܣܝܢ.
ܗܝ̈ܟܠܐ ܡܢ ܒܬܘ̈ܠܐ ܐܣܩܕܘ. ܐܦ ܕܝܢ ܥܠ ܡܘܬܐ
ܒܦܪܘ ܗܠܝܢ: ܐܢܬ ܠܙܟܘܬܐ ܠܐ ܢܦܩ ܐܢܬ ܘܪܒܐ.
ܕܬܡܚܝܬ ܡܗܕ̈ܝܢܝ ܡܬܒܥܝܐ ܠܝ. ܘܠܐ ܡܢ ܙܟܘܬܐ
ܒܠܘܕ ܘܡܢ ܙܟܘܬܐ. ܐܠܐ ܐܦ ܠܠܥܝܢ ܡܥܘܫܬܐ
ܬܗܘܐ ܠܗ. ܚܙܝ ܠܐ ܡܕܡ ܙܒܢܐ ܬܫܒܚܝܢ ܬܐܪܬܝܢ.
ܐ̇ܬܐ ܚܙܪ ܕܢܒܐ ܘܥܠ ܡܕܡ ܕܬܓܠܐ. ܗܪܟܐ ܠܐ

---

[1] ܘܒܟܠ [2] ܡ̈ܠܝ [3] ܡܕܒܪ ܐܢܬ [4] ܐܢܬ

ܪ̈ܓܬܐ ܐܝܬ. ܐܦ ܠܐ ܡܕܡ ܚܕ ܐܝܟ ܕܬܬܦܪܣܐ[1]. ܡܛܐ[2]
ܕܠܗܠ ܡܕܡ ܗܠܝܢ ܕ̈ܟܘܬܐ ܡ̇ܬܦܪܫܝܢ. ܐܝܟܢܐ ܢܠܐ[3].
ܘܚܝܢ ܒܬܘܠܬܐ ܗܘܬ ܕܟܝܢܐ. ܡܛܠ ܗܕܐ. ܟܠ ܚܝܘܐ
ܕܒܪܝܗ ܢܦܠ: ܗܘ[4] ܕܠܡܫܝܚܐ ܐܡܪܢ ܢܦܫܗ ܢܛܪ
ܕܒܬܘܠܬܐ. ܕܡܢ ܦܐܪ̈ܐ ܕܬܚܝܒ ܐܝܠܢܐ. ܗܝܡܢܘܬܗ̇
ܒܓܠܝܐ ܡܟܠܠ ܘܙܗܝܐ. ܟܡܐ ܟܠ ܕܝܢ ܠܗܕܐ
ܡܕܝܢܘܬܐ ܓܒܬܗ̇. ܘܗܒ ܒܗܘܢ ܠܝܘܡܐ ܐܚܪܝܐ.
ܚܝ، ܠܐ ܒܗ ܠܒܢܝ ܬܬܟܬܡ. ܠܒܢܐ ܠܗ ܓܒܪ ܡܟܬܡ
ܠܟܠܗ ܦܓܪܐ. ܡܛܐ ܕܝܢ ܕܦܓܪܐ ܐܬܟܬܡ: ܐܝܟܢܐ
ܕܐܦ ܗܘܢܐ ܢܬܚܒܠ. ܘܥܒܪ ܐܡܪ ܦܘܠܘܣ: ܕܐܝܢܐ
Fol. 73 *b* ܕܡܚܒܠ ܗܘܢܗܘܢ: ܘܡܚܒܠܝܢ ܠܒ̈ܢܝܐ | ܒܡܫ̈ܬܝܐ
ܚܬܢܐ ܒܬ̈ܝܐ. ܒܒܣܡܗ، ܠܦܘܠܘܣ ܐܝܟ ܬܘܠܐ.
ܕܬܦܠܣܘܢ[5] ܠܗܠܝܢ ܕܡܢ ܦܘܠܘܣ ܡܬܐܡ̈ܪܢ ܠܝ.
Fol. 90 *a* col. 2 ܐܚܪ̈ܢܐ ܡܬܟܬܒܝܢ ܠܝ. ܘܐܢ ܗܠܝܢ ܠܝܬ ܠܝ: | ܦܪܗܣܝܐܝܬ
ܐܫܬܥܝܬ. ܢܗܘܐ ܗܫܪ ܚܙܪܐ ܕܒ̈ܢܝܐ ܥܠ ܢܦܫܘܬܐ
ܕܠܟܗ. ܢܗܘܐ ܡܟܝܢ ܚܙܪܐ ܠܬܫܒܘ̇: ܕܢܗܘܐ ܗܘܢܐ
ܠܟܠ. ܘܡܬܪܘܬܐ ܫܟܝܚܬܐ ܡܬܟܬܒܢܐ ܠܝ. ܒܟܠ ܕܪ
ܓܒܪ. ܫܟܝܚ ܝܬܒ. ܐܢ ܓܒܪ ܡܢ ܦܪ̈ܣܝܐ ܐܪܡܝܐ
ܐܦ ܠܝ: ܗܟܢܐ ܕܠܡܫܝܚܐ ܩܠܝܠ ܚܢ[6] ܠܐ ܡܟܪܙ:
ܚܝ، ܠܐ ܬܫܬܐܠ ܡ̈ܠܐ ܒܡܫܪܝܐ. ܢܗܘܘܢ ܠܝ ܚܠܦ
ܡ̈ܠܝ ܒܬܕ̈ܡܪܐ ܡܕ̈ܝܢܐ. ܘܚܠܦ ܡܫ̈ܪܝܐ ܡܠܦܢܘܬܗ ܕܡܪܢ.
ܥܒܕ[7] ܠܗܘ ܕܐܡܪ: ܕܪ̈ܓܬܐ ܐܢܫܐ ܕܐܠܗܐ ܪ̈ܓܬܐ
ܬܗܘܘܢ: ܘܡܕܡ ܗܘܝ ܠܐ ܢܙܝܩ: ܐܠܐ ܐܢ

---

[1] ܬܬܦܪܣܐ [2] ܡܛܐ ܕܝܢ [3] ܢܬܠܐ [4] ܗܘ ܕܝܢ
[5] ܕܬܬܦܠܣܘܢ [6] ܩܠܝܠܢ [7] ܘܥܒܕ

ܒܡܠܟܘܬܐ ܕܢܒܝܐ. ܒܗܢܐ ܦܓܪܐ ܐܪܒܥܝܢܐ:
ܡܬܪܒܪܒܬ[1] ܕܬܩܘܡ ܠܥܒܕܝܟ. ܡܕܡ ܦܠܚܝܢ. ܕܢܗܘܐ
ܦܝܣ ܠܗ ܠܡܦܪܥ[2]. ܘܢܣܡ. ܦܘܣܩܢܐ ܐܢ̱ ܐܟܠ ܦܓܪ
ܠܐ ܪܗܛ: ܘܐܬܠܝܛܒ ܠܗ ܥܠ[3] ܕܟܒܐ ܐܟܠ.
ܘܐܝܣܪܝܠ[4] ܐܠܘ ܠܐ ܐܬܟܠܝ: ܠܐ ܥܒܕܝܢ ܗܘܘ
ܘܥܓܠ. ܠܟܠ[5] ܣܝܢܝ ܐܝܟܐ ܕܐܝܬܘܗܝ، ܗܘ ܕܡܢܚ
ܐܢܬ. ܒܨܘܡܐ[6] ܕܟܠ: ܬܘܕܝܐ ܘܫܒܚܬܐ. ܐܪܒܥܝܬܐ.
ܐܢܬ ܠܝ ܢܘܟܪܝ ܘܓܠܘܬܐ. ܘܫܘܪܐ ܕܡܕܒܪ̈ܝܢ. ܘܒܬܘ̈ܐ
ܕܡܕ̈ܝܢܬܐ. ܗܘ ܕܡܬܦܠܓܐ ܠܗ ܒܡܬܟܢ̈ܫܝܢ ܠܐ ܡܬܒܠܠ.
ܐܢܬ ܠܝ ܡܢ ܗܪܟܐ ܪܘܚܢܐ ܕܩܢ̈ܝܐ ܕܠܗܠ: ܒܗܕܐ
ܕܠܝܬ ܠܝ ܗܪܟܐ ܒܪܬ ܙܘܓܐ. ܠܐ ܓܒܪ ܦܠܛ ܐܢܬ
ܡܢ ܒܐ̈ܬܝܐ ܕܝܠܕܐ ܕܗܝ: ܠܐ ܥܒܕܐ ܐܢܬ ܥܠ ܒܪܐ
ܕܡܚܒܬ. ܘܠܐ ܥܠ ܐܢܫܐ ܕܒܪܗ. ܘܠܐ ܥܠܝܗ ܕܒܪܬܟ[7]
ܕܠܐ ܬܬܥܝܩ: ܐܠܐ ܐܬܟܫܦܬ ܡܢ ܕܬܘܠܠ. ܡܢ
ܕܬܪܥܐ. ܡܢ ܕܬܐܓܪ ܘܬܬܠܠ ܒܗܠܝܢ. ܐܠܐ ܙܪ̈ܐ
ܐܢܬ. ܒܬܪ ܗܘ ܫܘܝܐ ܕܡܠܟܘܬܐ ܡܘܒܠ | ܕܠܐ
ܠܒܢ̈ܝܐ. ܒܬܪ ܗܘ ܕܐܡܪ. ܕܐܢ ܬܗܠܟܘܢ ܒܗ̇
ܒܦܫܝܛܘܬܐ. ܐܦ ܐܢܐ ܐܗܠܟ ܥܡܟܘܢ ܒܬܪܝܨܘܬܐ.
ܐ̱ܢ ܕܝܢ ܬܗܠܟܘܢ ܥܡܝ. ܐܦ ܐܢܐ ܐܗܠܟ ܒܚܡܬܐ
ܘܒܪܘܓܙܐ. ܒܠܒܒ ܗܦܝܟ ܡܗܦܟܝܬ ܠܩܘܒܠܢ ܕܐܬܐ.
ܐ̱ܢ ܓܝܪ ܗܘ ܕܐܬܪ ܕܡܫܘܚ ܠܡܬܐܬܐ ܡܬܥܠܝܐ:
ܗܘ | ܕܣܡܟ ܠܐ ܡܫܟܚܐ ܠܗ ܕܐܬܐ̇ ܡܒܝܐ ܢܗܘܐ ܠܗ.

Fol. 74 *a*

Fol. 90 *b* col. 1

---

[1] ܡܬܪܒܪܒܬ ܐܢܬ
[2] ܠܡܦܪܥ ܘܠܡܣܡ
[3] ܥܠ ܡܢ̱
[4] ܘܐܝܣܪܐܝܠ
[5] ܠܟܠ ܬܠ
[6] ܕܒܨܘܡܐ
[7] ܕܒܪܬܟ ܘܟܠܐ

ܠܡܫܝܚܐ ܓܒܐ ܐܝܬ ܕܬܬܕܡܐ. ܒܡܫܡ̈ܫܬܗ ܪ̈ܙ.، ܡܛܠ
ܕܐܠܝܢ ܗܘ ܬܪܒܐ ܕܕ̈ܘܡܝܐ ܒܐܠܝܢ ܒܗ. ܥܡܒ
ܠܕܢܝܐܝܠ ܕܐܡܪ : ܕܐܢܐ ܕܢܝܐܝܠ ܗܘܝܬ ܢܛܪ ܒܐܒܠܐ
ܬܠܬܐ ܫܒ̈ܘܥܝܢ ܕܝܘ̈ܡܝܢ. ܠܚܡܐ ܠܐ ܐܟܠܬ. ܘܒܣܪܐ
ܠܐ ܥܠ ܠܦܘܡܝ. ܘܡܫܚ ܬܘܒ ܒܡܫܕܒܪܐ ܒܫܪ
ܗܘܐ. ܘܠܐ ܦܝܫ ܡܕܡ ܕܠܐ ܢܬܬܚܙܐ ܒܗ. ܫܪܓܐ
ܓܝܪ ܗܘܐ[1]. ܘܡܛܠ ܗܢܐ ܦܠܓ ܗܘܐ ܡܢ ܡܠܐܟܐ
ܕܪ̈ܘܚܐ. ܠܗܠܝܢ ܘܠܩܒܠܐ ܗܘܬ ܒܥܕܪ[2] ܐܝܬ. ܕܘܟܪܐ
ܓܝܪ ܥܡܢܘܐܝܠ ܥܒܝܬ ܠܝ. ܐܬܬܩܢܬ ܐܝܟܢܐ ܥܡܘܕܐ
ܒܡܫܡܫܢܘܬܐ: ܟܕ ܦܐܡ ܚܙܝܪ ܐܝܬ ܒܝܬܘܬܐ.
ܘܒܝܬܘܬܗ ܠܟܠܠܐ. ܘܟܠܠܐ ܠܗ ܠܗܝܡ ܐܝܟܢܐ.
ܟܠܗܘܢ ܒܢܝܬܐ ܗܘܐ ܒܟܠܐ. ܡܛܠ ܕܕܝܠܬܐ ܗܝ
ܠܡܠܟ ܒܐ̈ܕܢܘܗܝ ܕܐܠܗܐ ܚܝܐ. ܢܝܚܬ[3] ܡܡܬܘܡ
ܘܦܩܕܐ ܕܡ̈ܠܟܐ: ܐܝܟܢܐ ܡܢܝܗܘܢ ܐܬܬܝܗܘܢ
ܦܬ̈ܓܡܝܗܘܢ ܗܝܢܐ ܠܚܝܘܬܐ: ܘܡܢܝܗܘܢ ܕܚ̈ܝܠܐ
ܘܒܢ̈ܝܢܝ. ܗܟܢܐ ܐܦ ܠܗܠ: ܐܝܟ ܕܡܢ ܗܪܟܐ ܐܢܐ
ܐܬܪܒܪ ܡܬܚܙܐ. ܟܕ ܒܪ̈ܦܝܡ ܚܝܢ[4] ܕܡܢ ܡܢ ܗܿ، ܒܗܬܬܐ
ܕܠܟܠܡ ܢܐܡܪ ܐܝܟ ܢܒܝܐ. ܕܢܛܪܝܢ ܐܠܗܐ ܡܛܠ
ܕܟܠܝܢ ܐܬܬܟܠܬ. ܡܛܠ ܕܟܠ ܢܬܬܒܝ ܠܐ ܚܫܝܡ ܐܝܬ.
ܠܘ ܓܝܪ ܕܟܠ[5] ܗܠܝܢ ܕܠܢ ܚܫܝܡ. ܐܠܐ ܒܠ ܦܘܪܩܢ
Fol. 74 b ܚܝܝܢ. ܐܠܐ ܚܝܢ ܢܦܪܩ ܠܗ | ܢܦܫ ܕܒܫܪܐ ܚܢܬܐ
ܐܝܟ ܕܒܬܒ. ܠܘ ܒܝܕ ܢܘܪܐ ܐܠܐ ܒܝܕ ܦܓܪܬ ܪܘܚܐ.
ܗܘ ܓܝܪ ܕܦܫܝܛ ܒܕܡܐ ܠܚܪܬܐ ܢܫܐ[6]. ܘܬܘܒ

---

[1] ܫܪܓܐ ܓܝܪ. ܡܛܠܗܝ [2] ܒܥܡܕ [3] ܠܐ ܢܝܚܬ
[4] ܒܪܦܝܡ [5] ܒܠ [6] ܗܘ ܢܐܫܐ

ܠܟܝ، ܠܟܠܗ̇ ܕܐܬܝܐ ܠܟܠܗ ܟܠܗܘܢ. ܡܛܠ ܗܢܐ ܐܝܟ
ܡ̣ܢ ܕܢ̈ܚܒܝܢ ܣܢ[1] ܠܢ: ܕܕܠܐ ܥܓܘܢܝܐ ܘܕܠܐ ܢܘܬܦܐ
ܢܝܝܚܐ̇[2]. ܢܪܗܛ ܥܩܒ̈ܝ ܕܢܝ̈ܪܟ ܐܝܟ ܕܟܬܝܒ. ܠܘ ܓܝܪ
ܫܘܒܚܐ ܗ̣ܘ ܠܢ ܠܡܘܪܐ: ܐܠܐ ܗ̇ܘ ܕܒܬܪ ܕܐܫܬܘܕܝܬܘܢ[3]
ܣܢ ܠܐܠܗܐ ܕܒܗܕܐ ܐܘܪܚܐ ܢܪܕܐ: ܢܗܦܘܟ
ܠܒܣܬܪܟ. ܡܛܠ ܗܢܐ ܢܘܗܪܐ ܡܠܒܫ ܠܓܒܟ ܘܣܘܪܟ:
ܒܕ ܬܚܙܝܢ ܐܢܬ ܐܝ̈ܬܝܟ | ܡܫܐܝܢܬ ܠܝܠܘܬܐ. ܘܗܘ̇ܝܬ Fol. 90b col. 2
ܕܝܕܥ ܡܢ ܗܠܟܬܟ ܘܡܢ ܟܢܫܟ: ܘܡܢ ܫܘܪܪܟ ܘܡܢ
ܫܘܡܠܝܟ. ܘܡܢ ܪܗܛܬ ܒܫ̈ܠܝܐ ܘܪܗܛܬ ܐܘܪܚܬܐ.
ܘܡܢ ܫܠܝܡܘܬܟ ܕܡܫܡܠܝܘܬܐ̇ ܕܬܠܡܝܕܐ ܐܢܬ
ܕܡܫܝܚܐ. ܘܒܟܠܗܝܢ: ܟܕ ܗ̣ܘ ܕܝܢܐ ܕܟܬܝܒ ܗܦܘܟ ܪܢܐ.
ܗܠܝܢ ܕܝܢ ܟܠܗܝܢ ܠܟܘܪ̈ܢ. ܘܦܬ̈ܓܡܝܢ ܕܢܬܐܡܪ̈ܢ: ܢܘܪ̈ܝܢ
ܕܝܢ ܕܢܫܬܡܥܘ̈ܢ ܒܫ̈ܡܥܢܐ. ܕܫ̈ܡܥܐ ܓܝܪ ܡܠܝܠܘܬܐ
ܕܫܡܝܢܐ ܐܡ̇ܪ. ܠܫܡܝܥ ܒܬ̈ܘܠܝ ܗܠܝܢ ܕܐܝܟܢ. ܠܐ ܓܝܪ
ܠܫܡܝܢܐ ܐܡܪ ܕܫ̈ܡܥܝܢ. ܘܠܐ ܠܫܡܪܝܢ ܘܠܐ ܠܝܕܥܬܐ
ܕܡܘ̈ܫܐ. ܘܠܐ ܠܢܗܪܐ ܘܠܫܡܫܐ[4]. ܘܠܐ ܠܣܗܕ ܡܢ
ܥܘܦ̈ܪܐ ܒܒܘܪܐ. ܡܢܐ ܓܝܪ ܐܝܬ ܕܢܒ ܡܢ ܒܒܘܬܪܐ
ܕܬ̈ܠܡܘܬܐ: ܕܕܠܐ ܡܦܬܐ ܐܝܬܘܗ̇. ܡܛܠ ܗܢܐ ܐܦ
ܡܫܘܪܐ ܕܒܬܘܬܐ ܦܘܠܘܣ ܬܪܬܝ ܒܕ ܐܡܪ. ܕܡܓܠܐ
ܐܢܫ ܕܕܠܐ ܡܦܬܐ ܬܗܘܘܢ. ܡܕܡ ܡܠܬܐ ܬܬܟܬܒܢ
ܒܟܠ ܙܒܢ. ܘܐܦ ܐܢܫ ܚܙܝܢ ܢܬܚܠܡ ܒܙܘܥ. ܘܐܦ
ܣܠܝܩ. ܢܕܗܪ ܕܠܐ ܢܦܠ. ܘܢܐܡܪ ܒܕܡܘܬ ܗ̇ܘ ܡܫܝܚܐ.
ܕܫܒܩ ܒܢܘܡܐ ܥܡܝܬܟ ܒܠ ܕܢܒ̈ܝܢ ܘܕܢܩܐ: ܥܒܕ ܠܝ
ܓܝܪ ܕܒܫ ܡܠܝܬܟ[5] ܒܟܠ ܙܒܢ ܢܫܠܠ ܒܡ ܐܠܗܐ. ܘܐܦ |

---

[1] ܕܢ̈ܚܒܢ [2] ܢܐܝܚܐ [3] ܕܐܫܬܘܕܝܢ
[4] ܘܠܐ ܠܫܡܫܐ [5] ܡܠܝܬܟ

Fol. 75 *a* ܒܚܝܠܐ ܕܥܡ ܓܒܪܐ ܓܒܐ ܡܘܬܪ: ܚܕ ܒܡܟܐ ܕܟܠܠܐ
ܘܒܐܣܟܝܡܐ ܥܡ ܐܠܗܐ ܢܗܘܐ ܒܚܝܢ. ܒܗܘ ܓܒܪ
ܡܫܒܚ ܘܢܫܠܐ: ܒܗܟܐ ܕܡܩܒܠ ܕܐܠܗܐ ܩܪܒ ܠܗ.
ܡܕܡ ܕܠܐ ܟܕ ܠܒܝܫܘܬܐ ܬܫܒ ܬܒܥܠ ܫܠܝܛܬܐ.
ܢܬܒܗܪ ܠܗܘ ܕܐܡܪ: ܕܟܠܠܝܢ ܙܠܘ ܘܠܐ ܬܒܥܐܢ
ܠܒܗܘܢ. ܘܡܦܩܪܐ ܦܬ ܝܠܘܬܐ ܕܣܦܩܘܬܐ. ܬܬܐܪܬ
ܕܝܢ ܟܕ ܓܒܪܐ ܢܟܪܪ ܠܟܘܠ ܕܥܝܣܝܢ[1] ܚܠܝܢ. ܗܕܐ
ܓܒܪ ܡܩܒܠܐ ܥܠ ܐܠܗܐ. ܗܦܟ ܫܪܟ ܒܥܒܘܬܝ.
ܐܡܝܢ ܗܪܡܝܢ ܕܒܐܪܥܐ. ܘܡܡܗ ܓܒܪ ܕܡܪܝܒ
ܐܝܟ ܓܒܪܐ ܐܬܬܐ. ܐܢ ܓܒܪ ܢܟܬܘܢ ܗܠܝܢ ܕܬܟܡܝܢ
ܢܦܩܝ: ܘܕܚܪܐ ܕܐܬܡܪ ܠܗܘܢ ܕܫܡܥܘܢ ܐܝܪܘܡ
Fol. 91 *a* col. 1 ܘܐܒܒܪ ܕܩܘܬܐ. | ܐܡܪ ܠܝ ܡܪܝ: ܠܐ ܦܪܘܬ
ܐܬܪܬ ܠܒܗܘܢ ܕܐܕܕܘܗ[2]. ܠܐ ܫܡܥܬܘܢ ܕܬܘܒܘ
ܕܦܪܩ ܠܗ ܢܘܡܗ ܕܡܪܝܒ. ܠܐ ܫܡܥܬܘܢ ܠܒܘܠܘܣ
ܕܐܡܪ: ܕܟܕ ܐܒܐ ܐܢܬ ܠܝ ܢܦܠܘܢ ܠܦܬܓܡܐ. ܠܘ ܓܒܪ
ܐܒܐ ܐܪܒܥܐ: ܬܬܒܥܐ ܠܬܫܒܘܚܬܐ ܠܗܘ ܕܫܒܩ.
ܗܘ ܓܒܪ ܠܘ ܒܘܓܪܐ ܚܝܐ. ܐܠܐ ܗܝܡܢ. ܘܢܬܪ
ܫܡܬܐ ܕܟܠܒܘܬܐ. ܘܫܘܕܪܐ ܩܕܝܫ ܒܒܕܝܐ ܘܒܘܪܐ
ܐܬܟܠܠ. ܗܠܝܢ ܕܡܗܘܢ ܐܚܝܘ. ܐܢܬ[3] ܕܟܒܐ ܥܦܪ.
ܠܐ ܦܪܓܠ ܗܘ ܕܐܡܪ: ܕܓܒܪܐ ܐܢܐ ܕܠܗܘܢ ܒܬܪ
ܐܢܫܐ[4] ܢܣܘܢ[5]. ܡܛܠ ܗܢܐ ܠܐ ܒܕ ܠܬܟܐ ܡܪܝܐ
ܒܠܝܘܕ ܦܪܬܐ ܠܝ: ܐܠܐ ܘܒܝܕ ܡܣܡ ܒܝܫܐ.
ܕܡܢܬܐ ܥܠ ܐܢܫܝܢ ܠܝ ܕܪܐ. ܐܦ ܐܣܩܘܬܐ ܓܒܪ

---

[1] ܠܟܠ ܕܥܝܣܝܢ
[2] ܕܐܕܕܘܗܝ
[3] ܐܢܬܕܝܢ
[4] ܒܢܝܫܐ
[5] ܢܐܣܘܢ

ܡܛܠ[1] ܗܕܐ ܡܕܡ ܚܠܫ ܒܢ̈ܝܢ. ܘܪ̈ܫܝܐ ܬܘܒ. ܟܕ
ܬܒܢ ܥܠ ܟܝܡ[2] ܪܡܝܬܐ ܗܪ̈ܘܢ ܠܟ̈ܐܒܐ. ܕܟ̈ܒܝܫܬܐ
ܕܐܣܝܪ̈ܐ ܚܒܝܫ ܡܢܬܪ̈ܐ ܢܗܘܐ. ܡܛܠ ܗܕܐ ܟܕ
ܒܗܝܡܢܘܬܐ ܡܫܪ̈ܪܝܢ ܣܓܝ ܠܝܚܝܕܘܬܐ ܢܬܢܟܦܘܢ. ܘܡܢ
ܡܕܝܢܬܐ ܠܘܬ ܚܘܒܐ ܕܐܬܐ. ܘܡܢ ܚܘܒܐ ܠܝܚܝܕܘܬܐ
ܕܒܗ | ܡܕܒܪ̈ܐ. ܘܕܥܠܝܢ ܠܫܛܝܘܬܐ ܘܠܒܫܝܢ ܙܪܝܙܘܬܐ. Fol. 75 b
ܟܕ ܡܬܐܡܢܝܢ[3] ܒܝܠܘܬܐ ܐܝܟ ܕܟܬܝܒ. ܡܢܘ ܓܝܪ
ܡܬܘܡ ܐܫܬܟܚ ܡܢ ܗܘ̇ ܕܢܗܪ. ܘܗܘܐ ܙܕܩܘܬܐ ܐܦ
ܟܕ ܪ̈ܚܡܝܢ ܕܐܢ̈ܫܐ ܫܗܪ̈ܝܢ. ܘܢܛܪ̈ܝܢ. ܘܒܠܒ̈ܘܬܗܘܢ
ܡܛܝܒܝܢ. ܘܡܙܕܗܪܢ ܟܠ ܐܦܢ ܥܦܝܪ ܠܗ ܕܢܬܬܥܝܪ.
ܐܦ ܓܝܪ ܠܐ ܐܝܬ[4] ܗܘܐ ܦܘܪܫܢܐ ܠܒܬ̈ܘܠܝܢ: ܠܐ
ܐܣܦܪܓ ܡܕܡ ܕܦܘܪܫܐ. ܥܒܕ ܗܘܐ ܠܒܬ̈ܘܠܬܐ ܠܓܒܪ̈ܐ.
ܬܘܒ ܓܝܪ ܡܢ ܐܒܗ̈ܐ ܦܪ̈ܝܫܝܢ ܠܗܠܝܢ ܐܝܬ ܚܠܝܡ
ܒܫܛܝܘܬܐ. ܟܕ ܫܒܩܝܢ ܟܡ ܕܣ̈ܒܝܢ ܘܐܡܪ̈ܝܢ: ܕܡܒܝܢ
ܒܬܒܪܗ ܘܠܐ ܐܢܐ ܡܬܒܪ ܐܢܐ. ܘܡܛܠ ܗܢܐ
ܙܕܩ ܕܒܪܟܐ ܕܡܠܬܐ ܒܣܘܡ. ܢܦܫܐ ܓܝܪ ܡܢܐ ܕܣܢܐ
ܘܡܢ | ܐܬܬܣܕܬ ܒܫܛܝܘܬܐ: ܘܕܠܐ ܒܐܒܐ ܒܩܪܝܬ: Fol. 91 a col. 2
ܗܟܢ ܡܘܫܦܐ ܥܠ ܦܘܪܫܢܗ̇. ܐܝܟ ܓܝܪ ܫܠܝܡܘܬܐ
ܕܡܟܐ ܕܐܚܝܕܬ ܢܟܦܐ ܥܠ ܡܕܡ ܐܚܪܢܐ: ܗܟܢܐ ܗ̣ܝ
ܣܛܝܒܬܐ. ܕܗܟܐ ܕܐܚܝܕܬ ܫܘܦܪ̈ܐ ܕܢܦܫܐ: ܘܠܐ ܢܗܘܐ
ܗ̇ܘ ܕܦܩܕ ܠܗ̇: ܒܡܣܐܬ ܡܟܝܠ ܡܬܐܡܢܐ. ܒܗ̇
ܕܡܬܘܦܩܬܐ ܠܡܗܝܡܢܘܬܐ ܐ̇ܬܝܐ. ܗܟܢܐ ܓܝܪ
ܫܒ̈ܝܢܐ ܒܡܟܐ ܕܐܒ̈ܢܝܢ ܫܘܪܝܐ ܠܐ ܕܟܝܘ

---

[1] ܡܛܠܘ [2] ܟܐܡܐ [3] ܡܬܐܡܟܢܝܢ
[4] ܠܝܬ

ܠܓܠܝܘ̈ܬܗ̇. ܠܛܘܟܣܐ ܪܒܐ ܒܪܟܘ. ܒܕܠܐ ܬܫܡܫܬܗ̇
ܠܫܠܝܛܘܬܗܘܢ: ܕܠܡܕܒܪܢܘܬܗ̇ ܠܐ ܬܬܪܘܒ. ܘܕܡܫܝܚܐ
ܠܡܫܝܚܐ ܕܒܢܬ ܦܓܘܕܬܗ̇: ܘܠܒ̈ܢܝܗ ܐܘܪܚ[1] ܡܢ
ܥܡܘܩܐ. ܐܦ ܟܢ ܒܪ̈ܘܡܐ ܕܟܐ ܕܢܓܕ ܐܝܟܢܐ ܐܩ̈ܝܡܝܢ:
ܣܒܪܐ ܪܒܐ ܕܫܘܠܛܢܐ ܐܝܬ ܠܗܘܢ. ܡܟܐ ܕܝܢ ܕܠܝܬ
ܗܘ̇ ܕܢܝܦ ܕܕܘܒܪܢܐ ܘܟܠܐ[2]. ܡܟܝܠ ܕܠܐ ܐܣܘܬܐ
ܬܩ̈ܦܝܢ. ܘܗܕܪ ܠܗ ܡܛܠ[3] ܕܝܗܒ ܕܕܘܒܪܢܐ: ܐܠܐ
ܡܛܠ[4] ܡܫܡܫܢܘܬܐ ܕܗܘ̇ ܕܬܐܣܐ. ܡܕܡ ܡܢ |
Fol. 76 a ܥܘܪܢܐ ܕܪܘ̇ܚ ܠܡܬܦܫܩܘ̇ ܠܫܠܝܛܘܬܐ: ܐܝܟ ܕܠܫܘܫܢܐ
ܡܫܢܐ ܘܒܫܡܐ. ܡܢ ܒܬܪ ܗܟܢ ܡܫܡܫ ܕܡܢ ܟܠܡܐ
ܗܢܐ: ܠܐ ܬܬܒܥܬ ܘܠܐ ܬܬܪܓܐ ܒܟܕܢ ܚܢܢ[5].
ܐܡܝܢܐ ܕܐܦ ܠܐ ܐܬܛܠܠܐ: ܒܬܪ ܕܒܥܬܪܐ ܐܓܘܢܐ
ܡܬܟܠܠ. ܡܛܠ ܗܢܐ ܢܣܛܘܦ ܠܝ ܬܫܒܘܚܬܐ ܕܟܠܝܠܐ
ܡܢ ܗܪܟܐ. ܕܢܚܙܐ ܡܢ ܚܫܒܐ ܕܠܗܠ. ܘܬܘܒ ܡܢ
ܡܫܒܚܐ ܟܢ ܒܗ ܗܘ̇ ܚܫܒܐ. ܐܢ ܟܢ[6] ܒܟܒܪܐ ܕܐܢܫ
ܢܐܡܪ. ܢܚܫܘܒ. ܟܠ ܚܫܒܐ ܕܝܢ ܘܬܘܒ ܡܢܐ ܡܢ
ܥܘܠܡܐ. ܐܢ ܕܝܢ ܟܒܝܢ ܕܠܐ ܢܬܚܫܒ: ܐܦ ܠܐ ܚܝ
ܚܫܒ. ܐܡܪܝܢ ܟܢ. ܕܠܐ ܬܬܚܫܒ ܠܒܪ ܐܢܫܐ ܕܗܦܟ
ܡܢ ܫܠܝܛܘܬܗ. ܐܢ ܟܢ ܟܢܫܐ ܕܬܚܡ ܠܐ ܡܬܛܠܡܐ
ܓܒܪܗ. ܫܒܪܗ[7] ܠܐ ܩܠܐ ܢܚܒܪ: ܒܗܟܐ ܢܬܢܪܐܝܬ
ܒܗܘ̇ ܟܠܗ ܕܝܢܐ: ܕܠܐ ܥܘܠܐ ܘܠܐ ܡܕܡ ܐܚܪܢ:
ܓܙܐ ܠܗ ܠܗܘ̇ ܚܫܒܐ. ܒܓܠܘܢ ܦܛܘܪ ܦܘܡܝ ܒܡܠܬܐ
ܕܐܠܗܐ: ܘܠܐ ܗܘܐ ܒܡ̈ܠܐ ܬܠܬܐ. ܐܢ ܟܢ ܚܠܦ |

---

[1] ܪ̈ܘܚܐ [2] ܘܟܠܗ̇ [3] ܡܛܠܬܗ [4] ܡܛܘܠ
[5] ܒܟܕܝܢ [6] ܐܢ ܕܝܢ [7] ܘܫܒܪܐ ܠܐ ܒܟܪ

ܡܠܬܐ ܦܠܛܬܐ ܡܫܬܡܥܝܢ ܦܬܓܡܐ: ܒܡܐ[1] ܡܬܝܪܐ Fol. 91 b col. 1
ܚܠܦ ܫܘܒܗܪܐ ܐܝܟ ܒܢܫܐܝܬ ܒܟܕܝܢ[2]. ܠܐ ܬܠܒܟܐ
ܠܢ ܗܝܡܢܘܬܐ[3] ܕܗܠܝܢ ܕܡܬܚܫܝܢ. ܐܝܟ ܕܠܐ ܟܒܪ
ܡܕܪܟܝܢ ܚܢܢ[4] ܠܠܘܬܢ: ܗܟܢܐ ܐܦ ܠܐ ܠܫܘܒܗ̈ܪܐ
ܐܢ̈ܫܐ. ܡܒܣܡܘܢ ܟܒܪ[5] ܥܕܡ ܡܘܬܢ ܡܫܬܪܝܢ.
ܘܡܒܣܡܘܢ ܒܬܪ ܡܘܬܢ. ܘܝܬܝܪ ܡܢ ܟܠ ܙܒܠܬܐ
ܡܬܒܪ̈ܟܝܢ ܘܦܪ̈ܚܝܢ. ܗܠܝܢ ܟܒܪ[5] ܕܡܬܢ̈ܝܚܝܢ ܠܐ ܡܫܬܚ̈ܠܦܝܢ.
ܘܠܐ ܡܫܬ̈ܓܢ ܘܠܐ ܡܫܬ̈ܒܚܝܢ. ܐܠܐ ܢܘܚ ܒܟܠ ܙܒܢ
ܘܒܦܐܝܘܬܗܘܢ ܡܬܚܕ̈ܬܝܢ. ܠܐ ܬܬܒܥܘܢ ܒܚܘܬܪܐ ܕܠܐ
ܡܚܙܬ ܠܥܝ̈ܢܝܗܘܢ. ܐܠܐ ܥܒܕ ܠܗܘܢ. ܘܡܢ ܗܢܝ ܠܘܬ
ܐܚܪܢܐ ܥܒܪ. [ܘܬܘܒ ܡܢ ܗܘ ܠܘܬ ܐܚܪܢܐ][6]. ܘܥܕܡ
ܠܢ ܕܟܠ ܒܥܠܡܝܢ ܗܠܝܢ ܒܒܘܪ̈ܗܝܬܐ ܢܚܙܐ. ܗܦܟ ܠܢ ܟܒܪ
ܕܢܫܡܥ[7] ܠܗܘ ܕܐܡܪ: ܕܐܠܗܐ ܕܝܢܐ | ܕܩܘܫܬܐ: Fol. 76 b
ܘܚܠܬܐ ܘܢܓܝܪ ܢܘܚܐ. ܥܘܬܪܐ ܫܒܝܚܐ ܡܬܝܗܒܐ
ܠܢ ܕܬܛܠܪ ܠܚ̈ܝܫܐ. ܒܟܠ ܕܪܝܢ ܚܢܢ ܐܦܠ ܡܢ̈ܝܐ
ܕܢܦ̈ܩܝܢ ܟܒܝܐ. ܕܠܐ ܬܗܒ ܠܐܢܫܐ ܕܢܦܠ ܗܘ. ܫܘܚ̈ܠܦܐ
ܡܚܝܪ̈ܬܗ. ܒܪܘܡ ܡܢ ܦܣܩܘܗܝ ܘܡܢ ܢܦܫܗ. ܐܝܟܢܐ
ܕܬܫܥܝܢ ܬܐܡܪ: ܕܗܘ ܢܦܩܝܢ ܡܢ ܦܘܡܐ ܕܬܘܠܬܐ.
ܘܡܢ ܡܟܠܠܐ ܕܫܪܝܪܘܬܐ. ܠܘ ܕܝܢ ܟܠ ܥܒܕܐ
ܒܠܚܘܕ ܫܘܡ ܐܢܬ ܒܟܠ ܙܒܢ: ܐܠܐ ܘܟܠ ܢܘܗܪܐ.
ܡܛܠ ܢܟ̈ܠܐ ܕܡܢ ܙܘܥܐ: ܟܕ ܬ̈ܟܠܐ ܐܢܬ ܠܒܟ ܠܐ
ܡܫܟܚ ܐܢܬ ܬܗܠܟ[8]: [ܐܝܟ ܫܪܓܐ ܢܡܘܣܐ ܠܐ
ܐܢܬ ܠܒܟ][9]. ܘܟܕ ܐܬ̈ܪܝܐ ܐܢܬ ܠܒܟ ܘܡܚ̈ܝܢܐ: ܠܐ ܡܬܟܪܐ

---

[1] ܚܕ ܒܡܐ

[2] ܟܕܝܢ ܚܢܢ

[3] ܗܝܡܐܘܬܐ

[4] ܡܕܪ̈ܟܝܢ

[5] ܕܝܢ

[6] [ ] Omitted.

[7] ܠܡܫܡܥ

[8] ܕܬܗܠܟ

[9] [ ] Omitted.

ܐܢܬ ܬܦܠܘܚ[1] ܘܬܚܙܐ: ܟܕ ܢܘܗܪܐ ܠܐ ܡܢܗܪ.
ܒܐܘܪܚܐ ܕܪܕܐ ܐܢܬ ܒܟܠ ܝܘܡ. ܘܡܬܒܥܐ ܠܟ ܢܘܗܪܐ.
ܕܠܐ ܡܢ ܥܡܘܩܐ ܬܦܠ: ܐܝܟ ܣ̈ܡܝܐ ܬܓܫܫ: ܠܟܠ ܡܢ
ܦܢܝܐ ܗܘܝ ܒܟܠܝܢ. ܟܕ ܐܡܪ ܐܢܬ. ܕܢܘܪ ܘܥܡ ܟܠ
ܠܥܘܪܐ ܐܝܟ ܕܦܬܐ. ܘܡܛܠ ܢܛܠ ܠܗ ܠܟܦܐ ܐܝܟ
ܕ̈ܘܝܐ: ܘܐܦܪܘܚ ܘܐܥܡ ܘܐܪܘܚ. ܒܒܬܐ ܒܝܫܬ ܒܝܫܐ
ܠܒܝܫܐ. ܐܡܝܢܐ ܕܐܦ ܗܘ̣ܝ. ܐܝܟ ܒܬܘܠܬܐ ܬܚܝܬ
ܬܡܪ̈ܝ ܬܗܘܐ ܡܢܒܥܐ. ܐܝܟ[2] ܕܡܫܝܠܢܐ ܬܗܘܐ.
ܐܡܝܢܐ ܕܐܦ ܠܠܥܝܢ[3]. ܠܟܘ ܡܢ ܬ̈ܘܡ ܗܝܟܠܐ ܕ̈ܝܢܐ
Fol. 91 b col. 2 ܕܣܘ̈ܦܬܐ[4] ܣܓܝܐ. | ܘܐܝܟ[5] ܒܬܘܠܬܐ ܒܝܬܝܐ: ܟܠ
ܡܕܡ ܒܝܕܥܬܟ ܘܒܠܒܫܐ ܢܟܠܠ. ܐܠܐ ܘܟܕ ܦܕܡ
ܫܢܐ ܕܒܝܐ ܕܒܬܪ ܢܐܡܪ: ܐܘܪܝ ܐܡܝܢܐ ܐܝܬܘܗܝ،
ܗܘ ܢܘܗܪܐ ܕܢܘܪܐ: ܐܦ ܗܘ ܫܡܘܫܐ ܒܪܝܐ: ܐܦ ܗܘ
ܫܘܪܝ ܥ̈ܠܝܐ. ܒܗܘܢ ܬܫܒܚ: ܬܫܒܚ[6] ܬܒܥܪ ܠܐܠܗܐ.
ܡܛܠ ܕܡܢ ܕܣܝܡ ܫܬܝܢ. ܠܐ ܠܗ ܬܐܪܬܝܢ ܒܕܝܢܘܬܟ.
Fol. 77 a ܒܕܡܐ | ܕܐܬܐ ܒܫܘܒܚܗ. ܟܕ ܡܕܟܪ ܐܢܬ ܘܐܡܪ:
ܕܢܦܫ. ܒܐܪ̈ܟܝܢ ܗ̇ܘ ܒܟܠ ܙܒܢ. ܘܬܫܒܘܚܬܗ ܠܐ ܒܦܘܡܝ.
ܒܡܐ ܕܠܟܠ ܐܢܬ ܡܢ ܦܢܝܬ: ܠܐ ܢܦܠ ܐܢܬ ܒܗܘܢ.
ܐܝܟ ܕܬܫܒܚ ܬܐܡܪ[7]: ܕܢܦܫ. ܐܝܟ ܦܪܚܐ ܐܬܦܠܛܬ
ܡܢ ܦܚܐ ܕܨܝܕܐ: ܒܟܠ ܙܒܢ ܕܢܦܠ ܡܢ ܐܠܗܐ. ܐܝܟ
ܕܡܢ ܕܢܝܐ ܬܪܝܨܐ. ܘܐܦ ܠܒܘܪܐ ܕܒܡ ܡܠ̈ܟܐ ܠܐ
ܢܚܒܒ ܐܢܬ: ܕܢܦܠ ܕܠܐ ܒܡ ܡܦܠܢܐ ܬܬܥܠܘ. ܚܝ
ܕܐܝܟ ܠܒܢܐ ܐܬܬܐ ܡܘܬܐ. ܐܝܟܢ ܥܛܪܝܢ. ܘܬܬܢܒܥ

---

[1] ܕܬܦܬܚ [2] ܘܐܝܟ [3] ܠܥܝܢܐ [4] ܘܕܣܘ̈ܦܬܐ
[5] ܕܐܝܟ [6] ܕܬܫܒܚ [7] ܐܝܟ ܕܬܐܡܪ

ܠܡܦܝܕܝܢ: ܕܠܐ ܬܬܚܣܪ ܒܗ ܕܚܝܝܢ[1]. ܠܐ ܬܚܣܘܪ
ܒܟ̈ܒܠܐ ܐܠܐ ܚܕ ܦܪܨܘܦܐ. ܠܐ ܬܚܫܘܒ ܠܫ̈ܢܐ
ܐܠܐ ܐܬܠܒܒ ܒܪܘܚܬܐ. ܠܐ ܬܪܢܐ ܒܡܫܘ̈ܚܬܐ ܐܠܐ
ܒܐܝܩܪܐ. ܠܐ ܬܚܙܐ ܠܗܠܝܢ ܕܢܦܠܘ. ܐܠܐ. ܐܬܕܟܪ
ܒܗܠܝܢ ܕܐܬܬܟܫܘ ܘܩܡܘ. ܠܐ ܒܗܠܝܢ ܕܠܬܚܬ. ܐܠܐ
ܒܗܠܝܢ ܕܠܥܠ ܐܬܟܠܠܘ. ܚܘܫ̈ܒܐ[2] ܢܦ̈ܫܬܗܘܢ ܦܪܚܘ
ܠܐܠܗܐ. ܚܕ ܕܝܢ ܢܦܪܘܫ ܒܟ̈ܒܠܐ ܕܪ̈ܘܪܒܝܢ. ܣܒܪ ܐܢܬ
ܕܗܝܡܢܐ ܫܒܩܬ. ܐܠܐ ܐܬܒܝܢ ܒܫܠܝܘܬ ܘܡܣܒܪܐ
ܪܘܚܐ. ܐܢ ܡܛܐ ܠܟ ܡܕܡܒܐ ܕܟܠ ܐܪܒܐ: ܐܠܐ
ܚܝ ܕܡܫܬܐ ܥܠ ܓܘܡܪ̈ܐ ܕܢܘܪܐ ܢܦܠܘ. ܐܠܐ[3] ܡܪܝܪ
ܦܘܡܟ ܡܢ ܡܘܡܐ. ܐܠܐ ܐܬܪܒܐ ܕܠܗܘ ܕܒܪܗ
ܠܫܠܘܬܟ. ܡܪܝܐ ܢܗܒܘ ܠܗ ܡܛܠܠܬܟ. ܘܐܢ ܒܥܐ
ܐܝܟ ܚܠܦ ܢܦܫܟ. ܠܐ ܓܝܪ ܒܕܚܠ ܚܠܦ[4] ܦܘܪܩܢܐ
ܕܐܚ̈ܝܢܐ: ܐܝܟ ܦܘܠܘܣ ܐܡܝܢܬ ܕܡ̈ܟܐ ܀ ܒܗܠܝܢ
ܟܠܗܘܢ ܠܒܪ ܢܦܫܟ. ܒܡܠܐ ܓܒܪ. ܕܒܢܐ ܗܘ ܘܒܢܝܐ.
ܢܦܫܐ ܕܝܢ ܕܠܟܠܡ. | ܘܒܢܘܗܝ ܠܟܠܡܐ ܒܡܫܒܪܐ. ܠܐܘܠܨܢܐ Fol. 92*a* col. 1
ܓܒܪ ܡܩܒܠܐ[5]. ܘܐܬܢܫܒ ܕܪܓܠܬܐ ܕܒܢܝܐ: ܚܘܫܒܐ
ܕܠܒܡ ܬܓܠܒܬܐ ܠܟ. ܘܟܪܘܡ ܡܢ ܡܗܝܡܢܘܬܟ. ܡܓܠܘܠ[6]
ܡܫܡܫ ܒܪܘܚܐ | ܕܒܐܠܗܘܬܐ: ܠܐ ܢܗܘܘܢ ܡܕ̈ܡܝܢܟ Fol. 77*b*
ܓܐܪ̈ܐ ܠܐܦܠ ܦܘܪ̈ܨ. ܠܐ ܒܝܫ ܚܘܒܟ ܐܘ ܒܝܫ
ܦܘܡܟ: ܐܘ ܒܝܫ ܐܝܕܟ. ܐܘ ܒܝܫ ܪܓܠܟ: ܘܒܓܐܪ̈ܐ
ܕܒܝܫ ܢܦܫܟ: ܚܝ ܓܒܪ ܠܗܘ ܒܟܠܐ: ܕܒܝܫ ܓܘܪܐ
ܥܒܪ ܗܘܐ ܡܢܗ ܕܣܘܦ: ܘܒܪܘܬܟ ܠܓܠܠܐ ܫܓܪܘ:

---

[1] ܕܚ̈ܝܝܢ ܐܢܬ

[2] ܘܚܘܫ̈ܒܐ ܡܢ

[3] ܐܢ

[4] ܠܐ ܓܝܪ ܚܠܦ

[5] Adds ܫܝܢܬܐ on margin.

[6] ܡܓܠܠ

ܘܒܠܘܥܓܐ ܕܪܘܫܥܐ ܠܓܒܗ. ܘܐܬܦܢܝ ܒܫܠܡܗ̇. ܘܦܪܩܗ ܡܢ ܡܦܘܠܬܐ. ܐܝܟ ܓܒܪ ܟܠ ܗܘ̈ܒܐ ܕܒܝܫܐ: ܠܐ ܚܣ ܐܠܗܐ. ܘܠܐ ܟܠܝܢ ܚܐܪܗ. ܢܬܠ ܕܝܢ ܡܪܢ ܠܟܠܢ: ܕܢܫܟܚ ܪ̈ܚܡܐ ܩܕܡܘܗܝ: ܒܒܥܘܬܗ̇ ܘܨܠܘܬܐ ܕܟܠܗܘܢ ܩܕ̈ܝܫܘܗܝ. ܒܛܝܒܘܬܐ ܘܪܚܡܬ ܐܢܫܘܬܐ ܕܡܪܢ ܝܫܘܥ ܡܫܝܚܐ: ܗ̇ܘ ܕܠܗ ܫܘܒܚܐ ܘܐܝܩܪܐ: ܥܡ ܐܒܘܗܝ ܘܪܘܚܗ ܩܕܝܫܐ: ܗܫܐ ܘܒܟܠ ܙܒܢ. ܘܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ.

ܫܠܡ ܡܐܡܪܐ ܕܡܪܝ، ܝܘܚܢܢ ܐܦܝܣܩܘܦܐ
ܕܩܘܣܛܢܛܝܢܘܦܘܠܝܣ ܕܐܡܪ ܠܗ ܥܠ ܒܬܘܠܬܐ
ܘܛܘܒܬܐ ܘܡܪܬܝܬܐ ܀

TRANSLATION OF THE SYRIAC VERSION OF THE DISCOURSE OF MÂR JOHN, BISHOP OF CONSTANTINOPLE, WHICH WAS PRONOUNCED BY HIM ON VIRGINITY, AND REPENTANCE, AND ADMONITION. Fol. 55 *b*

If the blessed man Paul, who became the Apostle of the Gentiles, the teacher of the Holy Church, who forgot the things which were behind and reached out to those that were in front of him, who being in a corruptible body made himself to be like unto the incorporeal hosts, who finished his course and kept the Faith, who was trained in his fasting, and was in dangers in abundance, who excelled in hunger and thirst, who served the service of preaching from Jerusalem to Illyricum, who possessed the attributes of Christ Who spake in him, that earthly angel and heavenly man, that orator-apostle who became a receiver of the Spirit, who ascended up to the third heaven and heard words which cannot be uttered, who was incomparable in zeal and rich in love, that protector of the Church and orator of the fear of God, that succourer of the sick, and sponsor of the faithful, and rebuker of the Jews, who became the net and enclosed us all, who even after his death was a teacher and a preacher, who taught how meet it was for us to ascend into heaven; I say, if this man, who possessed all these spiritual excellences to such an extent that he could say, 'I feel nothing whatsoever in my soul,' said, 'I am afraid | lest I who have preached unto others become a Fol. 56 *a* castaway,' what shall we do who do not even possess the rectitude of spiritual excellence?

Therefore vigil and prayer are essential at all times, and we must ask God, not for gold, or silver, or any earthly riches whatsoever, but especially for the kingdom of heaven, and pray that we may rejoice in our Lord. Some rejoice in riches, and some in wine and feasts of dainty food, and others in an abundance of offspring and in the glory which is vain. Now he who is a virgin rejoiceth in our Lord, so that there may be to him glory from Him, and he shall say, 'From before Thee is my glory.' There is nothing hateful and filthy [wanting] in the soul which is joined unto evil passions and is bound [by them]. Therefore it is meet that we should be exceedingly careful concerning the beauty of the soul, and we must say like the holy man, 'O God, in Thy good pleasure give to my glory strength,' so that the Lord when He seeth its beauty shall say, 'Thou art wholly beautiful, my friend, and there is no blemish in thee.'

But see that, although thou dost preserve the beauty of virginity, thou art not lifted up through thy beauty, lest through thy boasting God shall pay no heed to thee, and thy exaltation shall be rebuked. For what canst thou endure which shall be equal to the things which He endured for thy sake? He humbled Himself, and with His precious Blood bought thee. He fasted for thee, He Who stablished the hosts of heaven tasted bitterness for thy sake. He Who crowned the heavens with the splendour of the stars was crowned with a crown of thorns for thy sake, and was obedient even unto death. Now it is right not that we should rejoice according to [the greatness of] these things, Fol. 56 *b* but that we should weep, and beat our breasts, | and should be persuaded to do what he said, 'Repent ye in your hearts on your beds of what ye say,' so that we may remember the things which we have done in the daytime and lament. In this manner did Ahab repent: he rent his garments, and he fasted, and put on sackcloth. And what did God say unto him? [He said,] 'I will not bring the evil upon him.'

For this reason also our Redeemer said in the Gospel, 'Blessed are those who weep,' not over a dead man, nor because of some loss, but for sin. So that, like David, we may say, 'All the night long have I bedewed my couch, and I have made my cushions to be saturated.' And again, 'Streams of water have come from mine eyes because I have not kept Thy Law.' Wash away with tears the filth which is in thy soul, smite upon thy breast, bend thy face to the ground, and remember the things wherein thou hast sinned.

At one time or another thou hast been snared through thine eyes, like David, and thou hast opened the windows (or, shutters) wickedly, and thine eyes were [enemies] against thy soul. Shut thou, with groanings and with tears, the eye which hath seen wickedly, for it is in the habit of bringing a man by means of little things to great things wherein he falleth. Thou hast clean apparel; sit not down in every place lest it be defiled. For if thou art careless about one dirty spot, and about two, and about three, thou wilt finally be like a man who possesseth a wholly dirty garment, and it will not be cast away by thee even though it become muddy throughout. And why? Therefore prayers are required that our foot may not trip over a stone, and that a camp of the angels of the Lord may deliver us; and that we may be able | to say confidently, 'It was an angel who Fol. 57 *a* delivered me from all these evils,' and that an angel may call us as he called Abraham.

Now the angels love those who love their Lord. And the prophet also said, 'Take the harp and bring forth the drum, the beautiful harp with the psaltery.' He giveth one thing and demandeth three. And why? Because we are constituted of three things, even as the Apostle said, 'That we may be preserved perfect, body, and soul, and spirit'; now the drum is the body, and the harp is the spirit, and the psaltery is the soul. Now the drum hath a mortal skin: put this to death so that thou shalt praise God with the drum and with [all] four (*sic*) [instruments].

He delivered His Body over to sufferings, and disgrace, and death, for thy sake. Take heed lest He say unto thee, 'What advantage is there in My Blood that I should go down into destruction?' What are we able to do or what shall be equal before Him to all these things which He suffered for our sake?

Be then a tree which produceth fruit, so that thou mayest be blessed by God, and thou shalt give unto Him fruit according to thy power. And if it be that thou art unable to give the full hundredfold, give a portion thereof, that is to say, sixtyfold; and if even this amount be difficult for thee, give one third, that is to say, thirtyfold. Only give what thou hast the power to give, so that thou mayest not be cut down like that tree which was without fruit, and fall into the fire. If thou hast neither gold nor silver, that is to say, a life of purity, see that thou dost not become grass and reeds for the rivers of fire, see that thou dost not make thyself that pillar which the Lord hated, see that thou Fol. 57 b dost not set up | thy mind as an idol, and He accuse thee in the Day of Judgement, so that thou mayest not be there without witnesses and be rebuked, and mayest not have to confess the things which thou knowest thou hast done and said [before] others.

Weep thou beforehand in order that thou mayest not hear in the Other World [the words], 'Is it now that thou wouldst repent? There is no time here for repentance.' Whilst we still have the time let us cultivate good works. For in the case of anything else if we lose it there is the possibility that we shall recover it, but if we once lose this opportunity we shall never be able [to find] another. For this reason also Paul admonisheth us, saying, 'Whilst we still have the time let us cultivate good works.' Let us weep over the sins which we have committed. Let us make a practice of raining down tears [from our eyes] until it is easy for us [to do so]. Let us smite upon our hearts, so that we may be saved from the gnashing of teeth which is in the Other World. Let us weep like David that we may be worthy of grace. For he not only wept but kept vigil also, and he flooded his bed [with tears]. One night he sinned, and he wept the whole night, and it is probable that he made confession and said, 'Thou didst give me eyes that I might see Thy light with them, but I have seen with them in an evil manner. I have transgressed and erred through the eye, for I have gazed with mine eyes in an evil manner, and I opened the shutters thereof with evil intent. For this reason I will cleanse them with tears.' In this way it is meet for us to weep, and to cleanse the eye which hath looked with a wicked intent.

Thou hast seen the sore; thou hast good knowledge of the cure [for it]. Take good heed to the windows (or, shutters) of thy soul, not only of the eyes, but also of the hearing and the mouth, for these are the openings through which, according to our desire, bad things or good things enter. Observe lest death go up into thy windows. But let there be | at all times in front of thine eyes the commandments which concern chastity of life, and in thine ears let there be the similitude of the admonitions of God, and in thy mouth hymns of praise and meditation on the Old and the New Testaments. These windows it is meet for us to open to God and to shut to sin. Fol. 58 *a*

Do thou say like that holy soul which said, 'I will go up into the palm-tree and lay hold of the height thereof,' that thou mayest love integrity. And let thy heart be pure that it may leap up towards heaven, and let it not creep about among the things of earth. Observe that there are also thorns on the palm, that is to say, rebukes against sin, for 'the words of the wise men are like ox-goads, and like iron bolts which are heated red hot.' Let those who would be justified by means of these things repent in their hearts, and flee from every [kind of] sin. But lay hold firmly on the top of the palm-tree, so that when the winds of temptations blow thou mayest always remain there without falling.

Occupy thou thyself at all times with the Holy Scriptures, for as when wine is drunk it silenceth griefs and changeth [sorrow] into gladness, so also when spiritual wine is drunk it shall change thy soul into gladness. Remember thou God at all times, and with the holy man do thou say, 'I have set the Lord in front of me at all times, and He hath been on my right hand so that I should not be moved.' Write thou these words on thy hands, and let them be visible before thine eyes. For if thou honourest God He will be at thy right hand, and if thou treatest Him with contumely through thy wicked actions, Satan shall be at thy right hand. Thus when Judas treated Him with contumely, the Book saith that Satan was standing at his right hand.

Fol. 58 *b* Glorify thou God at every hour, saying, | 'I will exalt Thee, O my God and King.' By deeds and not by words only shalt thou exalt Him. For thus did David bless Him—for ever, and for ever and ever. Not for months, nor for a season, nor for a year, but always, for he knew that when man finisheth God beginneth.

Perhaps, however, thou wilt say, 'How is it possible for the heart to have sufficient strength in it to exalt God at all times?' [Let thy heart be] like unto that which Paul had, who said, 'I feel nothing whatsoever in my soul'; and like that of David, who said, 'Cleanse Thou me from secret faults'; and like that which our Redeemer commanded us to have, saying, 'Blessed are those who are pure in their hearts, for they shall see God.' Thus he who sinneth not exalteth God every day, and not in words only, but also in deeds doth he shew forth the reality of the matter. And a man must not fall into despair, though sickness attack him, or the loss of possessions come upon him, or even death, but he must say with Paul, 'Who shall separate me from the love of Christ?' &c.

The Lord did not abide without due care in the place wherein was impurity, but in an upper chamber which was made ready and arranged in good order, therefore thou shalt make ready thy soul that it may be a place of abode for God. Remember thou that alarming and awful day wherein every man shall rise up, and [God] shall give judgement concerning the things which [a man] hath done, in the place where sinners shall appear before the eyes of men and of angels, and everything shall be revealed, where they shall appear before those who knew not [of them], where are the river of fire and the serpent which shooteth forth poison, where every man shall | stand forth clearly Fol. 59 *a* in the open, where the books of the hearts shall be opened and read aloud in the middle of the theatre, with angels and men round about. Then shall be laid bare the things which are hidden and the things which are revealed, the things which [were done] in the night and those which [were done] in the day, those which we forget and those which we remember and were committed when we knew temptation; for the things which are hidden here shall in that world come into the light.

Understand that we are about to go from this world to that Judge Whom no man can deceive, to a place where not only our actions, but also our words and our thoughts will be judged, where also the failings which were thought to be trivial matters [will bring upon us] a terrible judgement. Remember these things at all times, and forget not the flame which is never quenched. Consider carefully at all times Him Who shall come to judge the living and the dead. Think, too, carefully of the thousands and tens of thousands of angels who shall stand before that Judge! And thou shalt hear beforehand [with thine] hearing the sound of the last trumpet, and the awful voice of the Judge. And thou shalt see beforehand with the eye those who are sent forth into the outer darkness, and those others who remain outside the door of the feast chamber, and this [is their fate] even after the labour and patient endurance of virginity. Consider carefully, too, those who like tares are bound and cast into the furnace, and those who, being bound hand and foot are carried outside, and those who are delivered over to the worm which dieth not and to the gnashing of teeth. And observe also another who is judged for scoffing and ribald jesting; and another [who is judged] because he treated his neighbour Fol. 59 *b* iniquitously, and also made his brother | to offend; and another who is punished because of secret sins; and another [who is judged] for a vain word; and others who are condemned for evil will; and another who is expelled from the Kingdom for blasphemy; and others who endure frightful tortures because they nursed their wrath; and another who standeth in everlasting shame; and others who have denied their Lord and hear the words 'I never knew you', because they did that which Christ abominateth.

Now these things being thus, it is necessary for us to become like men who make rivers of tears to flow each day, and to say like the prophet, 'Who will make my head to become water, and my eyes fountains of tears, so that I may weep for my sins day and night?' Now in order that we may save ourselves from the torture which is to come, let us come before His presence with thanksgiving, and through extreme carefulness in respect of our good lives whilst we are here, let us cause the compassion of our Lord to incline towards our souls. For it is written, 'In Sheol who shall give thanks unto Thee?'

Our Lord hath given to us by nature every member in double, two eyes, two ears, two hands, two feet, so that if it happen that one of them be injured, we are consoled by the use of the other. He hath, however, given unto us only one soul, and if we lose that with what shall we live? It is meet that we should cherish this carefully, and that we should not hold anything which is visible to be of greater value than its redemption, because it is that which shall rise with us and be judged before that awful throne of the Judge. If at that time thou shalt say, 'Riches and possessions have led me astray,' the Judge shall say unto thee, 'Hast thou not heard [the words], What shall a man profit if he gain the whole world and lose his soul?' And, if thou say, | 'The Calumniator led me astray,' He shall say unto thee, 'This that thou sayest, He led me astray, did not even do Eve any good.' Fol. 60 *a*

Now therefore, holding fast these things in our souls, let us have understanding, and let us be watchful before the darkness overtake us, and before that great and terrible day come concerning which the prophet said, 'Behold, He cometh! And who shall be able to bear the day of His coming? For that day shall be awful, a day of blackness and thick darkness.' But thou sayest, 'How is it possible for us to save ourselves from these evils which are described?' I, even I, will tell thee. Thou canst not do it by keeping thy body in purity only, but by rewarding with good the evil which cometh upon thee, and by bearing patiently false accusations when they are made against thee, and by returning a blessing for a curse, and by not imagining exalted attributes [for thyself] when thou art fasting, for it is not abstinence from good only, but abstinence from sins, which maketh perfect fasting.

It is meet that we should search the Scriptures. For observe how the prophet first of all saw a rod of walnut wood, and afterwards a blazing cauldron, in order that he might make manifest that the fire would receive him that was not afraid of the rod and did not correct his ways. And thus also did Moses make manifest the pillar of fire when he actually cried out saying, 'He who desireth the Law, and will be obedient thereto, shall see the light, him who is disobedient the fire shall find.' Read ye in the Doctrine of our Redeemer, and learn that when we depart from this world no man shall be able to help us, and no brother shall redeem his brother from the tortures which never cease, and no friend [shall help] his friend, and fathers shall not [be Fol. 60 *b* able to help their] sons, and sons | shall not [be able to help their] fathers.

Why need I say these things? If Noah, and Job, and Daniel were to come there they would not be able to persuade that Judge. But thou wilt say, 'Where is the proof of this?' [And I reply]: 'Observe that man who was not arrayed in the apparel of the feast. When he was cast outside by the bridegroom no man dared to bring forward an entreaty on his behalf. And consider also him unto whom the talent was entrusted and who did not traffic therewith: when he was cast out into the darkness not one man made entreaty on his behalf. And observe, too, the case of the five virgins, for when they remained outside the door the wise virgins were unable to make entreaty on their behalf. Moreover, Christ called them 'foolish'. For after they had trampled down the flame of desire, and after they had quenched the furnace of delight, and after fasting, and vigil, and sleeping on the ground, they were called 'foolish virgins', and rightly so. Because, having guarded carefully the great thing, that is to say their virginity, they did not perform the act of courtesy which ariseth out of a small matter. Observe also the Judge who placeth the sheep on His right hand in the Day of Judgement, and the goats, which are without fruit, on His left. And to those who were on His right hand He said, 'Come, ye blessed of My Father, inherit the kingdom which hath been prepared for you,' whilst those who were on His left hand He sent into the outer darkness. And there was none able to help any one of them.

For true indeed is that which the [Book] saith, 'Behold, a man cometh, and his work is before him.' And again, thou hast heard of that rich man who would not shew loving-kindness to Lazarus, and who, suffering agonies in the place of torment, desired eagerly a drop of water, and thou knowest | that not even Abraham himself was able to shew mercy unto him at that time, and give him relief from his tortures. Fol. 61 *a*

Therefore let us help ourselves with this example, and let us give praise to God in our deeds and lives whilst we live, before we depart into the darkness. It is far better to make the tongue dry by fasting here, than to keep it wet and to have to ask there for a drop of water, which they will not give, when one is suffering agonies and endless torture. For through the small labours of this world we can escape great tortures [in the next]. We well understand that we cannot endure here the burning fever which lasteth for three days, and that when we see the punishments which are inflicted by judges in this world, we are undone, and quake with fear, although in this world, even when the punishments are exceedingly severe, the judges have hardly the power to punish for more than fifty years; imagine thou, then, how very much more severe will be the judgement of God, which will not last for fifty years only, and the tortures which it will prolong for endless ages.

Therefore let us enter in through the strait gate in order that we may be able to journey [subsequently] in a wide space, knowing that all visible things which are pleasant are like a dream, and that they are subject to parturition and birth-pangs. For although we possess health of body and strength, sickness can dissipate our joy in them, and old age is a foe to the beauty of the body, and if we delight in an abundant table, when the evening hath come the pleasure therein waneth. And most certainly everything which appertaineth to time is more fragile than the web of the spider, and is snatched away from us more quickly than dreams. For this reason our Redeemer ascribed blessing to those who are afflicted, [and He did so] in order that the pleasure in the things which are fair might not lay fast hold upon him that is involved in them. |

Fol. 61 *b* Therefore as Abraham obeyed [the words], 'Get thee forth from thy country,' let us depart from the customary use of the things which are pleasant to our senses, so that, by meditation upon the mortality of our members which are on the earth, we may make ourselves to become inhabitants of our City which is above. Let us subdue our body and bring it into subjection, in order that it may not make our soul to be subject to the Calumniator. By constant meditation on the Psalms let us put to sleep the lusts which leap up in us like wild beasts, and let us carry at all times death in our bodies. Let us remember him who said, 'Play the man, stand up, be watchful.' For no man who is a sleeper is crowned, neither doth he who is inert and cowardly receive the crown, but he who beareth and suffereth the burden and wounds of blows, he who is found to have grown old in fighting and who sheweth in his body bloody scars and marks of wounds.

Now therefore we learn by experience that the work of the Calumniator is evil and bitter, for he fleeth from him that is alive to his cunning devices, and he plundereth him that is asleep. Therefore did the wise man say, 'Thou shalt give not sleep to thine eyes, nor slumber to thine eyelids, so that thou mayest be delivered like a gazelle from the hunters' trap, and like a bird from the snare.' Let us flee at all times from the traps of this world, and from the care thereof, and let us be like men who have forsaken the world, and let nothing appertaining to the body be found with us, for the ambushes of the Crafty One are many. And [the Book] saith, 'Our Adversary roareth like a lion, and goeth about and seeketh'—not a man to bite, and not a man to break, but—'one whom he can swallow up'. Flee from the cunning of the Crafty One, and say, 'Through Thee I shall be delivered from the robber, and by my God Fol. 62 *a* I shall pass over a wall.' Flee not from | labour that thou fall not from the crown. The merchant is not sluggish, and he endureth the waves in order that he may find profit. The athlete who goeth down into the contest beareth blows, because his eye looketh [beyond them] to the crown, and the husbandman doth not rejoice in crops unless he hath beforehand sweated at the season of sowing. Thus also must it be with those who pursue heaven, and tribulations must be accounted as nothing to them, because they must be strong in the hope of the good things which are to come.

Therefore let us look out at all times and wait, so that, when the Bridegroom shall come to the feast and we hear His voice, we may rise up prepared to meet Him, even as He said, 'Be ye like unto men who are awaiting their lord.' From this our Redeemer ascribed blessing to him that is vigilant, saying, 'Blessed is that servant whose lord shall come and find him watching.' And as He blessed him that is vigilant, so did He contemn and chide him that is unfaithful, saying, 'If that wicked servant shall begin to say, My lord tarrieth in coming, and he begin to beat his companions, and to eat and to drink with the drunkards, his lord shall come on a day when he expecteth him not, and in an hour which he knoweth not, and shall cut him asunder, and set his portion with the unbelievers.' Now if he who saith 'He tarrieth' is cut asunder, what shall happen unto him who never expecteth Him to come at all?

Therefore it is meet for us to be chaste, and to be ready for departure, and we must say at all times, 'My heart is ready, O God, my heart is ready.' We are [engaged] in a great battle in this world, for the wicked march around us, and the sinners stretch their bows. One shooteth an arrow into our sense of hearing that it may incline favourably to | the Calumniator, and another shooteth an arrow into Fol. 62 *b* the sense of sight that it may gaze lasciviously, and another shooteth an arrow into the tongue that it may vilify the brethren, and another shooteth an arrow into the belly that it may incite it to greed, and another shooteth an arrow into the hand [to move it to] plunder and robbery, and another shooteth an arrow into the feet so that they may run [to do] wickedness.

Because of these [arrows] Paul clothed us with the armour of the Spirit, and wrote, 'Put on armour and a helmet in order that ye may be able to quench all the flaming arrows of the Evil One.' Let us be persuaded by the voice of the prophet, who saith, 'These things I require of thee, [saith] the Lord. That thou doest judgement, and lovest goodness, and makest thyself ready to go after the Lord thy God.' Therefore forgetting the things which are behind us, we reach out to the things which are before us, to the good things, so that we may eat what our hands have worked for, and may rejoice in the Lord.

Therefore let us not waste the time of our life in empty matters, but as men who have a Lord, let us serve Him with exact service. For behold, He teacheth us, and remindeth us, and testifieth to us, and threateneth, and persuadeth and admonisheth us, and if we will allow ourselves to be persuaded by Him, He will bestow upon us the Kingdom of Heaven as the wages of our obedience. Let us gird up our loins, then, in truth, and let us cultivate the service of this Good Lord. Let us think how much the Redeemer suffered for our sakes, that is, to be born, to suck milk at the breast, to eat, to drink, to sleep, to rise up, to be baptized, to endure guile, to be alarmed and troubled, to be scourged, to be held up to disgrace, and at length to die. For observe, He bore all these things from the sinners who rose up against Him, and up to this present ye have not in your contending resisted sin unto blood.

And how many were the good deeds which He wrought Fol. 63 *a* for our sakes! The healing of sicknesses, the cleansing | of the lepers, the resurrection of the dead, the persecuting and driving out of the devils, the walking of the lame; and finally He bestowed upon us the Ascension into heaven, so that through our lives of good deeds we might follow in His footsteps. For it is meet that we should be in our lives that which we have been described as being, the Scripture calling us 'strangers and sojourners', so that we may despise the things which pass away.

Lust is like a dog which, if thou feed it, will abide with thee. For this reason Paul said, 'Stand up against the Calumniator, and he will flee from you.' Let us not remain [idle] whilst we go down into Sheol where the building up of repentance hath no power. For neither when a man gnasheth his teeth there, nor when his tongue is on fire, will any moisten [it] with a drop of water on the tip of his finger, but he will hear the words which that rich man heard.

Now therefore, since we see that all these things fly away and pass like a dream, and that we live [here] by the Divine Decree, and that we are bound in any case to depart, let us take care concerning our road, and let us take with us provisions for the life which is for ever. Let us array ourselves in the apparel which will go with us, the which Paul counselleth us [to take], that is, mercy, and compassion, and goodness. For in that Other World we shall not have need of gold, but of shade wherein to refresh ourselves. In that Other World leaves will not be required, but fruit, not words, but deeds. 'For not every one who saith unto Me, My Lord, my Lord [shall enter in], but he who doeth the will of My Father.'

Therefore let us not deceive ourselves. For supposing that we live our whole life in this world in [fulfilling our] lusts and in pleasure, what is this in comparison to | the labours Fol. 63 *b* [in the Other World] which are never completed, and are never ending, and never pass away? In this world both good things and evil things come to an end, but in the Other World tortures never pass away. Here if the body burneth, the soul escapeth, but in the Other World, when the indestructible body riseth up the soul shall be tortured therein always, for sinners also shall rise in indestructibility, not that they may be honoured, but that they may be punished with deathless tortures. For if we are not able to bear excessive heat in the bath, what shall we do in that river of fire? For the fire shall try us all, [to find out] if our gold be pure [or not]. It is meet also that the stamp (or seal) should be seen, lest the treasure of virginity hath been filched away. It is meet also that that which is hidden, as well as that which is revealed, should be seen; for we must all give the word with confidence, and no man is able to escape the wrath of that Judge.

But perhaps thou wilt say, 'How is it possible for a soul to burn everlastingly in that Other World? How could the body burn in this world with fire continually? For if the body be brought exceedingly low in this world the soul departeth.' [I reply,] In the Other World, because [the body] is never brought low, it followeth of necessity that the soul shall be punished in that burning everlastingly. Doth there, then, exist the man who for the sake of dreams would wish to be tortured everlastingly? For what comparison can be made between dreams and these things which are to be expected [in that Other World]? For if the things [here] are thus transitory, then most assuredly the things which are [there are] abiding.

Come ye, therefore, whilst we have the time, and let us bind up and heal the wounds of the soul by means of tears, Fol. 64 *a* and let us not be | our own enemies by abiding in wickednesses. For one buildeth up, and another scattereth. What profit have they except labour in vain? For if the prophet Jeremiah lamented concerning that temple which was built of stones, saying, 'Let me weep bitterly, and ye shall not make strong your consolations towards me,' how much more is it meet for us to weep over the soul, which is far more holy than that temple? In the soul there is, it is true, no ark of gold, but in it there dwell the Father, and the Son, and the Holy Spirit. If we feel pain for those who die, and weep for them, who is there so devoid of feeling that he will not weep over his own soul? He who feedeth his body with dainties killeth his soul, but he who careth for his soul to live doth not make his body to be in a healthy state.

For this reason we ought not to lament for the dead, but we ought to repent for our soul's sake, and pour out floods of tears; we must remember that the time is shortening, and that the Judge is already at the door, for even if He be afar off it will not be meet for us to rely upon [this]. Therefore let us wake up from dreams, for whether they be pleasant, or whether they be painful, they are nothing more than dreams. It is not meet for a man to sleep when he seeth the sun, but he must produce fruits which are equal to repentance, even as it is written. Now as it is easy for us to immerse ourselves in water, so it is easy for the soul to repent. That thief did not need a long time [to repent], and the martyrs were crowned in a short time.

If now the things which are hard and which | lead to **Fol. 64 *b*** death pierce us, so long as we have the bandages of redemption let us not despair of our lives. For the falling of a man is not in itself a very evil thing, but the not wishing to rise up again on the part of him that falleth [is evil]. That we should go astray is human, but that we should not repent is of Satan and destruction. For this reason the Good Lord cried out by the hand of the prophet, 'Is there no balm in Gilead? Or are there no physicians there?' For if our body is sick we seek out physicians, we take care to provide ourselves with herbs, and we use every endeavour in order that the member which is sick shall be healed. In respect of our soul, however, which is sick, we are careless, and we take no care at all about that which is of the greatest importance and of the highest value.

Let us, therefore, fear Him that is able to destroy both the body and the soul in Gehenna, and before the time of punishment (or, torture). Come ye, let us cast ourselves into the sea of the mercy of God, saying with that holy man, 'Cleanse me, and I shall be whiter than snow.' Now our Good Shepherd standeth and seeketh to pluck us from the mouth of the lion before he shall swallow us, and He also crieth out now, saying unto us, 'My son, thou hast sinned, sin no more. Shall not he who hath fallen rise up [again]? Shall not he who hath gone backward return? Return ye to Me, My sons, and I will heal your broken [bones].' For He is not a liar Who said, 'I did not come to judge the world'; only let us return. For He desireth not the death of a sinner, but that he should repent and live. No man loveth a woman as much as God loveth the soul Fol. 65 *a* that repenteth before Him, | for He loveth it so greatly that even after it hath played the whore away from Him He crieth out to it, saying, 'Come thou back to Me.' So great is the loving mercy of our Lord.

And of those who repent He repulseth not one, but He giveth the hand [to them], and saith, 'To-day if ye will hear My voice.' For if through severe pain the physician be driven away [by the sufferer], he doth not neglect him because he hath been treated with contempt, nay, on the contrary, he applieth to him his aids with the more insistence, and he is not angry with the man who may very possibly have struck him. How much more, then, is this the case with that Physician of our souls? Most assuredly I am convinced that no man need be in despair concerning his soul. And also how very many times doth the athlete fall before he at length goeth up crowned from the contest! And the Greek who hath been wounded in war and healed becometh a very much more successful fighter than those who have never fallen in the war. And many of the merchants who have lost their cargoes in the sea have come back and carried on their trade again, and have gotten wealth from the sea.

Did God, think ye, prepare the fire for us? Certainly not. It was for the Calumniator and his angels only. Let us not kindle a fire against ourselves, and we shall [not] hear from Him [the words], 'Depart ye into the light of your fire, and into the flame of your burning.' There is no sickness, not even one, which cannot be healed by the medicines of our Physician. But perhaps thou wilt say, 'I am not able entirely to make manifest a changing (or, conversion) to goodness.' If thou art not able to become like the sun, be thou like the moon; and if thou art not able to become like the moon, be thou like a star. Only draw thyself up from the earth, and begin | to make thyself Fol. 65 b to be like the light-giving stars. It is better that thou shouldst acquire even a very few spiritual excellences than that thou shouldst possess none at all. Let the cup of cold water be offered by thee to God, and the visiting of the sick and of those who are in prison.

Now if they judge us for words and thoughts, all the more shall we receive a reward for our righteousnesses (i. e., alms), even though the spiritual excellences which we practise be few. Therefore let us work for a short time in order that we may not lose the good things which are for ever. And moreover, myriads are the labours which it would be meet for us to undergo in order that we should be worthy to see the Christ when He cometh in His glory, for we shall see the King not by representations, but face to face.

If in this world we admire the beauty of the body which is ashes and worms, and the constitution whereof is humour and watery matter, how very much more shall we admire—if it be that we are accounted worthy to see [it]—that intransient and unchangeable beauty [of Christ]! For if when Peter saw in the mountain a very little of that beauty he said, 'Lord, it is a good thing for us to be here,' what shall we say who expect to see the full beauty of His glory? If in this world we admire him who standeth by the side of the king, when we look upon the ornament of gold, and the purple raiment, and the crown, it is meet that we should be like him (?), when we ourselves stand by the side of Him that hath the power to judge the world in righteousness.

Tell me now. If a man were to call upon thee to become a king [in a certain country], and there were to meet thee on thy way [thither] mountains, and great toil, and difficulty, | wouldst thou not endure everything that thou Fol. 66 *a* mightest not lose the kingdom, even though it might possibly be one that would soon pass [from thy hands]? I think that thou wouldst. Therefore from this time onwards thou shalt not say, 'I have fallen into sin, and I cannot possibly turn again to God.' Now even David on one occasion fell, but he rose up [again] in such wise that, a very long time after his death, he became a support for the children of Israel at the time when their city was besieged by the Assyrians, even as it is written, 'For I will protect this city, and I will deliver it, for My sake, and for the sake of David My servant.'

If therefore the enemy hath cast thee down, rise up, and return in repentance, and He will go forth to meet thee, and will accept thee, even as the father met the son who had squandered his possessions. Let us understand that after Solomon became king, and he had planted [gardens] and had built [the Temple], and had enjoyed the things which he had lusted after, and had become richer than all the kings who were before him, he said, 'All is vanity, and vanity, and trouble of spirit.' Tell me. Supposing that a number of vain people were about to praise us, I mean the people who sit in the theatre, should we not move in every possible way, and take the greatest care to snatch for ourselves that empty praise? How much more, then, is it meet for us, amid all the labours and tribulations which come upon us in this world, not only not to notice or to be grieved [by them], but to rejoice, even to the same degree, that we shall be applauded and praised by those crowds of angels who are in that theatre of the Other World, before that Righteous Judge, Who rejoiceth in the praise of His servants?

I am afraid lest peradventure the tax-gatherers and the harlots shall precede us in the Kingdom of Heaven. Now we have | in the Scriptures various kinds of medicines. Fol. 66 b When Ahab sinned he saved himself from wrath by the medicine of repentance. The Ninevites [saved themselves] by the medicine of fasting. Belshazzar escaped from the decree of doom through the medicine of mercy; and the harlot was able to placate our Lord by the medicine of tears. Paul, having turned from his sin, became the teacher of the penitent, and that thief became a dweller in Paradise because he believed in our Lord. Let us take these medicines for ourselves, and with them let us heal and bind up our wounds, saying at the same time, 'Heal us, O Lord, and we shall be healed. Heal my soul, for I have sinned against Thee.' Now when the Physician receiveth us He saith, 'I, even I, am He Who blotteth out thy sins, and I will not remember them again.'

Observe thou how many medicines the Physician hath prepared for thee, therefore choose thou the one which thou wishest for. He hath shewn thee a variety of medicines in accordance with the variety of thy sins. If thou art not able to shew mercy like Belshazzar, then repent even as Ahab. If thou art not able to fast like the Ninevites, then even like the harlot do thou shed tears, in order that thou mayest be washed clean of thy sins. And again, if thou thinkest that this is difficult, although it is very easy to him that is sensitive in conscience, confess thou thy sins, and cast thy hope upon the mercy of God. And take refuge with David, saying, 'Have mercy upon me, O God, according to the greatness of Thy mercy.'

For it is not the sting of a viper whereto I could apply the medicine which is suitable, neither is it a splashing of mud which I could wash away with water, but it is the sting Fol. 67 *a* of the Calumniator | which hath produced in thee the boil of sin which requireth the mercy of the Lover of men. Only, do thou draw nigh to Him, and entreat Him for mercy, for He wisheth to pour out mercy in abundance on those who beseech Him with fervour [to do so]. For He it was Who said, 'If the wicked man will turn away from his evil way, I will not remember against him his iniquities which he hath committed.' Only shew Him thy sickness, and say, 'Have mercy upon me, O God, have mercy upon me. Have mercy on the body and on the soul. Have mercy upon me, both here and in the Other World. Have mercy upon me, both because of the sickness and feebleness of nature, and because of Thy goodness.' Only let Him make thee feel the sickness, and thou shalt be healed.

For this Physician desireth thy life, Who brought back the sheep that had gone astray, and Who sent out into the highways to call to the good and the wicked. Behold now, He offereth to sell thee the Kingdom of Heaven. If thou hast not the wherewithal to buy it in copper money, buy it with sighings; He will exchange the Kingdom of Heaven with thee even for broken pieces of bread. For behold, the prophet crieth out, saying, 'Who is he that will buy life? Who is he that wisheth to see good days?' Ye who have no money take life for yourselves without money. Thou hast, he saith, neither money, nor repentance, nor fasting, nor tears, nor any other of the things which are required.

Keep thy soul from evil, and thy lips that they speak not guile, and these things shall suffice thee for salvation. See, moreover, if thou dost fast that thou art not lifted up. And if thou doest good deeds seek not the praise of men, for it is an empty thing. But when thy fast hath passed reckon Fol. 67 *b* up what thou hast profited | by thine abstinence, for peradventure thou hast come forth therefrom even as thou didst go in. See what sin thou hast washed away from thy soul, or in what matter thou hast advantage, or what rectitude thou hast acquired, or what breach thou hast repaired. [See] if thou hast ceased from thy wrath, and from speaking against thy brother, and from calumniating him, and from hating him secretly, and if thou hast ceased from being negligent, and if thou hast done any of the other fair things. Now if thou hast only restrained thyself from eating, and if thou hast not corrected the other wickednesses, thou hast become no better through thy fast and thine abstinence.

For, behold, I say unto thee, 'Perhaps thou wilt say, I am not able to lead a life of abstinence.' Why hast thou not become reconciled to thine enemies? Why hast thou remained in thine envy and jealousy? Or why hast thou nursed thy wrath against him that hath transgressed and vexed thee? This last is the most evil and destructive of all sins. It is quite possible that there may be a reason for other sins, even though it may not be a true one [, but for the nursing of wrath there is none]. Now he who nurseth his wrath by day, and by night, and at all seasons, committeth sin. If thou wilt remember these things, no disgrace, and no passion shall be able to rouse thee and make thee to lay hold upon wrath against [any] man, although he shall have injured thee even to the death. For because a man hath entreated thee evilly, or hath insulted thee, that is no reason why thou shouldst insult God, Who commanded thee to endure all evils. For because thou treatest with contempt His commandment, everything which hath been done by thee shall be revealed in the congregation of the whole world. Therefore, before we fall into the pit of sin, let us flee from the punishment which is to come. |

Let us understand that no man is able to deliver us from that Hall of Judgement, neither Moses, nor Noah, nor Daniel, and not even the Patriarch Abraham, who loved children, shall be able to deliver us from that punishment. Fol. 68 *a*

Let us understand that we are guilty of many sins, both openly and secretly. For this reason [David] saith, 'If thou shalt lay up sins, O Lord, who shall be able to stand?' And why should I speak of the sins that are secret? For if He were to take vengeance on us for the sins that are open, what possible excuse (or, defence) could there be for us or to what kind of forgiveness should we be equal? For if He were to enquire into our carelessness in prayers, or our curtailment of the fast, or our failing to divide with Him the honour when we stand before Him (now we do not honour Him even as soldiers do their captains, though it is meet for us to fear Him and to honour Him more than servants fear their lords and honour them. And we do not even behave towards Him as a friend doth to his friend. Now we hold converse with our friends with respectful solicitude, but when we pray to God about our sins we entreat forgiveness secretly and scornfully, and whilst we place our knees on the earth, our mind wandereth abroad), if He were to seek to take vengeance on us for this only, how could we hide ourselves [from it]?

Now what if He were to bring into the midst the accusations which we make against each other? And if, moreover, He were to enquire into the idle wandering of our gaze, and were to take vengeance for our evil thoughts, and if the Judge were to take vengeance for our blasphemies, should we ever be able to open our mouth at all? Moreover, if Fol. 68 *b* He were | [to take vengeance] for the vain glory which we seek, that is, that we should be praised for our fasting and our prayers, and for our good deeds—if we ever do any—think ye then that we should ever be able to lift up our gaze to the heavens?

Now if He were to regard us as sinners because of our guile towards each other, for when our brother is present we speak to him like a brother, and when he is absent we backbite him, then most assuredly we should be liable to be punished. And if He were to take vengeance for our swearings, and falsehoods, and oppressions, and wrath, and anger without reason, and the breakings of oaths, and the distress which we cause our friends who behave well towards us, and carelessness in respect of the assemblies, and our curtailing of His words when He speaketh to us through the Scriptures (for we forsake Him and hold converse with our companions), what severe judgements are there to which we should not be condemned?

And this is the case even with Gehenna before our eyes! If Gehenna were not threatening us, when should we ever remember our sins? Therefore it is meet for us to set before our eyes that judgement which is everlasting, for behold, He hath told thee beforehand of the penalty so that thou mightest fly from the danger. Now if He telleth thee to deny thyself thou makest weakness of body the excuse [for not doing so]. And if He telleth thee to give alms thou dost also plead poverty as the reason [for not doing so]. And if He telleth thee to attend regularly the assembling of the Church, thou bringest forth anxiety about affairs of business as an excuse [for not doing so].

Now if He telleth thee not to be angry, and not to nurse thy wrath, what hast thou to plead in this case wherein thou hast no reason, neither bodily weakness, | nor poverty, nor Fol. 69 *a* ignorance, nor anxiety concerning matters of business, that preventeth thee from carrying out this excellent behest 'Thou shalt not be angry'? Therefore this sin of nursing thy wrath is without excuse. How canst thou lift up thine eyes to heaven, or move thy tongue to petition for forgiveness? Thou hast acted wickedly, thou hast cheated, thou hast oppressed, thou hast hearkened unto evil things, and thou hast defrauded men in great matters; abide thou the penalty of the Lord of All.

Now if in the case of a servant who hath abused thee thou dost not strike him, but dost make an accusation against him to his lord, shouldst thou not do this all the more in the case of Him Who said, 'Vengeance is mine, and I will repay, saith the Lord'?

Thou hast fasted from meats, see what sin thou hast washed away from thee thereby, or in what thing thou hast pleased thy Lord, or what spiritual excellence thou hast acquired, or what breaches thou hast repaired. Now therefore, because thou knowest that thou shalt stand before the awful Throne, where no tongue can prevail, and no advocate avail when thy soul passeth through that unquenchable fire, send thither beforehand dew, and pour out fountains of tears. Thou hast a well, from the depth of thy heart draw up sufferings and sighings. Shake thou the twin pupils of thine eyes, and make streams of water to burst forth! Let thy tears be in proportion to thy sins. If thou hast transgressed but a little, a little weeping will suffice; but if thy sins are very great thou must increase the stream of tears. If, moreover, thou thyself hast purity, and thou hast no Fol. 69 *b* need to weep, then lend to others | thy tears, and weep on thy brother's behalf.

O that thou wouldst weep because of thine own sins! Where sin entered in from that same place must come the fountain of healing and the unloosing of sin. It is not here sin, and in heaven repentance (now the Redeemer of us all hath power upon earth to forgive sins), and for this reason 'let him that thinketh he standeth take heed that he fall not', and let him that is nigh to falling make haste to stand up. And let him that hath fallen not sink utterly. If any man hath become crooked by his fall, there existeth Him Who straighteneth the crooked ones, the Lord.

Now it happeneth that a man inclineth to fall, even as the holy man said, 'Within a very little my feet had slipped,' and again, 'I said, my feet tottered, but Thy grace, O Lord, held me up.' Now there are some who are thrust out to fall, for [the Book saith], 'I was thrust out that I might fall, but the Lord held me up.' There is also he who hath fallen: [for him is] the consolation that he need not remain in his fallen state. And there is, peradventure, he that hath fallen and hath not risen up.

But see that thou dost not become sluggish when thou seest the goodness of God. For God is a Judge of truth, and He is mighty, and longsuffering, and as a Lover of man He receiveth at all times those who repent. Nevertheless, His sword He whetteth, and His bow He stretcheth, if ye do not repent! At this time [His sword] He whetteth only, but He cutteth not therewith, so that when thou seest His sword, which is sharp and glittering, thou mayest be afraid and receive no experience of its cutting power. He terrifieth thee so that thou mayest stand up and make thyself abounding in repentance. And thus also is it with the bow which is stretched, but He shooteth no arrow, [for He wisheth] thee to be afraid of the mere form of the bow which He hath stretched. | But thou mayest not despise Fol. 70 a the Judge, or hold in contempt the bow. For He is ready, and if thou art sluggish He will shoot the arrow, notwithstanding that He is longsuffering.

Hearken thou unto our Redeemer, Who said, 'Make terms with him that hath a case against thee, whilst thou art in the way with him,' for in this world thy fellow-litigant is always with thee, and thou art not able to flee from him. And this doth Paul teach thee, saying, 'The body lusteth against the spirit, and the spirit lusteth against the body, and the spirit shall gain the mastery over the flesh which cometh to an end.' He compareth the lust of the world with the kingdom of heaven; the body decayeth in the earth, but the soul is made in the image of God, and it is meet for it to be like unto Him. Therefore make thou terms with him that hath a case against thee whilst thou art with him in the way in this world, for if this way come to an end, thou wilt not again have time for repentance. And see, lest peradventure he who hath a case against thee deliver thee over to the judge, and the judge hand thee over to those who beat [criminals], that is to say, to the hosts who inflict punishments, and thou fall into prison, that is to say, into the outer darkness, until thou shalt pay to the last farthing. And thou shalt be punished not only for the things which thou hast done, but thou shalt also be judged for the thoughts which thou didst think.

Now therefore that we know all these things, let us assist ourselves in this world. In the Other World it will be for us to know how bitter are lusts, when we see by experience how many evils have been prepared for us through them, for we shall know how we have placed these things for ourselves. Let us make supplication to God, the Merciful One, that we may not be handed over to the devils, and Fol. 70 b let us | say with that holy man, 'Deliver Thou me not over to my enemies.' For it is they who stir us up to sin, and it is they who become our accusers. Now it is not only the Calumniator who openeth his mouth against us, but also those devils of his, who say, 'Were not we ourselves ministers unto thee in respect of anger, and vain glory, and the slandering of thy brethren?' Let us therefore be afraid of that day wherein they shall reckon against us severe judgements. Let us not abide [with them], that they may not become to us witnesses of iniquity, but from this time onwards let us entreat our Lord with passion and with weeping.

Now although the body is weak, yet great is He who is able to help us, and to redeem us, and to bring us to His Kingdom. It is meet that we should love our Lord, as the Beautiful One, and as the Good One, and as the One Who loveth those who serve Him with the whole service of their souls. And we children of men love people for the three following reasons: either for beauty's sake, or because they entreat us well, or because they themselves love us. What, then, is more beautiful than our Lord, even as David said, 'He is more comely in His visage than the children of men.' Or who is as good as He Who hath prepared for those who love Him that which the eye hath not seen, nor the ear heard, nor hath gone up in the heart of man?

Now who hath ever loved us as He hath? Or what father hath loved his sons as He hath, so that He crieth out and saith, 'Doth a woman ever forget her child? Yes, it is possible that she may, but I, even I, do not forget thee, saith the Lord.' This Good Lord | did David love, Fol. 71 *a* and he was most urgent to see Him, saying, 'When shall I come and see Thy face?' For he could not endure tarrying in this world, but he was burning to depart from this world that he might see Him Whom he loved. And this arose from the desire of a wise soul which was at all times flying aloft to heaven; do thou also love this thing.

For everything which is visible fleeth like a shadow and passeth away. And at all times do thou be mindful of the life which is everlasting, and of that Kingdom which dieth not, and of that enjoyment [which thou shalt have] with the angels, and that praise which passeth not away, and that abiding with Christ wherefrom all troubles are removed. And moreover, see thou and understand that this world is absolutely nothing, and that it is full of vexations, and envy, and calumny, and pains, and weariness, and sicknesses, and old age, and sin, and death. David saw that these and such like things were found in the world, and he wished to escape from them, and desiring this greatly he said, 'When shall I come and see the face of God,' [and the place] where dwell rest, and peace, and love, and longsuffering, and beauty, and freedom from care, and freedom from anxiety, and all the good things which no speech can describe?

Now therefore, because thou thyself hast the hope of enjoying all these things, be not careless about thy life, and treat it not with contempt. If He were a wretched person, or a poor man who ought to be despised by thee, then in all

Fol. 71 *b* probability thou wouldst do rightly in | being careless and sluggish in respect of Him. But since He is the Great and Glorious One, and the Lord of the whole Kingdom, Him Whom thou awaitest, . . . let thy lamp be lighted every day, and being prepared, go forth to meet thy Lord, so that thou mayest hear from Him [the words], 'Enter into the joy of thy Lord'—to Whom be glory for ever and ever, Amen.

It is meet for us at all times to be wakeful and to pray. For if, when God said to Satan 'Thou shalt not draw nigh to Job', the Devil was pertinacious and thought that he would conquer him and overthrow him, how much the more will he be pertinacious in the case of us, who ourselves, of our own desire, place ourselves under his hand, and vanquish us and overthrow us according as he wisheth? Therefore vigilance is required. For the Greek who is in military service doth not sleep upon a bed, but on the ground. The huntsman also doth not pass the whole night in sleeping, but in standing up. The husbandman and the vineyard keeper manifest extreme wakefulness, so that nothing may injure the vineyard of their lord. And thus was Jacob who said, 'I bore the burning heat of the sun in the daytime, and the cold of the frost in the night season, and sleep departed from my eyes.' And what was the cause of his vigil except that no sheep might be eaten by a wild beast? Now if he manifested such earnest care for a dumb animal, is it meet that we ourselves should be like unto those who have no solicitude for the rational soul, that soul which is more valuable than all the world, that soul which shall stand up with us before that awful Throne of God, that it may make an apology for the things which have been done in the body? |

Fol. 72 *a* For this reason also the Patriarch Jacob himself placed a stone for his pillow when he lay down to sleep at Bethel, in order that he might see that spiritual stone in his dream. And through this he was held to be worthy to see that ladder, and the angels who were going up and coming down on it, for they were carrying up our prayers, and were bringing down gifts from the Lord for those who were worthy thereof. The athlete is not anointed with unguents, for sweet-smelling spices and perfumes of this kind belong to the effeminate. For no impure thing is wanting in the soul when the body enjoyeth scent in this manner. For as the man with a loathsome disease covereth his hands and his apparel with uncleanness, so also is the impurity of the soul recognizable from the scents of the body.

Therefore it is meet that we should choose a life of strenuous deeds, so that we may not rejoice in pleasure and in the lusts. For what pleasure hath he who lieth down on an ivory couch inlaid with stamped work in metal, except empty care? And this, moreover, inviteth the wrath of God. Other sinners may possibly have pleasure, although it flieth away like a dream; this sinner, however, hath no pleasure at all [therein]. For this reason the prophet in condemning such effeminacy as this spake, saying, 'Those who lie upon ivory couches, and wanton on their beds.' Wouldst thou see the royal couch which was filled with spiritual excellence? Look, then, on that of David, whereon were tears, like pearls, the whole night long!

Now these things were written [concerning these men] for our reproof and admonition, | in order that we might travel in their footsteps, and might escape and save ourselves from the judgement which is to come. Therefore, before we enter into that Hall of Judgement, let us put off from us the burdens of our follies, for in the Other World there is no place for repentance. He wisheth us to be ready [always], and for this reason He hath hidden from us the day of our departure, so that we may always be in a state of meditation. If in the Halls of Judgement in this world those who are fettered are dissolved and parched with fear if they hear the voice only of him that maketh the proclamation, how much more shall those suffer who are about to stand before the Fol. 72 *b* throne of that Awful Judge? Much have ye suffered in silence in these things which have been spoken. Now at all times conscience smiteth sinners, but especially when we speak unto you concerning that Judgement. But perhaps the rebukes which are [made] in words will benefit them. Would that that rich man had been rebuked in this world, for then his tongue would not have been on fire, and he would not have been tormented!

Dost thou earnestly desire to keep virginity? Keep the commandments, and God will bestow it upon thee. If thou sayest when thou prayest, 'Lord, keep me as the apple of the eye,' He shall say, 'Keep thou My commandments, and My judgements, and My words as the light of thine eyes.' And if thou wouldst be thus [kept], cast away from thee all anxiety, and say, 'He Who is nigh unto me is as nigh to me as the apple of mine eyes.'

Now having laid thine hand on the ploughshare, turn thou not behind thee lest thou become a pillar of salt. Let thy tongue be meditating at all times on the judgement which is to come. Thou shalt speak no empty words. Thou shalt not be vanquished by wrath, nor by grief, nor by any of the Fol. 73 *a* destroying passions, | especially since thou wilt thereby become involved in punishments in the Other World, so that through the fear of that Judge Who shall come thou mayest the more reach forward to the things which are before thee. Let the Law of God be in thy mouth at all times, so that thy words may come forth according to His Will. Set thou the Lawgiver over thy mouth at every hour, and He shall be unto thee a Dwelling-place, and a Counsellor, and One like-minded to thyself. And if thou seest a man faring delicately, and enjoying himself, and also making himself a ruler, know thou that very quickly he will wither like the light grass of the field. He enjoyeth himself with the things which are transitory, but do thou enjoy thyself in the Lord.

Very many of the virgins have testified as martyrs. Since these have despised death, wilt not thou persist against lust and conquer? That thou must put to death thy members is required of thee; and thou must [be free] not only from lust and anger, but a measure must be set to the tongue. See that thy conscience doth not make thee liable before the time. For the Judge shall come, and everything shall be revealed. In this world thou dost not wish to be stripped bare even before one man, and when we are stripped bare in the Other World before the tens of thousands [of angels], where shall we be able to hide ourselves?

John the virgin was a pure man, and because of this he lay on the breast of his Lord. He who betrotheth his soul to Christ guardeth [his] purity. The tree shall be known by the fruit; the righteous man speaketh faith openly. Remember at all times this good confession, and take into thy mind the Last Day. See that thou dost not become smeared with dirt through thy tongue, for the tongue polluteth the whole body, and when the body is polluted, it followeth of necessity that the mind is destroyed. Well did Paul say, 'Men who destroy their minds, and destroy understandings | with wicked writings Fol. 73 b and converse.'

Seek thou Paul even as did Theklâ, in order that thou mayest be persuaded [to do] the things which were spoken by Paul. Thou hast need of wings, and if these be not to thee thou hast promised vainly. Let the gaze of the eyes testify to the chastity which is within. Let [thy] gaze incline downwards that the mind may be on high. Extreme carefulness is required by us, for our Adversary is very crafty. And if he drove us out of the Paradise which was upon earth, he cannot be prevented [from obstructing us] now that we would go up to heaven.

See that thou dost not mingle water with the wine: let the Holy Scripture be to thee in the place of water, and the doctrine of our Lord in the place of wine. Hearken thou unto him who said, 'I would that ye should be without care, and that we should not be in trepidation.' Now therefore, if thou dost eagerly desire to ascend into the Kingdom of Heaven in this earthly body, and to fly up into the heavens, reduce thy body so that it may be easy for it to fly and to ascend thither. If a horse eateth a very large meal he cannot run, and the athlete doth not eat all that he desireth. And if Israel had not over-eaten he would not have waxed fat and kicked.[1]

Lift up thy gaze to where He is Whom thou lovest, so that by means of celestial love thou mayest vanquish terrestrial love. On this earth we have fastings, and prayers, and vigils which assist us, and the Scriptures which admonish us. He who curtaileth [his efforts] in the contests is not crowned. Herein hast thou a pledge of the life which is beyond, that thou hast not a wife. Thou hast not to be in fear concerning the pains of her parturition, thou hast not to weep for one child who is dead, nor for another who is sick, nor for thy daughter lest she should be deserted, but thou art freed from begetting children, and from bringing them up, and from anxiety, and from the vexation of these things. On the contrary, thou dost follow in the footsteps of that Bridegroom Who leadeth to the Kingdom, | which passeth not away, Fol. 74 *a* after Him Who said, 'If ye will walk with Me in truth, I also will walk with you in integrity. But if ye turn aside from Me, I also will act in wrath and in anger.'

Await thou at all times thy Lord Who is coming. For if he who said, 'He tarrieth in coming,' was cut asunder, what shall happen unto him that doth not expect Him to come at all? Dost thou wish to be like unto Christ? Then follow in His footsteps, for strait is the door whereby the righteous enter in. Hearken thou unto Daniel, who said, 'I Daniel was sitting in grief for three weeks of days. Bread I did not eat, and wine did not enter my mouth.' And John also, who dwelt in the desert, possessed nothing in order that he might not be taken by [the goods of this world]; for he was a lamp, and therefore was afraid of the coming of the winds. Remember thou these teachings.

---

[1] Deut. xxxii. 15.

Thou hast chosen for thyself a heavenly course of life, fight thou therefore the good fight in faith, looking forward to the victory, and through victory to the crown, and through the crown to Him that ordereth the contest. Only, let the labour [be performed] with knowledge. For it is a fearful thing to fall into the hands of the Living God. If thou hast looked in times past at the images of the Emperors, thou wilt have observed that the countenances of some of them are pleasant to the sight, and that some of them are frightful and savage; even thus is it in the Other World, for according to the life which a man leadeth in this world doth he appear there.

As then we flee from that shame which is for ever, let us say, like the prophet, 'Keep me, O God, for in Thee have I put my trust, for of my good deeds Thou hast no need.' For He hath no need of the things which are ours, but He is anxious concerning our redemption. Let us offer unto Him | our soul as a living sacrifice, even as it is written, 'Not through fire, but by longsuffering.' Now he who endureth to the end shall live, and moreover, weary thyself for ever that thou mayest live for ever and ever. For this reason, even as we would choose for ourselves to live without disturbance and without distraction, let us run well in order that we may overtake. For the debt for which we should be liable would not be small, if after we have promised God that we will travel in this path, we were to turn back. **Fol. 74 b**

Therefore let thy tongue and thy gaze be well ordered, and lift thou up thy hands reverently in prayer. And by thy behaviour, and by thy conversation, and by thy patient endurance, and by thy persistence in self-denial, and by thy love of labours, and by thy love for the brotherhood, and by thy health in the faith, make thou thyself to be known as a disciple of Christ. And at all times do thou be meditating upon that judgement which is to come. Now all these things are little and are easy to be described, but they are very great when they come to be performed in very deed.

Now [the Book] saith, 'The kingdom of heaven is like unto the five virgins who were famous.' He doth not say that it is like the sun, or the moon, or the ornament of the stars, or gold, or silver, or any one of the beautiful things which are transient. For what is there that is greater than the riches of the kingdom which are without care? For this reason Paul, the sponsor of the Church, admonished [us], saying, 'I desire that ye be without care.' Therefore is prayer necessary at all times, for if a man be sick he shall be healed in the spirit, and if he be well, let him take good heed that he fall not, and let him say like that holy man, 'Seven times in the day have I praised Thee because of Thy righteous judgements.'

For it is a beautiful thing that by means of prayer we Fol. 75 a can always hold converse with God. And if | converse with a good man profiteth, how very much more shall we profit if our converse be with God by day and by night! For who is able to sin when he is convinced that God is near him? Therefore [see] that sin doth not find itself able to glide in by means of error. Let us remember him that said, 'Pray ye at all times, and let it not be a weariness to you.' Now the prayer with the lips is good, but the prayer of works is better, and it helpeth those who have need of us, and it is acceptable to God.

Meditate thou on thy death; put to death thy members which are on the earth, for the day of the Lord cometh like a thief. For if, when those who require thy soul come, thou begin to say unto them, 'Permit ye me to fast and to give alms,' thy Lord shall say unto thee, 'Have I not already told thee to take good heed? Have ye not heard [the words], Repent, for the day of the Lord hath drawn nigh? Did ye not hear Paul, who said, 'Whilst we have the time let us cultivate good works'? For he who is diligent hath no need of a long time for repentance. That thief did not live a long time, but he believed, and gained the treasure of the kingdom; and the martyrs, those of them who poured out their blood, were crowned in a very short time. Do thou pour out tears in abundance.

No liar is He Who said, 'I wish all the children of men to live.' For this reason He doth not admonish us through the Holy Scriptures only, but He correcteth us through the penalties which He bringeth upon others. And moreover, for this reason the physicians also make their cuttings in the presence of all men. And the governors also, when they sit upon the high throne, hack criminals in pieces, in order that we through the wickednesses of others may become better men. Therefore being firmly fixed in the faith, let us advance to knowledge; and from knowledge let us come to love; and from love to the inheritance which | is with the saints. And let us strip off sin and array ourselves in righteousness, being constant in prayer, even as it is written, 'Who at any time suffered injury because he was watching?' Fol. 75 *b*

And behold, even though the wolves be a long way off, the shepherds watch and keep guard, and their dogs are ready [to spring]. Therefore is it a good thing that we should be vigilant at all times, for although there may be no recompense for thy labours, the exercise (or training), will do thee no harm. Hearken now unto good counsels. Now our fathers according to the body feel great anxiety concerning us in childhood, for they suffer with the suffering, and say, 'Who is sick and I myself am not sick?' And for this reason we must apply the medicine of the Word.

Now when once the soul hath been seized by sin, and it remaineth without pain, it addeth greatly to its sickness. For as the flame which hath once laid hold upon fuel devoureth everything, even so is sin; when once it hath laid hold upon the thoughts of the soul and there is none to cut it off, it can afterwards only be healed with the greatest difficulty, because with growth (or, addition) sluggishness cometh. Now in this way, on many occasions, many who did not at the beginning extinguish the sparks, have suffered great overthrow, for they had not restrained their sin so that it might not advance. And sin is like unto the horse which hath bitten through its bridle, and thrown its rider from the rock. For sick folk have a great prospect of recovery so long as they remain with their physicians; but when once they have no one to care about the sickness, and to check it, they abide subsequently unhealed. And this doth not happen through the law of the sickness, but because of neglect of Him that can heal [it].

Fol. 76 *a* Therefore | it is meet to curb sin from the very beginning, like a fierce and obstinate horse. For after our departure from this world we can neither repent nor correct our ways, even as the athlete cannot be crowned when the contest is ended. Therefore let us snatch for ourselves the glory of the crown in this world that we may escape the disgrace of the next, for disgrace is more evil than burning. For if the servant of a man burn he suffereth loss, but every disgrace is more severe than burning. Now if we seek not to be disgraced no one shall disgrace us. It is said, 'Thou shalt not revile the man who turneth from his sins.' For if in this world it is not seemly for us to revile the adulterer whose disgrace is not forgotten, how much more in that synagogue of the Other World, where there is no bribe and nothing else, should he be able to do away for himself that disgrace?

Therefore open thou thy mouth with the word of God, and not with idle words. For if instead of an idle word we give a portion of the Psalms, how much more should we give instead of a deed which we have sinfully committed? Let not the pleasure of the things which are seen lead us astray; for as we cannot overtake our own shadows, so also we cannot [overtake] the deeds of men. Now some of them are dissolved before our death, and others afterwards, and more rapidly than a mountain torrent they are exhausted, and fly away.

Now the things which are about to be change not, neither do they become old, nor are they transformed, but they are joyous at all times, and in their beauty they abide. Marvel not at the wealth which doth not abide with those who possess it, but which forsaketh them, and leapeth from this man to another, and also from that man to another. And it is meet that we should despise all these transitory things, for it should be sufficient for us to hear him who said, 'God is the Judge of | truth, the Mighty One, and the Long-suffering One.' Fol. 76 b Frequent vigil is necessary for thee [if] thou wouldst guard thyself against thieves, for thine Adversary, the Calumniator, seeketh to cast thee down s that thou mayest not ascend to that place wherefrom he fell. His nets are many. Flee from his snares, and from his traps, so that thou mayest be able to say, 'He shall deliver thee (me?) from the snare of stumbling, and from the words of emptiness.'

Thou hast need at all times not only of a lamp, but also of a light [therein] because of the craftinesses which are from afar; for although thou hast feet thou wilt not be able to walk unless the Lamp of the Law is with thee. And although thou hast hands and eyes thou wilt be able neither to work nor to see whilst the light is not near thee. Thou travellest on the road every day, and the light is necessary for thee, that thou mayest not fall from the rock if thou meetest thieves. Be thou above the snares at all times, saying, 'Skip about, and dwell on the mountains, like a goat'; and 'Would that I had wings like doves, so that I could fly away, and dwell, and be afar off!'

The nature of the pupil of the eye is the eye, whatever it may be. Thou shalt be chaste as a virgin under the tamarind trees, so that thou mayest arrive in the bed-chamber. Also, as the tongue is restrained between the two high hedges of the lips, and like a modest virgin, let us utter every word in knowledge and in order. And seeing beforehand the Judge Who is to come, let us say, 'What then is the river of fire like? And the outer darkness? And the gnashing of teeth?' In thy mind shalt thou receive [the knowledge thereof], and thou shalt be able to please God.

Now because [the loins of] the Bridegroom are girded up, Fol. 77 *a* guard thou for Him thy conscience in purity | until He come in His glory. And sing thou a Psalm, saying, 'My soul is in Thy hands always, and Thy Law have I not forgotten.' Inasmuch as thou art above snares thou shalt not fall into them, so that thou mayest be able to say, 'My soul hath escaped like a bird from the snare of the fowler.' At all times fear thou God, as the righteous Judge; and if thou dost not love the dwelling with angels, be afraid lest thou be tortured with Satan. See how death cometh, light thy lamp, and let thy lamp burn with a good flame, so that thou mayest not tarry [through] sleep. Consider not the labours, but look upon Paradise; reckon not the sufferings, but be of good courage with victory. Thou shalt not be anxious about the stripes, but the honour. Thou shalt not see those who have fallen, but be thou like unto those who were trained and who conquered, who were crowned not with the [crowns of] earth, but with those of heaven.

The martyrs offered themselves to God, but let us offer the labours which are great. Thou thinkest sleep pleasant, but understand thou the sweetness of the spiritual song. If thou find it to be a hardship to sleep upon the ground, observe thou that the martyrs fell down on coals of fire. If thy mouth be bitter through fasting, ponder thou that to Him Who created sweetness did they give gall for thy sake. And if thou weep it is for thyself, for hitherto thou hast not poured out tears, like Paul, for the redemption of others.

Give courage to thy soul with all these things. Labour is for a little time, but the rest is everlasting. Conquer the world by hope. Tribulation receiveth enjoyment. Consider that lust is of time, that everlasting punishment is prepared for thee, and flee from pleasure because of the penalty | which Fol. 77 *b* is attached to the fight. Let not thy members become arrows for the Calumniator, neither through thy sight, nor through thy mouth, nor through thy hand, nor through thy belly, lest with the arrows which come from thyself he shoot thee through and through. Now consider that nation which, through fasting, passed over the Sea of Sedge (Red Sea), which through drunkenness worshipped the calf, and was swallowed up in the pit of wickedness; and have understanding concerning sins, and flee from falls. For if God doth not spare the natural branches He will not spare thee.

May our Lord then grant unto all of us to find mercy before Him, through the supplication and prayer of all His saints, and through the grace and love for man of our Lord Jesus Christ, to Whom be glory and dominion, together with His Father and His Holy Spirit, now, and always, and for ever and ever. Amen.

Here endeth the Discourse of Mâr John, Bishop of Constantinople, which was pronounced by him on Virginity, and Repentance, and Admonition.

TRANSLATION OF THE SYRIAC VERSION[1] OF THE DISCOURSE OF PROKLOS, BISHOP OF CONSTANTINOPLE, WHICH HE DELIVERED ON THE SUNDAY PRECEDING LENT.

(From a MS. in the Vatican.)

Cod. Syr. Vat. Fol. 47 *a* col. 1

Rich are the beautiful streams of the Divine Goodness. Innumerable are the benefits of spiritual assemblings. A glorious thing is the merchandise of the Ecclesiastical Market and beloved in the honour of the feast at the altar. Glorious are the profits[2] of the Cross. Indescribable is the trodden-out[3] produce of Salvation. Unenvied and abundant is the treasure of the celestial gifts. Grace knoweth no poverty, for Christ doth not borrow riches from [any] other place.

And, O my beloved, look into, if thou wishest, the Divine Books, and thou shalt know with exactness the immeasurableness of the riches, and the greatness of the gift of the Giver. For they shall teach thee with exactness | how, at divers times and in multitudinous ways, our Lord Jesus Christ hath never ceased to confer benefits upon the human race since the beginning. For first of all Adam, [who] was driven forth from Paradise; He took [him], and after he had been condemned,[4] He made him a fellow-occupant of His throne in heaven. Abel, who had been slain as a sacrifice; after his death He made the shepherd to become the accuser of the murderer (?). He saw Noah sailing in the ark, and He preserved him [as] the spark of the race. He found Abraham a sojourner in a strange land, and

Fol. 47*a* col. 2

---

[1] Translated from the text published by Chabot. *Rendiconti della Reale Accademia dei Lincei.* Serie Quinta. Vol. V. Rome, 1896, p. 191.

[2] Or, merchandise.

[3] The allusion is to the treading-out of grapes.

[4] The text is not clear, and this rendering is unsatisfactory.

He made him the Father of Nations. He saw Joseph in bonds, and He set him up for ever as a pattern of chastity. He found Moses a fugitive from Egypt, and He made him the governor of a people which could not be counted. Joshua, the spy of Palestine, He made to be the man who put a bridle on the Sun and Moon. He took David from [following] a small flock, and made him the root of kings, and the head of the generations of the Awful Mystery. The she-ass of Balaam, though she was without reason, He made to be endowed with the faculty of speech. [For] the Red Sea, because of the necessity, He gave sailors (?). He made the dry rod of Aaron to be the mother of blossoms out of the ordinary course of nature. He set up a serpent of brass [to be] a marvellous physician in the wilderness. Fol. 47 *b* col. 1 Elijah, a fugitive slave on the earth, He made to | be mounted on a heavenly chariot. He made the flame of the Babylonian furnace to be the nurse of the Three Children. He made the lions that were in the pit to stand up like disciples before the instruction of Daniel. He turned the fish of the sea into the couch of prophecy. He changed the house of Rahab the harlot into an altar of the love of receiving strangers. The tongue sufficeth not to relate [the instances of His love], for the wealth thereof surpasseth speech.

Now therefore, every house of the merchandise of salvation is filled at the Ecclesiastical Festival. For there are terrestrial gifts and celestial rewards, and here are the selling of passions and the acquisition of spiritual excellences. There are the offerings of possessions and the selling of reward[s], [and here][1] . . . There are (*sic*) the cloud which produceth rain [and] the Gospel healing, and here are the Trinity uncreate and the Apostolic Trumpets. There, instead of savage passions, hymns of praise set to tones of music are sung. Here are the dismissal of Adam of the dust and the lightning flashings of the Lord from heaven. There are the expulsion of the old tyrant and the worship of the Virgin mystery. Here the hand-written list of sins is torn up, and a bill of freedom is ordered and written. There are the death of the passions and the joy of souls.

---

[1] Some words are omitted here.

O festival, he who is below. . .[1] And all his merchandise. | There with a loud voice repentance is preached, [and there are] the beneficial binding up of the Forty Days' Fast, [and] the reward of the wages of continence and angelic virginity, [and] the almsgiving which is acceptable, [and] the happiness of simplicity (or, integrity), [and] the incalculable understanding of longsuffering, [and] the patient endurance which cannot be wrecked, [and] the faith which is without perversity, [and] the incomprehensibility of the coming [of our Lord] in the flesh. Now in whatsoever way thou shalt thresh the matter with the mind, thou wilt find that this miracle is in the greatest degree beyond all possibility of investigation. Fol. 47 *b* col. 2

For the mind is too feeble which seeketh to discover how God, Who is immutable, became man, and how the Word, Who cannot mingle [with anything], became united unto clay, and how the impassible God became a form in the flesh without having changed: because He is of the Father Who hath no beginning, and because He cannot be depicted. For He Himself is very God, and, without falsehood, man; with the Father because He is equal in substance; with myself because He is equal in race, [except] that He hath not sinned. Of Divine Nature. Uncreate is He. [His] assumption [of humanity] is without falsehood. And He is One, the Son, and is not divided into Two Natures, but the Adorable Government hath united to the Two Natures One Person. One is the Son, even though the heretics scoff, and the Jews rave, | and the heathen are shaken [in derision]. He was not separated from the Father, and Fol. 48 *a* col. 1

---

[1] If correctly published the text is corrupt.

dwelt with the children of men. He took upon Himself flesh, and was not changed. He became man, and was not separated (or, divided). The whole of Him was in heaven, the whole of Him was on earth, and in every place is the whole of Him, for the Divine Nature cannot be divided. He endured sufferings in that which He put on (i. e., flesh); He was free from sufferings because of that which He was. We say the Son, not God, Who is of grace, but by Nature God the Word: as the Son of the Father in Nature indivisible; Wisdom, as the Governor of things divine and human; Power, as the Preserver of all things which exist; Truth, as the veritable Form of the Father; Image, as equal in substance with His Begetter Who is immutable; Light, as the Sun of souls; Life, for in Him we live, and move, and have our being; Righteousness (or, Justice), as He Who rewardeth every man according to his works; Holiness, as the destroyer of sin; Salvation, as He Who by blood bought the world; Resurrection, as the Restorer of him that had been cast into the grave.

But is it necessary that I should say other things? I say, however, O Jew, and I am not ashamed, and I will cry with a loud voice: it was the adorable Dispensation Fol. 48 *a* col. 2 of God that negotiated my | redemption. For what He was, He was because of Himself. What He became, He became because of me. He wrought wonderful things as God, and He bore sufferings as the Son of man. In what He was He remained. And because He loved He became man, because of the leaven of that which had been formed (i. e., the lump) He is the Son of man, for in truth having taken flesh from a woman He was born [like a man]. He is the Way, like a guide, to the Father; the Door, like one who leads into the Paradise; the Shepherd, like him that seeketh [the sheep] which he hath lost; the Ram, like one who is sacrificed on behalf of the world; the Lamb, as the Purifier of the uncleanness of the world.

The Divine Dispensation of God [worketh] in many ways. High priest, that is, He was God, [and] He was. Without mother, that is, He was superior to us. Without father, that is, He was like unto us. He was not reckoned among the generations in any place. Above He was ineffable: below (i. e., on the earth) He was never expounded, and in every place He could not be interpreted. Body, soul, mind, He assumed, that through all these He might become (?) a likeness [of ourselves].

Because of these things, and because He redeemed [thee], be ashamed, O Jew, and also because of the sufferings which He bore for thee, and the miracles [which He wrought] on thy behalf. But [thou sayest], Are they miracles? And, O fighter against God, what hast thou to shew in this respect which can be compared with what we have? Which | miracle is more worthy of admiration: **Fol. 48 *b* col. 1** the heaven which rained bread, or the God Who put on flesh? The sea which was divided by the passage [of the Israelites], or the Virgin who, after giving birth to a child, was still a virgin? The rod which turned a rock into a watery deep, or the Cross which bought and sanctified the world? Be ashamed of [these] miracles [, O Jew], and worship thou Him that put on flesh.

But [thou sayest,] are these | things [truly] miracles? **Fol. 48 *b* col. 2** These (i. e., the following) I say [are] miracles. The conception which took place without seed. Birth-pangs which did not follow carnal union. The Virgin undestroyed. Virgin and mother, and virgin again. The course of the star [in the East]. The praise of the angels. The fear of the shepherds. The presentation of the offerings of the Magians. The obedience (or, submission) of the sea. The flight of the winds. The walking on the sea. The stilling of the storm. The leaping of the paralytic. The keen sight of the blind men. The smiting of the devils. The resurrection of the dead. The tottering of Creation. The lamentation of the heavens. The darkening of the Sun. The rending of the rocks. The cleaving of the Temple. The overthrow of Sheol. The emptying of the graves. The death of the thief. The fixing of the handwriting [on the Cross]. The dissolution of the Synagogue. The growth of the Church. The increase of the fear of God. The worship of the Cross. And when thou hast vomited forth error, proclaim, with Moses, 'This is my God, and I will worship Him'—to Him be praise, and honour, for ever and ever. Amen.

Here endeth the Discourse of the Sabbath
which bringeth in the Fast.

THE HOMILY PREACHED BY PROCLUS, BISHOP OF CYZICUS, ON THE INCARNATION OF OUR LORD JESUS CHRIST ON THE DAY OF THE FESTIVAL OF THE NATIVITY.

(Brit. Mus. MS. No. 16,200 (A), with variants from Oriental No. 749 (B).)

ድርሳን፡ ዘጵቅሎስ፡[1] (*sic*) ጳጳስ፡ በሀገረ፡ ቂዝቆስ፡ ዘደረሰ፡ A Fol. 117 *b* col. 2
በቍስጠንጢኖጳሊስ፡ በበዐለ፡[2] ጌና፡ በእንተ፡ ትስብእቱ፡ B Fol. 98 *b* col. 1
ለእግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ እንዘ፡ ሀሎ፡ ንስጥርስ፡
ዐልው፤ ከመ፡ ይሠዐርዎ፡ እንተ፡ ድንግል፡ ሀዐል፡ ዮም፡
ልሳንነ፡ አኀውየ፡ ውስተ፡ ውዳሴ፡ ትጼውዕ፡ ዛቲ፡[3] ዕለት፡
ትከውነነ፡ መርሐ፡ መድኀኒት፡ ለእለ፡[4] ተጋባእነ፡ ወአማን፤
እስመ፡ ንጹሕ፡ ዘአልበ፡ ጥልቀት፡ ለነገሩ፡ ወለትውልደ፡
አንስት፡ ምክህ፡ ውእቱ፡ ዘንደርስ። ወክብር፡ ሎቶን፡
በእንተ፡ ድንግል፡ ወእም፡ ዛቲ፡ ክብርት፡ ሲኖደስ፡ ወነዮን፡
ምድር፡ ወባሕር፡ | ይኬልላሃ፡[5] ለድንግል። ባሕርሰ፡ ዘባና፡ B Fol. 98 *b* col. 2
መጡዋ፡ በዛኅን፡[6] ለአሕማር፡ ምድርኒ፡[7] እስመ፡
ዓሠሮሙ፡[8] ለእለ፡ ይከይድዋ፡ በትፍሥሕት፡ ትትዌከፋ፡
ወታንፈርዕጽ፡[9] ወትትኀሠይ፡[10] ፍጥረት፡ አንስትኒ፡[11]
ይትከበሩ፡ ወይትኀሠይ፡ ሰብእ። ወኵሉ፡[12] ምድር፡ እስመ፡
አመ፡[13] በዝኅት፡[14] ኀጢአት፡[15] ህየ፡[16] ፈድፋደ፡[17] ጸጋ፡
ወጽድቅ፡ አስተጋብአተ፡[18] ቅድስት፡ ማርያም፡[19] ዘይእቲ፡[20]

---

[1] ዘጵርቀሎስ፡ [2] በበዓለ፡ [3] ወዛቲሂ፡ [4] እለ፡
[5] ይኬልልዋ፡ [6] በዛኃን፡ [7] ወምድር፡ ኒ፡ [8] አሠሮሙ፡
[9] ወታንፈርዕፀ፡ [10] ፍጥረት፡ ወትትኃሠይ። [11] ወአንስትኒ፡
[12] በኵሉ፡ [13] ኀበ፡ [14] በዝኃ፡ [15] ኃጢአት፡ ጥቀ፡
[16] ህየ፡ በዝኃ፡ [17] ወፈድፋደ፡ [18] አስተጋብአተነ፡
[19] ማረያ፡ and not written in red. [20] ዘይእቲ፡

A Fol. 118 *a* col. 1 ንዋየ፡ ድንግልና፡ ዘአልበ፡[1] ሙስና፡ ወይእቲ፡ በዳ|ግም፡
አዳም፡ ገነት፡ እንተ፡ መንፈስ፡ ወይእቲ፡[2] ጽምርተ፡ ህላዌ፡
ወይእቲ፡ በዐልተ፡[3] መድኀኒት፡ እንተ፡ ቤዘወተነ፡ ጽርሕ፡[4]
ንጽሕት፡ እንተ፡ ቤቲ፡ ተመርዓወ፡ ቃል፡ ሥጋ፡ እንተ፡ በአማን፡
ዕፀ፡ ጸጦስ፡ እንተ፡ ቤቲ፡ ነፍስ፡ ወኢያውዐያ፡[5] እሳተ፡
መለኮት፡ እንተ፡ በአማን፡ ዕራቃ፡ ደመና። ወጾረቶ፡ ምስላ፡
ሥጋሃ፡ ለዘመልዕልተ፡ ኪሩቤል፡ ወለዘእምሰማይ፡[6] ዝናም፡
ንጹሕ፡ ፀምር፡[7] ዘእምኔሃ፡[8] ኖላዊ፡ ለብሰ፡ በግዕ፡
ማርያም፡[9] ዘይእቲ፡ ዓመት፡ ወእም፡[10] ወድንግል፡[11]
ሰማይኒ፡[12] ይእቲ፡[13] ዘይእቲ፡ ተንከተመ፡ እግዚአብሔር፡
ኮነት፡ ኀበ፡ ሰብእ፡ ዘትስብእቱ፡ ለሕይወትነ፡[14] ምእናም፡
ግርምት፡[15] ዘቤቲ፡[16] ተአንመ፡ ዘሥጋሁ፡[17] ዕፁብ፡ ልብሰቱ፡
ወገባሪሁ፡ መንፈስ፡ ቅዱስ፡ ወአናሚሁ፡ ዘእምልዑል፡|
B Fol. 99 *a* col. 1 ጽላሎተ፡ ኃይል። ወስፉሕ፡ ዘእምጥንተ፡ ሥጋሁ፡ ለአዳም፡
ወፋዕሙ፡[18] ዘእምድንግል፡ ሥጋ፡ ንጹሕ፡[19] ወመስቂሁ፡
ጸጋሁ፡ ዘለብሰ።[20] ወኪንያሁ፡ ቃል፡ ዘበሰሚዐ፡[21] አቡሁ፡
ለዘበሰማይ፡[22] ኢያገምሮ፡ ኢጸበበ፡[23] ማኅፀነ፡ ድንግል፡
ወተወልደ፡ እምብእሲት፡ አምላክ፡ ኢዕራቁ፡ እምሥጋ፡
ወኢብእሲ፡ ትሑት። አላ፡ አምላክ፡ ምስለ፡ ሥጋሁ፡
A Fol. 118 *a* col. 2 ወዘትካ|ት፡[24] አንቀጸ፡ ዘሰብእ፡ አንቀጸ፡ አድኅኖ፡ ዘጽድቅ፡
ሪሰየ፡[25] ዘተወልደ። ወኀበ፡ አርዌ፡[26] ምድር፡ ህምዘ፡[27]
ቂዓ፡[28] በኢሰሚዕ፡[29] ህየ፡ ቃል፡ በሰሚዕ፡ በዊኦ፡[30] አሕየዋ፡
ወለዘእምኔሃ፡[31] ቀዳማይ፡[32] ገባሪ፡[33] ኃጢአተ፡ ቃየን፡

---

[1] ዘአልቦ፡ [2] ይእቲ፡ [3] በዐለ፡ [4] ጽርኅ፡ [5] ወኢያውዒያ፡
[6] ዘእምሰማይ፡ [7] ፀምር፡ [8] ዘእምኔሁ፡ [9] ማሪያ፡
[10] ወእመሂ፡ [11] ድንግል፡ [12] ወሰማይኒ፡ [13] Omits ይእቲ፡
[14] ለሕወትነ፡ [15] ግሩም፡ [16] ዘቦቱ፡ [17] ዘሥጋዌሁ፡
[18] ወፋእሙኒ፡ [19] ንጹሕ፡ ሥጋ፡ [20] ለዘለብሰ፡ [21] ዘበሰሚዓ፡
[22] ወዘሰማይ፡ [23] ኢጸበበ፡ [24] ዘትካት፡ [25] ራሰያ፡ [26] አርዊ፡
[27] ኀምዘ፡ [28] ቂዓ፡ [29] በሰሚዕ፡ [30] በዊአ፡ [31] ወዘእምኔሃ፡
[32] ቀዳማዊ፡ [33] ገባሬ፡

ተወልደ፡ እምኔሃ፡[1] ከዕበ፡ ተወልደ፡[2] መድኅኒነ፡ ኢየሱስ፡
ክርስቶስ፤ ዘእንበለ፡ ዘርእ፡ ሠርፀ፡[3] ወኢኀፈረ፡ መፍቀሬ፡
ሰብእ፡ ተወልደ፡ እምብእሲት፡ እስመ፡ ሕይወት፡ ውእቱ፡
ተግባሩ፡ ወኢጠየቀ፡ ኀዲሮ፡ ውስተ፡ ማኅፀና፡ ዘውእቱ፡
ፈጠራ፡[4] እንበለ፡[5] ኀሣር፡፡ ሶበሰ፡ ኢነበረት፡ ድንግለ፡
ወሊዳ፡ አምላከ፡ አማነ፡[6] ብእሲ፡[7] ትሑት፡[8] ዘተወልደ፡
እምኔሃ፡ ወኢመንክር፡ ልደቱ፡ እመሰ፡[9] እምድኅረ፡ ወለደት፡
ነበረት፡ ድንግለ፡ አማነ፡ መንክር፡[10] ዘተወልደ፡ ወእንዘ፡
ዕፁት፡[11] መዐፁት፡[12] በአ፡ አምላክ፡፡ ቶማስሂ፡[13] ረድኡ፡
ጽምረ|ተ፡ ህላዌሁ፡[14] አእሚሮ፡ ጸርሐ፡ ወይቤ፡ እግዚእየ፡ B Fol. 99 *a* col. 2
ወአምላኪየ፡ ኢትኅፈር፡ ልደቶ፡ እምብእሲት፡፡ እስመ፡
ይእቲ፡ ኮነተነ፡ ምክንያተ፡ መድኅኒት፡ ሶበሰ፡ ኢተወልደ፡
እምብእሲት፡ እመ፡[15] ኢሞት፡ በሥጋሁ፡፡ ወሶበ፡[16] ኢሞተ፡
እምኢሠዐሮ፡[17] በሞቱ፡ ለዘይእኅዝ፡ ሞተ፡ ዲያ|ብሎስ፡ A Fol. 118 *b* col. 1
ኢኀሣር፡ ለነዳቂ፡ ኀዲር፡[18] ኅበ፡ ዘሐነጸ፡[19] ወኢያማስኖ፡
ጽቡር፡ ለገባሬ፡ ለብሐ፡ ሶበ፡ ይሔድከ፡ ልህኵቶ፡፡
ወከማሁ፡[20] ኢያማስኖ፡ ልደቱ፡ ዘእምድንግል፡ ንጹሕ፡፡
ወሶበ፡ ፈጠራ፡[21] ኢጠየቀ፡[22] ወከማሁ፡[23] ሶበ፡ ይትወለድ፡
እምኔሃ፡ ኢማሰነ፡፡ ኦከርሠ፡ ዘባቲ፡ ተጽሕፈ፡ ግዕዛንነ፡[24]
ለኵሉ፡ ዓለም፡ ኦማኅፀን፡ ዘቦቱ፡ ተገብረ፡ ወልታ፡ ዘሞት፡፡
ኦገራህት፡ ዘባቲ፡ ሠረፀ፡ ዘፍጥረት፡ ሐራሲ፡ ዘእንበለ፡
ዘርእ፡፡ ኦጽርሕ፡[25] ዘቦቱ፡ ኮነ፡[26] እግዚአብሔር፡[27] ሊቀ፡
ካህናት፡ አኮ፡ ህላዊሁ፡[28] ዘሚጠ፡[29] አላ፡ በምሕረቱ፡[30]

---

[1] ወእምኔሃ፡
[2] Omitted.
[3] ሠረፀ፡
[4] ፈጠራ፡
[5] ዘእንበለ፡
[6] አማን፡
[7] ብእሲ፡
[8] ትኩት፡
[9] ወእመሰ፡
[10] መንክር፡ ውእቱ፡
[11] ዕፀው፡
[12] መዓፁት፡
[13] ወቶማስኒ፡
[14] ህለዊሁ፡
[15] እምኢሞተ፡ (*sic*).
[16] ወሶበሰ፡
[17] ሠዓሮ፡
[18] ኀደር፡
[19] ሐነጸ፡
[20] ከማሁ፡
[21] ይፈጥራ፡
[22] ኢጠለቀ፡
[23] ከማሁ፡
[24] ተጽሕፈ፡ ግብረ፡ ግዕዛንነ፡
[25] ኦጽርኅ፡
[26] እግዚአብሔር፡
[27] ኮነ፡
[28] ህላዌሁ፡
[29] ዘሜጠ፡
[30] በምሕረት፡

ለብሰ: ዘከመ: ሢመቱ: ለመልከ: ጼዴቅ:: ወይእዜኒ:
ንነግር: ቃል: ሥጋ: ኮነ: ወለእመ: አይሁድ: አበዩ: አሚነ:
ለእግዚአብሔር: እግዚአብሔርሰ: ሥጋ: ገብር: ለብሰ:
ወለእመ: አረሚ: ሐለይወ:[1] ለምሥጢር: በእንተዝ:
ተጽሕፈ: ለአይሁድ: ዕቅፍት: ወለአሕዛብ: ዕበድ:
B Fol. 99 b col. 1 ዘው|እቱ: መስቀል: መልዕልተ: ኵሉ: ነገር: ውእቱ:
A Fol. 118 b col. 2 መንክር::[2] ሶበ:|ሊኀደረ:[3] ቃል:[4] ውስተ: ማኅፀን:
እምኢነበርነ:[5] ሥጋነ: ደበ: መንበረ: ዕበይ: ሶበ: ኀሣር:
ውእቱ: ለአምላክ: ኀደር: ውስተ:[6] ማኅፀን: ኀሣረ:
እምኮኖሙ: ለመላእክት: ይትለአኩ: ለእጓለ: እመሕያው:
ዘበህላዊሁ::[7] አልቦ: ሕማም: በእንተ: ምሕረትነ: ኮነ:
ዘየሐምም: በሥጋሁ: ወኢኮነ: በረኪበ: ሢመት: ዘኮነ:
አምላከ: ክርስቶስ: ሐሰ::[8] አላ: በእንቲአነ:[9] እንዘ:
አምላክ: ውእቱ: ኮነ: ሰብአ: ወከመዝ: ነአምን: ወኮነ:[10]
ሰብአ: ዘኮነ: አምላክ: ወዘተመይጠ:[11] ዘንሰብክ::[12]
አላ: እግዚአብሔር:[13] ዘተሠገወ: ነአምን: ወእንቲአሁ:
ዓመተ:[14] እመ:[15] ረሰየ: ወበህላዊ:[16] መለኮቱ: አልቦ:
እም:[17] ወበሀላዊ:[18] ዘሥጋ:[19] አልቦ: አብ: በምድር:
ወምስለ: አብ: ሀሎ:: እፎ: ይመስሎ: መልከ: ጼዴቅ:
ዘኢተጽሕፉ:[20] አቡሁ: ወእሙ: እመ: ትሕት: ብእሲ:
ውእቱ: ክርስቶስ: ኢኮነ: ዘአልቦ: እም:: እስመ: ቦቱ:
እመ:[21] በምድር: ወእመ: አምላክ:[22] ውእቱ: ከዊኖሂ:[23]
A Fol. 119 a col. 1 እምሥጋ: ኢኮነ: ዘአልቦ:|አብ: እስመ: ቦቱ: አብ:

---

[1] የሐወልይዎ: [2] መንክሩ: [3] ኢኀደረ: [4] Is omitted here and placed after ውስተ: ማኅፀን: [5] እምኢነበረ: [6] ደበ: ማኅፀን: [7] ዘቦሀላዌሁ: [8] ሐሰ: [9] በእንቲአነ: ኮነ: ሰብአ: እንዘ: አምላክ:: [10] ወእኮ: [11] ዘተመይጠ: [12] ንሰብክ: [13] ለእግዚአብሔር: [14] አምት: [15] እም: [16] ወበህለዌ: [17] ወበሰማይ: [18] ወበህዌሁ: (*sic*). [19] Is omitted. [20] ዘኢተጽሕፈ: [21] እም: [22] አምላክመ: [23] ከዊኖ:

በሰማይ፡ ይእዜሂ፡[1] ለክርስቶስ፡[2] አልቦ፡ እም፡ በላዕሉ፡
እስመ፡ ፈጣሪ፡ ውእቱ፡ ወአልቦ፡ አብ፡ በታሕቱ፡ | እስመ፡ B Fol. 99 b col. 2
ተፈጥረ፡ በሥጋሁ፡ ኅፈር፡ ጥቀ፡ አምኀሁ፡[3] ለመልአክ።
እስመ፡ ገብርኤል፡ ስሙ፡ ለዘአምኀ፡[4] ለማርያም፡
ወትርጋሜሁ፡ በዕብራይስጥ፡ አምላክ፡ ውእቱ፡ አቅደመ፡[5]
አምኆታ።[6] ከመ፡ ይትአመን፡ ሥጋዊሁ፡[7] ለቡ፡ ኦብእሲ፡
ምክንያተ፡ ምጽአቱ፡ ወሱብሐ፡ ኀይሉ፡ ዘተሠገወ፡[8]
ብዙኀ፡ ትፈዲ፡ ፍጥረተ፡[9] ሱብአ፡ ወኀጢአቱ፡ እምፍዳሁ፡[10]
እስመ፡ በአዳም፡ ረሰየነ፡[11] ኀጥአነ፡ ወአግብርተ። አጥረየነ፡
ዲያብሎስ፡ ማኅቶተነ፡[12] እንዘ፡ ይጸውር፡ ወክርታሲሁ፡
ረሰየ፡ ሕማመ፡ ሥጋነ፡ ወይቀውም፡ እኩይ፡ ጸሐፌ፡[13]
ፍልስጥ፡ ወተምያን፡ እንዘ፡ ይሬኢ፡[14] መጽሐፈ፡ ዕዳነ፡
ወይትፈደየነ፡ በሞት፡[15] እምዝኬ፡ ኵሉ፡ መፍትው፡ ይእዜኒ፡
፱ ሊይኩን፡ ፬ ለኵልነ፡ ይትፈየነ፡[16] ዘእምቅስትነ፡ እስመ፡
ኵሉ፡ በ፬ዘከማሁ፡[17] እግዚእነ፡ ይትወሀብ፡ ለቤዛነ።
እስመ፡ ሎቱ፡ ኵሉ፡ ጽድቅ፡ ለአድኅኖ፡ ብእሲሰ፡ ትሁት፡[18]
አደኃኖ፡ | እምሊክህለ። እስመ፡ ውእቱ፡[19] ይፈዲ፡ ምስሌነ፡ A Fol. 119 a col. 2
ዕዳ። መልአክሂ፡[20] እምሊክህለ፡ ተሣይጦትነ።[21] እስመ፡
አልቦ፡ በዘይቤዝወነ፡ ሥጋ፡ መፍትውኬ፡[22] ይእዜ፡
ኀጢአት፡ ዘአልቦ፡ ይሙት፡ በእንተ፡ ኀጢአትነ፡ በሥጋሁ፤
እስመ፡ ዛቲ፡[23] ምክንያት፡ ይእቲ፡[24] አንተ፡ ታድኃነነ፡
በእንቲአነ፡[25] | ለውእቱ፡[26] ፈጣሪ፡ ዘውእቱ፡ እምዘ፡ አልቦ፡ B Fol. 100 a col. 1
ፈጠሮ፡[27] ለኵሉ፡ ወአምጽአ፡ ውስተ፡ ህልወ፡[28] ሊስዑን፡

---

[1] ወይእዜሰ፡
[2] ክርስቶስ፡
[3] አምንሁ፡
[4] ዘአምኀ፡
[5] አምኆታ፡
[6] አቅደመ፡
[7] ሥጋዌሁ፡
[8] ለዘተሰብአ፡
[9] ቀዳሚ፡ ፍጥረት፡
[10] ምፍዳዩ።
[11] ለሕልነ፡ ረሰየነ፡
[12] ማንትተነ፡
[13] ጸሐፊ፡
[14] ያርኢ፡
[15] በሞትነ።
[16] ይትፌደየነ፡
[17] ኵሉ፡ አበሳ፡ ፬ዘከማሁ፡
[18] ትሑት፡
[19] ውእቱሂ፡
[20] ወመልአክሂ፡
[21] ተማይጦተነ፡
[22] መፍትው፡
[23] ዛቲመ፡
[24] ይእቲ፡ በእንተ፡ ኀጢአትነ፡ እንተ፡ ታድኅነነ፡
[25] በእንቲአሁ፡
[26] ውእቱ፡
[27] ዘፈጠሮ፡
[28] ህልዎ፡

ሎቱ፡ ወኢምንትኒ፡[1] ለጸግዎ፡ ወለውሂብ፡ ይእዜሂ፡ ረከበ፡[2]
ጽንዕተ፡ ወድሉተ፡[3] ሕይወት፡ ለመአብሰን፡[4] ወሰዕረተ፡[5]
ሞት፡ እንተ፡ ትደሉ። ወበከመ፡ የአምር፡ ውእቱ፡ ተሠገወ፡
ወኮነ፡ ሰብአ፡ ከማነ፡ ወሞተ፡ በዘተሠገወ፡ ወቤዘወ፡
በዘለብሰ። በከመ፡ ይቤ፡ ጳውሎስ፡ ዘበቱ፡ ረከብነ፡
ወደሙ፡[6] ቤዛነ፡[7] ኅድገተ፡ ኃጢአትነ፡[8] ዝንቱ፡ ነገር፡
ኢለበዕድ፡[9] ወተገብረ፡[10] ኢመዊት፡ እስመ፡ ውእቱ፡
ዘኢይመውት። ወዘከማሁኒ፡ ባዕድ፡ በሥጋሁ፡ አልበ፡[11]
ወኢይከውን፡ ወኢይሄሉ፡ ዘእንበለ፡ ውእቱ፡ ባሕቲቱ፡
ዘእምድንግል፡ ተወልደ፡ አምላክ። ተሠጌዎ፡[12] ወኮነ፡[13]
A Fol. 119 b; col. 1 በመድሎት፡ እንተ፡ ትደለው፡[14] ምስለ፡ ብዙኃን፡ ዘቤዘ|ወነ፡
ለእለ፡ አበሰነ፡ አላ፡ ለእንተ፡ ተዐቢ፡[15] እምኔነ፡ እምኵልነ፡
በኵሉ፡ ነገር፡ ወበኵሉ፡ ሐሳብ፡ ቤዛ፡ ቤዘወነ፡ በከዊነ፡
ወልድ፡ ዘዕሩይ፡ ምስለ፡ አቡሁ፡ ያድኅን፡ ወበከዊነ፡ ፈጣሪ፡
ኃይሉ፡ ዘኢይነትግ።[16] ወበከዊነ፡ መፍቀሪ፡[17] ኢያስተቶ፡
ምሒር።[18] አላ፡ ሐመ፡ በእንቲአነ፡ ገሃደ፡ ወበእንተ፡ ከዊነ፡
ሊቀ፡ ካህናት፡ ስእለተ፡ ዚአነ፡[19] አብአ፡[20] ኀበ፡ አቡሁ፡
B Fol. 100 a col. 2 ምእመን። ወኢይትሜቆስ፡ ወዘ|ከመዝ፡[21] በዕድ፡ አው፡
ዘይመስሎ፡ በአይቴ፡ ይትረከብ፡ ወኢበምንት፡[22] ወርኢ፡
ፍቅሮ፡ ዘበኀበ፡[23] ሰብአ፡ ፈተዎ፡[24] ተኰነነ፡ ወለእመ፤[25]
ሰቀልዎ፡ አሕየወ፡ ምውቶሙ፡ ወሚጠ፡ አበሳሆሙ፡ ለእለ፡
ቀተልዎ፡ ውስተ፡ መድኀኒት፡ ትሁትኬ፡[26] ብእሲ፡[27]
እምኢክህለ፡ አድኅኖ። እስመ፡ ትሁት፡[28] ውእቱሂ፡

---

[1] ወኢምንት፡ [2] ረከባ፡ [3] ወድልውተ፡ [4] ለመአብሳን፡
[5] ወሥዕረተ፡ [6] ቤዛነ፡ [7] በደሙ፡ [8] ኃጢአት፡ [9] ለባዕድ፡
[10] ኢተገብረ፡ [11] አልቦቱ፡ [12] ተሠጊዎ፡ [13] ወአኮ፡ [14] ትዳለው፡
[15] ተዓቢ፡ [16] ዘኢይትነተግ፡ [17] መፍቀሬ፡ [18] ምሂር፡
[19] ዘአነ፡ [20] Is omitted. [21] ወበዘከመዝ፡ [22] ወኢበምንትኒ፡
[23] ዘነበ፡ [24] ፈቲዎ፡ [25] ወለእለ፡ [26] ትሑት፡ [27] ብእሲ፡
[28] ትሑት፡

ይፈቅድ፡ ዘያድኅኖ። በከመ፡ ይቤ፡ ጳውሎስ፡ ኵልነ፡
አበስነ፡ ወአበሳነ፡ ያቅርበነ፡ ለዲያብሎስ፡ ወዲያብሎስ፡
ይሜጥወነ፡ ለሞት፡ ወውስተ፡ ዐቢይ፡ ሕማም፡ ኮነ፡
ትውልደ፡ ሰብእ፡ ዘይበልሕ፡[1] አልቦ፡ እለኒ፡[2] ተፈነወ፡[3]
ዓቀብተ፡[4] ሠራይ፡[5] ነቢያት፡ ስእኑ፡[6] አሕይዎ፡ | ወሰበ፡ A Fol. 119 b col. 2
ርእዩ፡ ከመ፡ እምኵሉ፡ ኪን፡ ዘሰብእ፡ ዓፀበ፡[7] ቍስል፡
ዘእምሰማይ፡ ዓቃቤ፡ ሠራይ፡ ጸሪሆሙ፡ ይጼውዑ፡
በዘይቤ፡[8] እግዚኦ፡ አጽንን፡ ሰማያቲከ፡ ወረድ።[9] በዘይቤ፡[10]
አሕይወኒ፡[11] ወአሐዩ፡[12] ቦዘይቤ፡[13] አንሥእ፡ ኃይለከ፡
ወነአ፡ አድኅነነ። በዘይቤ፡[14] ከማሁ፡ ይኅድር፡
እግዚአብሔር፡ ምስለ፡ ሰብእ።[15] በዘይቤ፡[16] ፍቡን፡
ይርከበነ፡ ምሕረትከ፡ እግዚኦ።[17] ወቦ፡ ዘይቤ፡ አሌ፡ ሊተ፡
እግዚኦ።[18] እስመ፡ ኃልቀ፡[19] ኄር፡ እምድር፡ ወቦ፡ ዘይቤ፡
እግዚኦ፡ ነጽር፡ ውስተ፡ ረዲኦትየ፡ እግ|ዚኦ፡ አፍጥን፡ B Fol. 100 b col. 1
ረዲኦትየ። ወቦ፡ ዘይቤ፡ ዘሀሎ፡ ይምጻእ፡ ወኢይጐንዲ።
ወቦ፡[20] ዘይቤ፡ ተረሣዕኩ፡ ከመ፡ በግዕ፡ ዘተገድፈ፡
ኅሠሠ፡[21] ለገብርከ፡ ወበዝንቱ፡ ኵሉ፡ ኢይትሐየያ፡[22]
ለፍጥረት። እንዘ፡ ትትገፋዕ፡[23] ዘበአማን፡ ንጉሠ፡
በህላዌሁ፡ አላ፡ መጽአ፡ ዘሀሎ፡ ወተረ፡ ወወሀበ፡ ቤዛ፡
ዘዚአሁ፡ ወበእንተ፡ ትውልደ፡[24] ሰብእ፡[25] ወሀበ፡ ላውላጡ፡[26]
ለሞት፡ ዘእምድንግል፡ ለብሰ፡ ሥጋ፡ ወተሣየጠ፡ ለዓለም፡
እመርገመ፡ ኦሪት።[27] ይእዜኒ፡ ዘቤዘወነ፡ ኢኮነ፡ ት|ሑተ፡ A Fol. 120 a col. 1

---

[1] ወዘይባልሕ፡ [2] ወእለሰ፡ [3] ተፈነዉ፡ [4] ዐቀብተ፡
[5] ሥረይ፡ [6] ስዐኑ፡ [7] ዐፀበ፡ [8] ወቦ፡ ዘይቤ፡
[9] On the margin ዳዊት፡ የማየ፡ i.e. in the Psalms. [10] ወቦ፡ ዘይቤ፡
[11] አሕይወኒ፡ and adds እግዚኦ፡ [12] On the margin ኦሪት፡ ዘፍጥረ፡ i.e. in the Pentateuch (Genesis). [13] ወቦ፡ ዘይቤ፡ [14] ወቦ፡ ዘይቤ፡
[15] ዳዊት፡ ፸፰፡ [16] ወቦ፡ ዘይቤ፡ [17] ኢሰየያስ፡ (Isaiah).
[18] Is omitted. [19] ሐልቀ፡ [20] On the margin ዳዊ፡ ፻፲፰፡
[21] ኅሥሦ፡ [22] ኢተሐየያ፡ [23] ትትገፋእ፡ [24] ትወልድነ፡
[25] ለሰብእ፡ [26] ተውላጠ፡ [27] ሕገ፡ ኦሪት፡

ብእሲ፡[1] ኦአይሁዳዊ፡ እስመ፡ ትወልደ፡ ሰብእ፡ ቅኑይ፡
ለኃጢአት፡ ኮነ። ወቤዘወነ፡ ወኢኮነ፡ አምላክ፡ ሰራቂ፡[2]
እምሥጋ፡ እስመ፡ ሥጋ፡ ጸረ፡[3] አመንኪወስ፡[4] ሶበሰ፡
ኢለበስነ፡ እምኢያድኀነነ፡ አላ፡ ውስተ፡ ከርሠ፡ ድንግል፡
ለዘአበሰ፡ ህየ፡ ለብሰ። ወበህየ፡ ኮነ፡ ተውላጥ፡ ግሩመ፡
ዘቤዘወነ፡ ወአኮ፡ መንፈስ፡ ዘተሠገወ፡ አላ፡ ውእቱ፡ ወልድ፡
ነሥአ፡ እምድንግል፡ ሥጋ፡[5] መንፈስ፡ ጸለላ፡ ለወልድ፡
ተሠገወ፡ እምኔሃ፡ እመሰ፡[6] ትቤ፡ ክልአ፡ ክርስቶስ።
ወክልአ፡ ቃል፡ ኢኮነ፡ በሥላሲ፡ ዘየአምን፡[7] አላ፡ በርባዔ፡
B Fol. 100 b col. 2 ይአዜኒ፡[8] ኢትስጥጥ፡[9] ልብስተ፡ ሥጋሁ፡ ዘእም|ላዕሉ፡
ተአንመ፡ ኢትኩን፡ ረድአ፡ ለአርዮስ፡ እስመ፡ ዝከቱ፡
በጽርረት፡ ይመትር፡ ዘሥላሴ፡ ህላዌ፡ አንተሂ፡[10] በጽርፈት፡[11]
ጽምረተ፡ ህላዊሁ፡[12] ለክርስቶስ፡ ኢትሌሊ። መኑ፡
አስተርአዮሙ፡ ለእለ፡ ይነብሩ፡ ውስተ፡ ጽልመተ፡ ወጽላሎተ፡
ሞት። ወመኑ፡ ውእቱ፡ ዘይነብር፡ ውስተ፡ ጽልመት።
ስምዖ፡ ለጳውሎስ፡ በከመ፡ ይቤ፡ ዘባልሐነ፡[13] እምሥልጣነ፡
A Fol. 120 a col. 2 ጽልመት። ወካዕበ፡ ይቤ፡ እስመ፡ ቀ|ዲሙ፡ ጽልመት፡
አንትሙ፡ ወመኑ፡[14] ውእቱ፡ ዘአስተርአየ፡ ዳዊት፡
ይሚህረነ፡[15] እንዘ፡ ይብል፡ ቡሩክ፡ ዘይመጽእ፡ በስመ፡
እግዚአብሔር። ወመኑ፡ ውእቱ፡ ዝንቱ፡ ዘይመጽእ፡
ንስማዕ፡ እምዳዊት፡ ካዕበ፡ ገሀደ፡[16] እግዚአብሔር፡
እግዚእ፡ አስተርአየ፡ ለነ፡ ተጸምረ፡[17] ህላዌ፡ ጽምረተ፡[18]
ወነበረ፡[19] ዘእንበለ፡ ሚጠት፡ መጽአ፡ ለአድኅኖ፡
ወመፍትው፡ በሞተ፡[20] ዚአሁ፡ ዝንተ፡[21] ኵሎ፡ እፎ፡

---

[1] ብእሴ፡
[2] ዕራቄ፡
[3] ፀረ፡
[4] አማኔኬያዎስ፡
[5] Is omitted.
[6] ወእመሰ፡
[7] ዘነአምን፡
[8] ይእዜኬ፡
[9] ትሥጥጥ፡
[10] ወአንተሂ፡
[11] Is omitted.
[12] ህላዌሁ፡
[13] ዘይባልሐነ፡
[14] ወመኑኬ፡
[15] ይሚህረከ፡
[16] ገሃደ፡
[17] ተፀምረ፡
[18] Is omitted.
[19] ወነበረ፡ ጽሙረ፡
[20] በመዊት፡
[21] ወዘንተ፡

እምከህለ: ብእሲ: ትሑት: አድኅኖ:: አምላክሂ:[1] ዕራቁ: እምለሠጋ:[2] እምኢክህለ: ሐሚመ: አላ: እንዘ: አምላክ: ውእቱ: ኮነ: ሰብአ: ወበመለኮቱ: ያድኅን: ወበዘተሠጋወ: ሐመ: በለሠጋሁ:: ወበእንተዝ: ሶበ: ርእዮ: ቤተ: ክርስቲያን: እንዘ: ይኬልልዎ: በአክሊለ: ሦክ: እንዘ: ታበክያ: ለምኵራብ: ትብል: አዋልደ: ኢየሩሳሌም: | ጻዓ:[3] ወረአዮ:[4] B Fol. 101 a col. 1
አክሊለ: ዘከለለቶ: እሙ:: እስመ: ውእቱ: ለብሰ: አክሊለ: ዘእምአስዋክ:[5] ወአሕየወ: ዘእምአስዋክ: ሕማመ: ውእቱ: ዘሀሎ: በሕፀነ: አቡሁ: ወበማኅፀነ:[6] ድንግል: ውእቱ:[7] በአእ|ዳወ: እሙ: ወበአክናፈ: ነፋሳት: A Fol. 120 b col. 1
ይሴብሕ: ውእቱ: ዘእመላእክት: ይስግድ: ወምስለ: መጸብሐን: ይረፍቅ: ውእቱ: ዘሱራፌልኒ:[8] ይሔውጽዎ::[9] ወጲላጦስ: የሐትቶ: ገብር: ይጸፍአ:[10] ወፍጥረት: ትርእድ:[11] እምኔሁ: ለመስቀል: ይትከልዎ: ወመንበር: ኢዓርቀ:[12] በመቃብር: ይትዓፆ:[13] ወሰማየ: ይስፍሕ:: ከመ: ሠቅ: ወበመለኮቱ:[14] ንቁሕ: ለምውታን:[15] ይትኄቅ:[16] ወበሲኦል: የሐውክ:[17] ወበዝየ: በታሕቱ: ይትዔመፅ: ከመ: ሐሳዊ: ወበላዕሉ: ይትቄደስ:: እስመ: ቅዱስ: ውእቱ: አላ: ዘከመዝ: እኔጽር:[18] መንክራቲሁ: ወእስብክ: መለኮቶ: አማኑኤልሰ: አንቀጸ: ድንግል: ኢፈትሐ: ከመ: ሰብእ: ወመዘግሀተ:[19] ድንግልና: ኢበተከ: እስመ: አምላክ:: ወበከመ: ቦአ: በማኅፀን: ዘእንበለ: ሙስና: ተወልደ:[20] እስመ: ከማሁ: ተፀንሰሂ:[21] ቦአ: እንበለ:[22] ሙስና: ወወፅአ: በከመ: ይቤ: ሕዝቅኤል: ነቢይ: ሚጠኒ:

---

[1] ወአምላክሂ: [2] እምሥጋሁ: [3] ፃአ: [4] ወትርአያ:
[5] ዘአስዋክ: [6] ወውስተ: ማኅፀነ: [7] ውእቱ: ዘሀሎ: በእደው:
[8] ውእቱ:፩ሱራፌን: [9] ኢይሔውጽዎ: [10] ይጸፍዖ: [11] ትርዕድ:
[12] ኢዓርቀ: [13] ይትዓጸ: [14] ወመለኮቱ: [15] በሙታን:
[16] ይትኖለቍ: [17] የሀውክ: [18] እኔጽር: ምሥጢረ: [19] ወመዘግሕተ:
[20] ተወልደ: ዘእንበለ: ሙስና: እስመ: [21] ተፀንሰ: [22] ዘእንበለ:

በፍኖተ፡ አንቀጽ፡ ዘቅዱሳን፡ ጸናፊት፡ አንቀጽ፡ እንተ፡
A Fol. 120 *b* col. 2 B Fol. 101 *a* col. 2 ትሔውጽ፡ ለጽባሕ፡ ወዕፁት፡ ይእ|ቲ። ወ|ይቤለኒ፡
እግዚአብሔር፡ ወልደ፡ እጓለ፡ እመሕያው፡ ዛቲ፡ አንቀጽ፡
ዕፁት፡ ይእቲ፡ ወኢትትረኃው፡[1] ወኢመኑ፡ ኢይበውእ፡
ውስቴታ፡ ዘእንበለ፡ አምላክ፡ እስራኤል፡ ባሕቲቱ፡ ይበውእ፡
ባቲ፡ ወይወፅእ፡ ወትከውን፡ ዕፁተ፡ ነዋኬ፡ ምዝማር፡
ዘበአማን፡ ወግሁድ፡ ዘቅድስት፡ ወላዲተ፡[2] አምላክ፡
ማርያም፡ ይትኃደግኬ፡ ለእምይእዜ፡ ኵሉ፡ ወክህ፡[3]
ወካህድ፡ ወዘቅዱሳን፡[4] መጻሕፍት፡ አእምሮ፡ ንብራህ፡
ከመ፡ ይክፍለነ፡ መንግሠተ፡ ሰማያት፡ በክርስቶስ፡ ኢየሱስ፡
እግዚእነ፡ ዘቦቱ፡ ምስሌሁ፡ ለአብ፡ ስብሐት፡ ወእኂዝ፡
ወምስለ፡[5] መንፈስ፡ ቅዱስ፡ ለዓለመ፡ ዓለም፡ አሜን። ።

---

[1] ወኢትትረኅው፡ [2] ወወላዲት፡ [3] ወክህት፡
[4] ወበዘቅዱሳን፡ [5] ምስለ፡

TRANSLATION OF THE ETHIOPIC VERSION OF THE HOMILY WHICH PROKLOS, BISHOP OF THE CITY OF CYZICUS, PREACHED IN CONSTANTINOPLE, ON THE DAY OF THE FESTIVAL OF THE NATIVITY, ON THE INCARNATION OF OUR LORD JESUS CHRIST, WHEN NESTORIUS WAS PRESENT.

Fol. 117 *b* col. 2

MAY the festival of the Virgin this day make to blossom our tongue, O my brethren! May it be called upon to give praise, and may it become unto us this day, and unto those who have gathered together [here], a guide of salvation, a faithful one. For pure and without blemish is His word, and He Whom we preach is the glory of the generation of women. And there is honour to them because of the Virgin, and through this honour the Synods of the Church are glad, and earth and sea crown the Virgin. The sea [because on] its back multitudes of ships come and go, and the earth because it receiveth the footsteps of those who journey over it with gladness; and creation exulteth and rejoiceth. Women are held in high honour, and men utter cries of gladness throughout all the earth, for, to oppose the multitudes of sins which are exceedingly many in this world, grace and righteousness have been gathered together by Saint Mary, who is the vessel of virginity which cannot be destroyed. She is the garden of the spirit of the | Second Adam. She is the union of existence, and she is the possessor of salvation, whereby she hath purchased us. [She is] the pure edifice wherein one liveth daintily. [She is] the Word, the flesh, and is indeed the wood of the bush, wherein was a soul, which the fire consumed not. [She is] the Deity, whereof in truth the cloud hath

Fol. 118 *a* col. 1

been stripped away. And she carried with her flesh Him Who was above the Cherubim, and Who came [down] from heaven. [She is] the pure rain [upon] the wool, wherefrom the Shepherd clothed Himself in the garb of the Lamb, Mary, the handmaiden, mother and virgin.

She is heaven, and she became the bridge from God to man, [the bridge] of His incarnation in our life, wherein was woven the awful fabric of His flesh. His apparel was miraculous, the Fashioner thereof was the Holy Spirit, the thread thereof was from above, the shadow of the Power, the fibre thereof existed from the beginning, the flesh of Adam, the web thereof was of the virgin, [whose] flesh was pure, and the Weaver was His Grace which He put on. And His Maker was the Word which was obedient to His Father which is in heaven.

The womb of the Virgin was not too strait for Him in any respect, and He was brought forth by a woman, God, not stripped of flesh, and not man an inferior, but God with His flesh. And He Who was in times past the | door, the door of man, redeemed him; He Who was brought forth worked righteousness. By the obedience of a woman at His coming He healed woman, who had disobeyed His word, of the venomous vomit of the serpent, and by woman, by whom was brought forth Cain, the first worker of sin, was brought forth our Redeemer Jesus Christ, without seed of offspring. And the Lover of man was not ashamed to be brought forth by a woman, for what He had made was life, and He Who was the Creator did not destroy His habitation in her womb, and He was without disgrace. Had she not remained a virgin after giving birth to God, verily He Who was brought forth by her would have been an ordinary man, and His birth would not have been miraculous. But, seeing that after she had given birth to Him she continued to be a virgin, verily He Who was born of her was a miraculous Being, for through a closed barrier God came. Thomas, His disciple, having

Fol. 118 *a* col. 2

perceived the nature of His substance, cried out and said, 'My Lord and my God.'[1]

Thou shalt not be ashamed of His birth from a woman, for a woman became the means of salvation. If He had not been born of a woman, His mother, He could not have died in His flesh. And if He had not died in His flesh, He could not have destroyed by His death him that hath dominion over death, Diabolos. |

The materials used by the architect when he buildeth them Fol. 118 *b* col. 1 into a building are not disgraced, and the brickmaker doth not destroy the clay whereof the bricks are made when he restoreth old brickwork, and in like manner by His birth from a pure virgin He was not destroyed. When He created her He was not defiled, and similarly, when He was born of her He was not destroyed.

Hail, Belly, wherein was written the freedom of all the world! Hail, Womb, wherein was wrought the shield against death! Hail, Field, wherein germinated the Crop of the Ploughman without seed! Hail, Palace, wherein lived God the High-Priest, Whose nature is unchanging, and Who, in His mercy, arrayed Himself after the manner of the order of Melchisedek!

And now, we say, the Word became flesh, and although the Jews have refused to believe in God, yet did God make flesh, and put it on [Himself], even though the Aramî[2] vainly imagine it to be a mystery.[3] Because of this thing it is written, 'To the Jews a stumbling-block, and to the Nations (or, Heathen) madness,'[4] that is to say, the Cross, which is marvellous above all speech. If the | Word did not Fol. 118 *b* col. 2 dwell in the womb we shall not sit [in] our flesh on the great throne. If God suffered disgrace by dwelling in the womb, the angels who are sent to the children of men suffer degradation in their office.

---

[1] John xx. 28.

[2] Originally the 'Aramean', ܐܪܡܝܐ, but later the word meant 'pagan', and finally 'Greek'.

[3] i.e., an impossible, ununderstandable thing.

[4] 1 Cor. i. 23.

He Who in His own nature could not suffer pain, by reason of His compassion for us, became one who could suffer pain in His flesh. He Who was the Lord Christ did not thereby acquire the qualities (or, attributes) thereof—God forbid!—but for our sakes, being God, He became a man, and even thus do we believe. And we do not preach a man who became God, having changed himself, but we believe in God, Who became incarnate, and Who made a handmaiden to be [His] mother.

Now, in His Divine Nature, He had no mother, and in His fleshly nature He had no father on the earth; for He is of like substance with the Father. How can one liken Him to Melchisedek, [the names] of whose father and mother were not written [in genealogies], if He was an ordinary (or, humble) man? Christ was not without a mother, for He had a mother on the earth. And as He was God His Being was not of the flesh, because He had no [earthly] | father, for He had a Father in heaven. Now, in his character of Christ, He had no mother in heaven above, for He is the Creator, and He had no father [on earth] below, for He was created in His flesh. Fol. 119 *a* col. 1

The salutation of the angel caused Mary to be greatly ashamed; now 'Gabriel' was the name of the angel who saluted Mary, and the interpretation thereof in Hebrew is 'he is God'. He saluted her first of all in order that His incarnation might be believed [by her]. Understand, O man, the means whereby He came, and glorify the power of Him that became incarnate. Much did the first generation of man owe as the debt for his sin, for through Adam the Devil made us sinners and slaves. The Devil had taken possession of us, and he bore the testimony [which was against] us, and he set down on his bill of indictment the suffering of our flesh. And the Evil One stood up and wrote a statement of claim against us, and he acted craftily in respect of us, and he watched the bill of our debts increasing, and [at last] he demanded us in death.

Now from all this it follows of necessity that there cannot be two [Persons]. One Person hath redeemed all of us from our litigation, and similarly One [Person], our Lord, was given for the redemption of us all. For to Him is all righteousness to save man, and degraded man did He deliver | from a state of helplessness. For us He redeemed the debt. From a state of helplessness He bought us into a state of divinity; for there was no being of flesh who could redeem us. Therefore it was necessary for Him that had no sin in Himself to die in His flesh because of our sin. This was the means whereby He Who is Himself the Creator Who created saved us from our sins. Nothing is impossible with His graciousness, nothing is [too great] for Him to give. Fol. 119 *a* col. 2

Now He obtained strength and gladness of life for sinners, and caused the overthrow of death, which was right. And according to the design which He Himself knew, He became incarnate, and He became a man like unto ourselves, and He died in the flesh wherewith He had clothed Himself. And He redeemed [us] by that which He had put on, according to that which Paul saith, 'For in Him we have found our redemption by His Blood, [and] the remission of our sins'.[1] This thing could not have been wrought by any other than He. He is not mortal, for He is the Being Who cannot die. And like unto Him there is no other in respect of His flesh; there is none who shall be, and there is none who hath been, He Who was brought forth by the Virgin, that is, God, Who became incarnate, standeth alone. And He was [not] of weight like unto the many who were weighed with Him, for He Who redeemed | us is greater than we, greater than all of us, in every matter, and in every computation. He redeemed us [and made us] to be redeemed men because He was the Son Who was equal with His Father, and He Fol. 119 *b* col. 1

---

[1] Rom. iii. 25.

saved us because He was the Creator, Whose power is infinite.

And because He was the Loving One He did not disdain to shew mercy upon us, nay, He suffered for us openly; and because He was the High Priest, He brought us to His faithful Father as something for which He had made petition, and would not be denied from possessing. Where can be found another who is like unto Him, or who shall be compared with Him? Nowhere.

And consider His love towards the men who wished to condemn Him to death! After they had crucified Him He made their dead to live, and He changed the transgressions of those who slew Him into [their] salvation. He saved degraded man from his helpless state, and because he was degraded He wished to save him, even as Paul saith, 'We have all sinned,'[1] and our sins have brought us nigh unto the Devil, and the Devil hath given us over unto death.[2] And the generation of man was in great suffering, and there was none to deliver [him], and those who had been sent, the keepers of medicine,[3] the Prophets, were unable to heal him. | Fol. 119 *b* col. 2 And when they saw that the wound was waxing sore in the whole nature of man, they cried out unto the Keeper of medicine[4] Who was in the heavens, and spake, and one said, 'Lord, bow the heavens, and come down.'[5] And another said, 'Heal Thou me, and I shall be healed.'[6] And another said, 'Lift up Thy power, and come, deliver us.'[7] And another said, 'Thus shall God dwell with man.'[8] And another said, 'Let Thy mercy find us quickly.'[9] And another said, 'Woe is me, O Lord, for the good man hath perished from the earth.'[10] And another [said], 'O Lord, look Thou to my help; O Lord, hasten to my help.'[11] And another said,

---

[1] Rom. iii. 23.
[2] Heb. ii. 14.
[3] i.e., physicians.
[4] The Physician, Christ.
[5] Ps. cxliv. 5.
[6] Jer. xvii. 14.
[7] Ps. lxxx. 2.
[8] Ezek. xliii. 7.
[9] Ps. xc. 14.
[10] Ps. xii. 1.
[11] Ps. lxxi. 12.

'He Who is shall come, and shall not tarry.'[1] And another said, 'I have gone astray like a sheep which is lost, seek Thou Thy servant.'[2]

With all these [prayers], however, creation was not healed, nay, she was oppressed. But He Who is in truth King in His Being, and Whose Being is eternity, came, and He gave Himself [to be] the redemption, and He Who put on flesh of the virgin gave the price of death for the generation of man, and He bought him for ever from the curse of the Law. Now, He Who redeemed us was not | an ordinary man, Fol. 120 *a* col. 1 O Jew, for the race of man was in bondage to sin, but He redeemed us; and the Lord was not a mediator through the flesh, for the flesh is an enemy. O Manichean, had He not put on [the flesh], He could not have saved us. But in the womb of the virgin, there did He put on that which had sinned, and there took place the awful change in Him that redeemed us. And it was not the Spirit which became incarnate, but He, the Son, took flesh from the virgin, and the Spirit overshadowed the Son as He became incarnate of her.

Now if thou sayest, [There are] 'Two Christs' and 'Two Words', know that it is not so in the Trinity wherein we believe, but in a Tetrad. Now, therefore, hold not in abhorrence the garment of His flesh which was woven in heaven above, and become not a disciple of Arius, for this man blasphemously divided Him Whose Being is a Trinity, and thou shalt not separate blasphemously the substance of the Being of Christ. Who was it that appeared unto those who sat in the darkness and shadow of death?[3] And who is he who dwelleth in the shadow? Hearken unto Paul who saith, 'Who hath delivered us from the shadow.'[4] And again he saith, 'For ye are the | first of darkness.'[5] And who is He that appeared? Fol. 120 *a* col. 2 David taught us, saying, 'Blessed is He Who cometh in the Name of the Lord.'[6] And who is He that shall come? Let us hearken unto David again: 'God hath declared Himself. The Lord hath appeared unto us.' [His] Being was joined in union, and He remained without change. He came to save him (i.e., man), and His own death was necessary.

---

[1] Cf. Isa. xlvi. 13.
[2] Ps. cxix. 176.
[3] Isa. ix. 2.
[4] Col. i. 13.
[5] 1 Cor. xv. 20; Col. i. 18.
[6] Ps. cxviii. 26.

[Besides] all this, how was it possible for an ordinary man to save him (i. e., man)? It was impossible for God, his Mediator, to suffer in the flesh, but being God He became man, and through His Divinity He saved him; and in that He had become incarnate He suffered in the flesh. And for this reason when the Church saw Him, as they were crowning Him with the crown of thorns, weeping for the Temple, she cried out, 'O children of Jerusalem, get ye forth and see the crown wherewith His mother hath crowned Him.' For He put on the crown of thorns, and He made whole him that had suffered from the thorns. He Who was in the bosom of His Father was in the womb of the virgin. He Who was in | the arms of His mother was glorified on the wings of spirits. He before Whom the angels bowed in homage reclined at meat with the tax-gatherers. He upon Whom [not] one of the Seraphim dared to look did Pilate examine in the hall of judgement. And creation trembled because of Him. They set up the Cross. No place was empty of Him. He was shut in the grave. And heaven was laid out (or, rent) like sackcloth. And in His Divinity He was watching. He was counted among the dead; He moved about in Sheol. And He Who was treated with contumely like a thief here below was proclaimed holy above, for He is holy.

Fol. 120 *b* col. 1

But I see [the mystery of] the miracles of Him Who was thus, and I preach His Divinity. Emmanuel did not open the door of the virgin, like a man; He did not burst the bolt of her virginity, for He was God. As He entered the womb without corruptible matter, so was He produced, and so was He conceived; He came in without corruptible matter, and He went out without corruptible matter, even as Ezekiel the Prophet saith, 'He brought me by the way of the gate of saints, outside the door which looketh towards the east, and it was | closed. And God said unto me, Son of man, this gate is closed, and it shall not be opened. And no one shall go in through it except the God of Israel. He alone shall go in through it, and come out from it, and it shall remain closed.'[1] Behold, then, the true and open testimony concerning the holy God-bearer, Mary. And now, from this time onwards, let there be cast aside all contention and unbelief, and let us expound the knowledge of the Holy Scriptures, so that God may give us a portion in the kingdom of heaven, in Christ Jesus our Lord, to Whom, and to the Father, and to the Holy Spirit, be glory and power, for ever and ever. Amen.

Fol. 120 *b* col. 2

---

[1] Ezek. xliv. 1-3.

THE DISCOURSE OF THE BLESSED MAN ALEXANDER ON THE INCARNATION OF OUR LORD, AND ON THE SOUL AND BODY.

(Brit. Mus. MS. Add. 17,192.)

Fol. 278 *a*

ܬܘܒ. ܡܐܡܪܐ ܕܛܘܒܢܐ ܐܠܟܣܢܕܪܘܣ. ܥܠ ܡܬܒܪܢܫܘܬܗ: ܕܡܪܢ. ܘܥܠ ܢܦܫܐ ܘܥܠ ܦܓܪܐ ܀

ܡܠܬܐ ܗ̇ܝ ܕܠܐ ܫܡܥܬ̣ܐ: ܡܢ ܥܡܝܩܐ ܡܫܬܕܪܐ.
ܡܛܝܒܐ ܕܝܢ ܕܬܫܡܫܐ ܠܠܒܘ̈ܬܗܘܢ. ܐܝܟܘ ܕܐܦ ܚܢܢ
ܡܛܝ̈ܒܐ ܢܗܘܐ ܠܘܬ ܚܝܠܗ̇ ܕܡܠܬܐ. ܠܘ ܓܝܪ ܒܗ̇ ܗ̇ܝ،
ܕܐܡ̇ܪ ܚܝܠܐ ܐܠܐ ܒܗ̇ ܗ̇ܝ، ܕܢܦܩ. ܐ̇ܝܟܢܐ ܕܡܛܪܐ
ܠܐ ܒܒ̇ܕ ܦܐܪ̈ܐ ܫܦܝܪ ܡܢ ܐܢܒܐ. ܐܦܠܐ ܐܢܒܐ
ܫܦܝܪ ܡܢ ܡܛܪܐ. ܗܟܢܐ ܐܦܠܐ ܡܠܬܐ ܝܗܒܐ
ܦܐܪ̈ܐ ܫܦܝܪ ܡܢ ܡܫܡܥܬ̣ܐ ܐܦ ܠܐ ܡܫܡܥܢܘܬܐ
ܫܦܝܪ ܡܢ ܡܠܬܐ. ܡܠܬܐ ܓܝܪ ܝܗܒܐ ܗ̇ܝ، ܕܐܡ̇ܪ:
ܡܫܡܥܬܐ ܕܝܢ ܗ̇ܝ، ܕܢܫܡܥ: ܟܕ ܝܗ̇ܒܐ ܗܟܝܠ
ܡܠܬܐ ܚܝܠܐ. ܐܦ ܐܢܬܘܢ ܕܠܐ ܫܡܥܬ̣ܐ. ܗܒܘ
ܡܫܡܥܬܐ: ܟܕ ܡܩ̇ܕܡܝܢ ܐܢܬܘܢ ܩ̇ܕܡܝܢ ܡܢܗܘܢ ܟܠܗ
ܛܒܐ ܘܠܐ ܗܝܡܢܘܬܐ:

ܡܫܝܚܐ ܓܝܪ ܒܥܐ ܛܒܐ ܘܠܐ ܗܝܡܢܘܬܐ. ܘܡܠ̇ܒܒܐ
ܕܪܘܡܘܬܐ. ܛܒܐ ܓܝܪ ܕܠܡܘܠܐ ܕܢܦܫܐ ܗܝ. ܘܠܐ
ܗܝܡܢܘܬܐ ܕܗܝܡܢܘܬܐ. ܐܝܟܢܐ ܕܗܝܡ ܕܠܡܘܠܐ
ܕܚܝܠܐ ܡܪܝܪܐ. ܘܚܫܘܟܐ ܕܢܗܘܪܐ. ܘܡܢܝ̣ܚܬܐ

ܕܛܒܬܐ .. ܘܒܡܘܬܐ ܕܚ̈ܝܐ ܘܒܥܒܕܘܬܐ ܕܚܐܪ̈ܐ. ܘܐܝܠܝܢ
ܗܟܝܠ ܕܡܬܡܠܝܢ ܡܢ ܗܠܝܢ ܕܠܘܩܒܠܐ: ܡ̈ܚܝܬܐ
ܐܝܬܝܗܘܢ. ܐܝܠܝܢ ܓܝܪ ܕܐܝܬ ܠܗܘܢ ܛܢܢܐ ܘܠܐ
ܗܝܡܢܘܬܐ ܗܢܝܢ ܠܫܘܒܚܐ ܘܠܗܝܡܢܘܬܐ. ܐܝܠܝܢ |
Fol. 278 *b* ܕܝܢ ܕܠܗܠܝܢ ܦܢܝܢ. ܒܥܠܕܒ̈ܒܐ ܐܝܬܝܗܘܢ ܕܐܠܗܐ. ܟܕ
ܝܕܥܝܢ ܐܢܬܘܢ ܗܟܝܠ ܐܚ̈ܝ ܚܒܝ̈ܒܝ: ܒܐܝܠܝܢ ܕܐܝܬ
ܠܗܘܢ ܛܢܢܐ ܘܠܐ ܗܝܡܢܘܬܐ: ܒܥܠܕܒ̈ܒܐ ܐܝܬܝܗܘܢ
ܕܙܝܦܘܬܐ. ܛܪܘ ܢܦܩܘܢ ܡܢ ܒܥܠܕܒ̈ܒܝܗ ܕܐܠܗܘܬܐ.
ܘܟܠܗ ܗܝܡܢܘܬܐ ܘܫܘܒܚܐ ܕܒܐܝ̈ܕܝܗܘܢ ܗ̇ܘܐ
ܦܘܪܫܢܐ ܠܟܠܗܘܢ ܡܪ̈ܥܝܐ. ܡܢ ܫܘܪܝܐ ܘܥܕܡܐ
ܠܫܘܠܡܐ: ܗܘ ܗܟܝܠ ܦܐܪ̈ܐ ܕܫܘܒܚܐ. ܠܘ ܟܠܢܫ
ܒܡܠܬܐ. ܐܠܐ ܘܒܥܒ̈ܕܐ. ܕܫܦܝ̈ܪܐ ܒܝܕ ܡܗܝܡܢܘܬܐ.
ܕܠܘܬ ܡܪܝܐ. ܗܐ ܓܝܪ ܐܦ ܗ̇ܘ ܡܪܢ ܝܫܘܥ ܠܘܬܢ
ܫܘܒܗ: ܘܠܘ ܟܠܢܫ ܒܡܠܬܐ. ܐܠܐ ܘܒܥܒ̈ܕܐ. ܕܢܗܒ
ܢܦܫܗ ܦܘܪܩܢܐ ܚܠܦܝܢ. ܘܬܘܒ ܕܠܐ ܗܘܐ ܐܝܟ
ܒܠܡܐ ܗܘܝܢ ܒܡܠܬܐ. ܐܠܐ ܒܥܒܕܐ. ܠܒܠܡܐ ܓܝܪ
ܒܡܠܬܐ ܡܢܗ. ܠܝ ܕܝܢ ܘܒܡܠܬܐ ܘܒܥܒܕܐ. ܠܘ ܓܝܪ
ܟܠܢܫ ܫܡܫܬ ܠܗ ܠܐܠܗܐ: ܗ̇ܝ ܕܐܡܪ. ܢܥܒܕ ܒܪܢܫܐ
ܨܠܡܐ ܐܦ ܒܕܡܘܬܐ ܕܝܠܢ. ܐܠܐ ܘܠܡܠܬܐ ܒܥܒܕܐ
ܢܥܒܕ. ܐܠܗܐ ܓܝܪ ܢܣܒ ܥܦܪܐ ܡܢ ܐܪܥܐ ܘܓܒܠܗ
ܠܒܪܢܫܐ ܒܨܠܡܗ ܘܒܕܡܘܬܐ ܕܝܠܗ. ܟܕ ܢܦܚ ܒܗ
ܢܫܡܬܐ ܕܚ̈ܝܐ. ܕܢܗܘܐ ܐܕܡ ܠܢܦܫ ܚܝܐ. ܘܟܕ ܗܟܝܠ
ܐܓܠܠ ܒܪܢܫܐ ܒܝܕ ܛܥܝܘ ܠܡܘܬܐ ܕܐܕܡ. ܐܬܒܥܝ
ܠܗ̇ ܬܘܒ ܠܓܒܝܠܘܬܐ .. ܕܬܘܒ ܡܚܕܪܝܢ ܬܬܓܒܠ:
ܡܛܠܗ ܕܠܗ ܕܐܘܡܢܐ ܠܦܘܪܩܢܐ. ܐܝܬܝܗ̇ ܗܘܬ ܓܝܪ
ܓܒܝܠܬܐ ܕܡܬܓܫܫܢܐ ܗܘܬ ܒܐܪܥܐ. ܡܫܘܚܬܐ

ܗ̇ܝ ܕܗܘܬ ܠܢܦܫܝ ܚ̈ܝܐ. ܟܕ ܡܬܦܪܫܐ ܗܘܬ ܡܢ
ܦܓܪܐ ܡܬܠܒܫܐ | ܗܘܬ ܒܕܘܟܬܐ ܫܒܝܚܬܐ. ܕܡܬܘܪܝܐ Fol. 279 a
ܥܠ: ܐܬܬܘܣܦܘ ܗܘܘ ܕܝܢ ܡܦܩ̈ܕܢܐ ܢܦܫܐ ܚܢܬ
ܘܦܓܪܐ. ܘܗܕܐ ܡ̇ܢ ܐܬܚܙܝ̇ ܗܘܬ ܐܣܝܪܬܐ ܒܥܠ.
ܘܗܘܐ ܥܦܪܐ ܒܐܪܥܐ. ܒܡܫܟܢܬܐ ܕܝܢ ܕܗܠܝܢ. ܪܘܚܐ
ܪܒܐ ܕܢܦܫܐ ܘܕܦܓܪܐ. ܐܟܚܕܐ ܕܒܣܪܐ ܡ̇ܢ ܢܣܬܪܚ
ܟܕ ܐܬܫܪܝ. ܢܦܫܐ ܕܝܢ ܠܐ ܬܬܒܓܐ ܟܕ ܐܣܝܪܐ ⁘

ܐܝܟܢܐ ܓܝܪ ܕܡ̇ܠܟܐ ܟܕ ܡܫܬܒܐ ܡܕܝܢܬܐ
ܡܫܬܪܝܐ. ܐܘ ܬܘܒ ܗܓܡܘܢܐ ܟܕ ܢܬܐܣܪ. ܦܠܚܘܬܗ
ܡܬܒܕܪܐ: ܐܘ ܡܕܒܪܢܐ ܕܢܦܠ. ܐܠܦܗ ܠܛܒܥ.
ܗܟܢܐ ܐܦ ܢܦܫܐ ܟܕ ܐܬܐܣܪܬ: ܦܓܪܗ̇ ܐܬܚܪܒ.
ܐܝܟ ܡܕܝܢܬܐ ܕܠܐ ܡ̇ܠܟܐ ܗ̇ܝ: ܘܗܕܡ̈ܘܗܝ ܐܝܟ
ܦܠܚܘܬܐ ܕܠܝܬ ܠܗ̇ ܡܕܒܪܢܐ. ܘܠܦܓܪܗ ܒܕܡܘܬܐ ܐܝܟ
ܐܠܦܐ ܕܠܝܬ ܠܗ̇ ܡܕܒܪܢܐ ⁘

ܡܕܒܪܢܐ ܗܘܬ ܗܟܝܠ ܢܦܫܐ ܠܒܢܝܢܗ̇. ܕܐܝܬܝܗ̇ ܗܘܬ
ܠܦܓܪܐ ܐܝܟ ܡ̇ܠܟܐ ܕܡܕܝܢܬܐ. ܘܐܝܟ ܗܓܡܘܢܐ
ܬܘܒ ܕܦܠܚܘܬܐ. ܘܐܝܟ ܡܕܒܪܢܐ ܕܐܠܦܐ. ܘܠܐ
ܡܛܠ ܐܬܒܛܠܬ ܡܬܕܒܪ ܠܒܢܝܢܗ̇: ܕܐܬܐܣܪܬ ܠܗ̇
ܢܦܫܐ ܠܐ ܡܬܬܦܪܢܣܢܝܬܐ. ܠܚܒܠܐ ܗܘܬ ܓܝܪ ܟܬܘܢܐ
ܟܠ ܕܦܩܕܬ ܡܢ ܐܘܪܚܐ ܬܪܝܨܬܐ.. ܘܐܬܬܘܬܒܬ ܠܘܬ
ܪ̈ܗܛܐ ܡܚܫ̈ܚܢܐ. ܠܘܬ ܚܝ̈ܘܬܐ. ܘܕܠܝܩ ܦܬܒܪܐ.
ܘܦܘ̈ܠܚܢܐ ܘܕܪ̈ܫܐ. ܕܒܗܘܢ ܐܬܦܪܫܬ ܠܦܪܝܫܐ ܕܠܗ̇ ⁘

ܗܕܐ ܕܝܢ ܟܕ ܐܬܢܣܒܬ ܠܥܠ. ܐܬܦܪܫܬ ܡܢ
ܡܫܡܫܢܐ ܟܝܢܐ. ܐܝܟܢܐ ܕܝܢ ܕܡ̇ܠܟܐ ܡܩܝܡ ܡܕܝܢܬܐ
ܕܝܠܗ̇: ܐܘ ܗܓܡܘܢܐ ܡ̇ܢ ܕܦܠܚܘܬܐ ܕܐܬܐܒܕܬ.
ܐܘ ܡܕܒܪܢܐ | ܡܚܘܬܪ ܕܐܠܦܐ ܕܐܬܛܒܥܬ.. ܗܟܢܐ Fol. 279 b

ܐܦ ܢܦܫܐ: ܡܕܒܪܐ ܗܘܬ ܠܦܓܪܐ ܕܠܘܬܗ̇ ܘܥܕܡ
ܕܢܦܩܬܐ ܒܐܘܪܚܐ: ܟܕ ܗܝ ܠܐ ܐܫܬܪܝܐ ܗܘܬ:
ܘܐܬܐܣܪܬ ܕܝܢ ܢܦܫܐ. ܠܘ ܒܐܣܘܪܐ ܐܠܐ ܒܫܘܠܛܢܐ ܀

ܡܠܐܟܐ ܕܝܢ ܠܐ ܐܬܐܣܪܘ (sic). ܥܒܕܗ ܗܘܬ ܠܦܓܪܐ
ܕܠܘܬܗ̇. ܟܕ ܫܪܐ ܒܐܘܪܚܐ: ܗܝ ܕܝܢ ܟܕ ܐܬܕܚܝܬ
ܠܫܝܘܠ: ܗܘܬ ܡܘܒܠܢܐ ܠܡܘܬܐ. ܠܟܠܗܘܢ ܓܝܪ ܒܢ̈ܝܢܫܐ
ܗܘܬ ܡܬܡܫܡܫܢܝܬܐ. ܒܪܢܫܐ ܢܦܩ ܡܢ ܦܪܕܝܣܐ
ܠܐܪܥܐ ܗܢܐ. ܐܝܟܢܐ ܕܒܝ̈ܫܐ ܕܟܘ̈ܠܬܐ: ܓܢܒܘܬܐ
ܘܙܢܝܘ̈ܬܐ: ܘܩܛ̈ܠܐ ܘܪ̈ܘܫܐ. ܕܗ̈ܢܝܢ ܐܘܒ̈ܕܝܢ ܠܒܢܝܢܫܐ:
ܟܠܗܝܢ ܓܝܪ ܐܒ̈ܕܝܢ ܠܡܘܬܐ: ܟܕ ܟܠ ܒܢܝܢܫܐ ܐܦܠܝ.
ܐܝܟܢܐ ܕܬܘܒ ܢܫܡܥܘܢܗ. ܐܝܬܘܗܝ ܗܘܐ ܗܟܝܠ
ܒܪܢܫܐ. ܕܠܐ ܠܡܟܒܫܐ ܘܕܠܐ ܡܕܒܪܢܐ. ܘܕܠܝܬ ܗܘܐ
ܠܗ ܢܣܒܐ ܡܬܘܡ. ܐܡܬܝ ܓܝܪ ܚܕܐ ܒܪܢܫܐ ܒܟܪܣܐ
ܕܐܡܗ. ܐܠܐ ܘܗܕܐ ܦܪܢܣܐ ܗܝ ܠܡܘܬܐ. ܘܐܠܐ.
ܟܕ ܡܬܬܪܣܐ ܫܠܡܝ ܒܝܘܡܝ ܐܠܐ ܘܠܐ ܡܬܡܬܘܡ
ܐܬܒܣܡ. ܐܠܐ ܟܕ ܡܬܚܠܡ ܗ̣ܘ ܒܡܘܡܬܐ. ܐܠܐ
ܐܦ ܗܘ̇. ܡܫܕܘܠܘܣ ܐܝܬܘܗܝ ܡܛܠ ܚܠܝܡܘܬܐ
ܕܐܪ̈ܓܓܬܐ.. ܐܠܐ ܟܕ ܣܐܒ: ܐܠܐ ܐܦ ܗܘ̇، ܕܝܢ
ܡܬܬܚܝܠ ܗܘܐ. ܡܛܠ ܫܘܒܚܘܬܐ (sic) ܘܡܛܠ ܫܘܒܚܗ
ܕܡܠܟܘܬܐ: ܡܠܟܐ ܓܝܪ ܐܝܬܘܗܝ ܫܘܒܚܘܬܐ: ܐܠܐ ܐܢ
ܫܘܒܚܗ ܕܡܠܟܘܬܐ. ܟܕ ܟܠܗܘܢ ܡܬܝܡ ܗܘܘ ܒܐܘܪܚܐ
ܛܠܝܐ ܒܝܬ ܘܡܫܬ̈ܐ ܕܒܘܪܐ ܘܕܘܪ̈ܒܐ | ܠܐ ܓܝܪ
ܡܫܡ̈ܫܝܢ ܠܡܠܟܘܬܐ. ܡܫܡܫܢܘ̈ܬܐ ܕܡܠܟܘ̈ܬܐ ܐܠܐ
ܐܝܟܢܐ ܥܒܝܕ ܗܘܐ ܒܪܢܫܐ. ܐܝܬܝܗ̇ ܗܘܬ ܕܝܢ
ܒܪܝܬܐ ܫܬܝܬܐ ܕܡܠܟܘܬܗ ܕܒܪܢܫܐ: ܟܕ ܡܬܚܝܐ
ܒܦܓܪܐ ܡܝܬܐ ܦܪܨܘܦܐ ܡܫܢܝܐ: ܐܣܟܡܐ ܡܝܬܐ.

ܦܓܪܐ ܡܛܫܝܐ: ܘܗܘܐ ܕܫܬܩ: ܓܫܬܐ ܕܡܘܪܝܐ:
ܚܝ̈ܠܐ ܕܡܫܒܚ̈ܝܢ: ܗܕ̈ܪܐ ܕܠܐ ܡܬܬܐܡ̈ܪܢ: ܫܠܝܐ ܕܝܢ
ܕܠܗ ܕܡܕܝܢܬܐ ܗܘܝܐ ܗܘܬ ܒܐܪܒܥܐ ܒܣܦܪܐ ܡܕܝܢܐ.
ܓܒܪ̈ܐ ܡܫܝ̈ܚܐ. ܓܢܒ̈ܪܐ ܚܣܝܢܐ. ܫܪ̈ܝܬܐ ܕܡܫܬܪ̈ܝܢ:
ܘܐܦ ܕܚܝܫܐ ܦܓܠܝܐ. ܘܒܪܢܫܐ ܠܐ ܐܝܬܘܗܝ܀

ܡܢܐ ܗܟܝܠ ܐܝܬܘܗܝ، ܗܘܐ ܒܪܢܫܐ. ܗܟܢܐ ܕܡܟܠܐ
ܝܕܥܐ. ܒܡܬܒܥܐ ܠܐ ܡܬܝܕܥܐ.. ܕܟܠܝܠܘܬܐ ܚܟܡܐ
ܘܡܫܝܚܘܬܐ ܡܬܚܫܒܠ ܡܢ ܡܠܘܬܐ܀

ܒܬܪ ܗܟܝܠ ܟܠܗ̇ ܗܕܐ ܬܫܡܫܬܐ ܕܡܠܘܬܐ.
ܘܡܬܚܫܒܢܘܬܐ ܕܒܪܢܫܐ. ܗܒܪ ܐܠܗܐ ܠܓܒܝܠܘܬܗ
ܕܓܒܠ. ܒܝܠܕܗ ܘܒܕܡܘܬܗ ܕܠܗ. ܡܓܠܝܐ ܓܒܪ ܐܦ
ܡܒܪܗ. ܕܠܐ ܬܗܘܐ ܬܘܒ ܚܝܐ ܕܡܘܬܐ ܐܡܝܢܐܝܬ܀

ܫܪܪ ܐܠܗܐ ܐܒܐ ܠܒܪܗ ܡܢ ܫܡܝܐ ܠܐ ܡܒܣܪܐ.
ܕܬܬܒܣܪ ܡܢ ܡܪܟܒܐ. ܒܬܘܠܬܐ. ܘܗܘܐ ܒܪܢܫܐ ܐܝܟ
ܕܐܬܚܙܝ. ܕܢܦܘܩ ܠܒܪܢܫܐ ܕܐܒܝܕ ܗܘܐ. ܘܒܢܝ ܠܟܠܗܘܢ
ܗ̈ܕܡܘܗܝ، ܕܡܒܕ̈ܪܝܢ ܗܘܘ. ܗ̇ܘ ܓܝܪ ܡܕܡ ܕܒܪܝܬܐ.
ܒܗ̇ ܦܓܪܗ ܠܒܪܢܫܐ: ܗܠܝܢ ܡܚܫܫܐ ܒܢܝ ܒܗ̇ ܚܝܗ̇
ܠܒܪܢܫܐ. ܡܛܠ ܗܢܐ ܓܝܪ ܐܦ ܡܚܫܫܐ ܚܝ. ܕܚܝ
ܢܫܒ. ܠܟܠܡ. ܘܐܠܐ | ܡܛܠ ܡܢܐ ܡܟܐܝܬ ܗܘܐ Fol. 280 *b*
ܡܚܫܫܐ: ܠܡܢܐ ܓܝܪ ܚܘܒܬܐ ܕܡܘܬܐ ܚܝܒ ܗܘܐ.
ܠܡܢܐ ܕܝܢ ܐܘ ܢܬܓܠܦ ܒܫܪܐ. ܠܐ ܓܝܪ ܡܓܠܦ
ܗܘܐ ܫܘܒܚܐ: ܠܡܢܐ ܕܝܢ ܐܦ ܒܪܢܫܐ ܕܢܗܘܐ.
ܠܐ ܓܝܪ ܐܝܬܘܗܝ، ܗܘܐ ܐܠܗܐ: ܠܡܢܐ ܕܝܢ ܘܕܢܚܬ
ܥܠ ܐܪܥܐ: ܘܕܢܬܒܣܪ ܒܡܪܒܥܐ. ܠܐ ܓܝܪ ܡܡܠܝ
ܗܘܐ ܒܫܡܝܐ: ܡܢܐ ܗܟܝܠ ܐܠܨܐ ܗܘܬ: ܕܐܠܗܐ
ܢܐܬܐ ܥܠ ܐܪܥܐ. ܘܢܬܒܣܪ. ܘܢܬܕܒܪ ܒܐܘܪܚܐ.

ܘܐܬܬܪܣܝ ܒܚܠܒܐ ܒܒܘܒܐ. ܘܐܙܕܒܢ ܡܢ ܓܒܪܐ:
ܘܐܬܬܠܝ ܒܥܘܫܐ: ܘܐܬܥܒܪ ܒܐܪܒܐ. ܘܐܙܕܘܘܓ ܡܢ
ܒܝܬ ܡܢ̈ܝܬܐ ܠܬܠܬ ܡܕܝܢ̈. ܡܒܢܐ ܗܘ ܕܐܠܝܨܐ ܗܘܬ.
ܡܢܟܐ ܗܘ ܕܡܛܠ ܒܪܢܫܐ ܫܒܪ ܝܘܡܐ. ܕܠܗܢܐ ܒܪܢܫܐ
ܢܦܘܩ ܕܐܟܒܪ ܗܘܐ: ܐܝܟ ܕܡܬܒܠܒܠ ܟܕ ܢܒܥܐ ܘܐܡܪ.
ܕܢܬܡܣܟܢܬ ܐܝܟ ܠܒܪܬܐ: ܒܚܪܪܐ ܠܒܪ ܕܢܦܫܗ
ܡܬܬܠܝܢ.. ܘܫܦܝܪ ܚܝ̈ܐ ܘܫܘܦܪܐ ܘܢܨ̈ܚܐ. ܘܬܘܒ ܕܝܢ
ܡܘܬܐ ܘܡܒܘܪܬܐ. ܗܟܢܐ ܠܒܪ ܐܦ ܐܡܪ ܟܕ ܢܒܥܐ
ܕܐܝܬܝ ܠܥܠܡܐ. ܡܢܘ ܗܟܝܠ ܕܐܝܬܘܗܝ ܒܥܠܡܐ ܪܓܝܓܐ.
ܚܘ ܐܘ ܒܢ̈ܝܢܫܐ: ܚܘ ܦܘܪܥܢܐ ܕܦܪܥ ܐܝܣܪܐܝܠ:
ܡܛܠܗܘܢ، ܠܗܕܪ ܠܦܬܟܪ̈ܘܗܝ. ܟܕ ܦܪܥܗܘܢ ܒܡܚ̈ܘܬܐ ܚܠܦ
ܦܬ̈ܟܪܐ. ܘܐܘܠܨܢܐ ܚܠܦ ܚܕܘܬܐ: ܘܡܘܬܐ ܚܠܦ ܚܝ̈ܐ:
ܠܗܘ ܠܒܪ ܕܡܫܝܚ ܗܘܐ ܡܚ̈ܘܬܗܘܢ. ܘܡܐܣܝܐ ܗܘܐ
ܟܐܒ̈ܝܗܘܢ. | ܘܐܦ ܡܕܒܪܢܐ ܗܘܐ ܠܐܒ̈ܗܝܗܘܢ. ܘܡܩܪܒ
ܢܘܗܪܐ ܠܣܡ̈ܝܗܘܢ. ܡܛܠܗܘܢ، ܠܗܢܐ ܟܕ ܬܠܘ (sic)
ܥܠ ܩܝܣܐ: ܚܘ ܒܝܬ ܐܘ ܒܢ̈ܝܢܫܐ. ܫܘܝܢ ܒܠܗܘܢ
ܥܒܕ̈ܬܐ ܬܘܕܝ̈ܬܐ ܚܕ̈ܬܬܐ. ܬܠܘ ܥܠ ܩܝܣܐ ܠܗܘ
ܕܬܠܘܗܝ ܠܐܪܒܐ: ܘܡܒܕܩܗܘܢ، ܠܗܘ ܕܡܒܕܩ ܠܒܠܡܐ.
ܘܐܦܪܘ ܠܗܘ ܕܒܪܐ ܠܥܠ̈ܡܐ: ܘܐܦ ܐܫܟܚܘܗܝ، ܫܠܝܐ
ܠܗܘ ܕܐܫܟܚ ܕܒܝܘܬܐ. ܩܪܝܘ ܐܢ̈ܫܐ ܘܪ̈ܓܠܐ ܕܗܘ
ܕܐܫܐ ܐܢ̈ܫܝܗܘܢ.. ܘܪ̈ܓܠܝܗܘܢ. ܘܐܠܝܨܗܘܢ، ܕܢܬܒܥܝܢ
ܠܗܘ ܕܒܥܐ ܐܢܘܢ ܕܢܚܘܢ. ܘܡܒܪܗܘܢ، ܠܗܘ ܕܡܫܝܚ
ܗܘܐ ܚ̈ܝܠܘܬܐ ܡܘܡ ܕܢܫܐ. ܐܠܐ ܕܝܢ ܘܟܕ ܬܠܘ ܥܠ
ܩܝܣܐ ܡܪܢ: ܐܬܦܠܓܘ ܡܢܝܪܐ. ܘܫܡܫ ܐܬܟܣܝܬ:
ܘܢܦܩܘ ܢܦ̈ܫܬܐ ܘܩܡܘ ܡܝ̈ܬܬܐ ܘܐܬܚܙܝܘ ܩܕ̈ܝܫܐ
ܡܢ ܐܝܠܝܢ ܕܩܡܘ ܒܐܘܪܫܠܡ. ܟܕ ܡܫܬܒܠܢܐ ܗܘܐ
ܪܐܙܗ ܕܝܠܕܐ ܀

ܡܪܢ ܕܝܢ ܕܫܗ ܠܡܘܬܐ. ܘܫܪܗ ܬܘܒ ܠܒܥܠܕܒܒܘܬܐ:
ܘܐܣܪܗ ܠܡܫܝܚܐ. ܘܐܘܣܦ ܠܡܘܒܠܗ ܚܫܐ ܕܙܟܘܬܐ
ܠܥܠܡܐ: ܟܕ ܐܪܝܡ ܒܗ ܒܥܠܡܐ ܦܓܪܗ. ܕܢܬܚܝܐ
ܦܓܪܐ ܕܡܬܬܪܝܡ. ܘܡܘܬܐ ܢܦܠ. ܬܚܝܬ ܪ̈ܓܠܘܗܝ
ܕܒܣܪܐ ⁘

ܗܝܕܝܢ ܚܝ̈ܠܘܬܐ ܬܡܗܘ ܘܡܠܐܟ̈ܐ ܬܗܪܘ:
ܘܐܣܛܪ̈ܛܝܘܛܐ ܐܬܬܙܝܥ: ܘܟܠܗ̇ ܒܪܝܬܐ ܪܥܠܬ. ܟܕ
ܚܙܐ ܪܐܙܐ ܚܕܬܐ: ܘܚܙܬܐ ܕܚܝܠܬܐ. ܕܗܘܝܐ
ܒܐܪܥܐ. ܒܫܡܝܐ ܟܕ ܡܫܡܫܝܢ ܗܘܐ ܚܙܐ ܗܘܐ.
ܐܟܚܕܐ ܕܝܢ ܐܦܠܐ ܡܕܡ ܗܘܐ ܐܪܝܐ ܪܥܠܬ ܐܪܥܐ.
Fol. 281 *b* ܐܬܬܙܝܥܘ ܛܘܪ̈ܐ | ܘܢܚ̈ܠܐ: ܝܡܐ ܐܬܬܙܝܥ: ܐܬܕܠܚܬ
ܟܠܗ̇ ܒܪܝܬܐ ܕܐܠܗܐ: ܕܚܠܘ ܢܗܪ̈ܐ ܕܒܥܡܩܐ.. ܒܪܡ
ܫܡܫܐ. ܒܪܡ ܐܦ ܣܗܪܐ. ܒܟܘ̈ܟܒܐ ܐܬܛܠܠܘ: ܘܡܟܐ
ܠܐ ܒܗܬ: ܡܠܐܟܐ ܢܒܥ ܟܕ ܕܠܝܚ ܡܢ ܗܝܟܠܐ.
ܘܡܫܡܫ ܐܦܝ̈ ܬܪܥܐ ܕܗܝܟܠܐ. ܫܩܘܦܐ ܒܫܢܗ̇
ܠܐܪܥܐ: ܕܒܫܝܢ ܒܗ̇ ܒܢ̈ܘܗ̇ ܡܪܗ̇. ܢܗܘܪܐ ܒܪܟ
ܠܫܘܠ. ܠܗܠ ܡܢ ܕܢܚܬ ܒܡܘܟܟܬܐ ⁘

ܚܙܝ ܗܟܝܠ ܡܪܐ ܠܫܘܠ: ܠܘ ܒܦܓܪܐ ܐܠܐ ܒܪܘܚܐ.
ܒܟܠ ܕܘܟ ܡܪܢ ܡܥܒܕ ܗܘܐ: ܒܦܓܪܐ ܡܢ ܡܟܣܝ
ܗܘܐ ܡܝ̈ܬܐ. ܒܪܘܚܐ ܕܝܢ ܫܪܐ ܗܘܐ ܢܦ̈ܫܬܐ. ܡܢ
ܫܘܠ. ܐܡܬܝ، ܗܟ ܕܬܠܐ ܗܘܐ ܦܓܪܗ ܕܡܪܢ:
ܗܝ ܕܝܢ ܐܦܛܪܘ ܡܥܪ̈ܬܐ. ܘܢܣܒ ܐܬܬܚܒܒ. ܘܡܝ̈ܬܐ
ܡܬܩܝܡܝܢ ܗܘܘ: ܟܕ ܢܦ̈ܫܬܐ ܠܟܠ ܡܩܝܡ ܗܘܐ: ܟܕ
ܡܪܐ ܫܪܗ ܠܫܘܠ. ܘܫܒܩܗ ܠܡܘܬܐ. ܘܡܣܡܡܗ
ܠܟܠܗܝܢ: ܢܦ̈ܫܬܐ ܗܢ ܢܦܩܘ ܡܢ ܫܘܠ: ܡܝ̈ܬܐ
ܕܝܢ ܐܬܦܠܛܘ ܡܢ ܐܪܥܐ ⁘

ܚܙܘ ܗܟܝܠ ܕܟܡܐ ܐܟܣܢܝܬ ܡܫܬܘܬܗ: ܐܦܠܐ
ܐܣܛܘ̈ܡܟܐ ܚܙܗ ܫܒܩܘ. ܐܦܠܐ ܐܪܟܐ ܦܓܪܗ:
ܘܠܐ ܚܫܠ ܪܘܚܗ ܀

ܒܠܚܘܕܝܢ ܓܒܪ ܐܬܬܕܠܝ: ܘܟܠ ܡܕܡ ܐܬܬܥܝܒ:
ܒܚܝܗ ܕܡܫܝܚܐ. ܐܘܟܡ ܡܪܢܐ ܐܝܟ ܒܠܒܪ. ܕܦܘܡܘ
ܬ̈ܠܬܐ ܡܢ ܡܕܒ̈ܪܢܘܗܝ. ܘܦܘܡܐ ܡܢ ܓܘ̈ܢܝܗܘܢ.
ܡܢܟܬܐ ܠܡ ܡܣܬܒܪ ܐܢܐ ܠܟܘܢ: ܐܢܐ ܡܫܝܚܐ.
ܗܕܝܢ ܐܘܪܚܐ ܠܐ ܫܒܝܩܬ ܦܓܪܗ ܕܡܢܝ. ܕܡܒܪ ܗܘܐ
ܒܗ̇. ܐܘܟܡܬ ܕܝܢ ܒܪ ܐܢ̈ܫܐ. ܕܡܢܝ ܚܙܘ ܟܠ ܡܢ
Fol. 282 a ܒܢ̈ܝܬܐ.. |ܐܦܠܐ ܡܢܝ ܙܘܓܐ. ܫܪܝܪ ܡܢ ܠܘܩܒܠܬܐ.
ܚܠܦ ܕܡܟܠܬ ܕܡܢܐ ܕܙܢ̈ܝܐ ܘܦܓܪܐ ܕܐܢ̈ܫܐ: ܬܘܒ
ܕܝܢ ܕܡܬܡܪ ܦܓܪܟ ܕܠܟ ܒܟ. ܦܓܪܗ ܐܘܪܚܐ ܗܢܐ
ܬܡܝܗܐ. ܡܛܠ ܡܢܐ ܢܦܩܬ ܠܐܘܪܚܐ. ܐܠܐ ܡܛܠ
ܒܪܢܫܐ: ܗܘ ܕܡܕܒܪ ܗܘܐ ܒܟܠܗܘܢ. ܘܒܟܠ ܕܗܘܐ
ܓܒܪ ܡܕܒܪ ܗܘܐ ܠܟܠܗܘܢ ܥܡܘܪܐ: ܐܠܐ ܐܢܫܘ
ܕܟܠܬܐ ܦܬܪ ܗܘܬ. ܟܠܗܘܢ ܦܓ̈ܪܐ ܡܢܟ̈ܝܢ ܗܘܘ
ܡܕܒܪܝܢ: ܟܕ ܕܝܢ ܐܢܫܬ ܐܬܬܢܫܬ ܠܐܘܪܚܐ: ܘܒܝܫܬ
ܗܕ̈ܡܐ ܕܓܒܠܬܟ ܗܒ ܒܪܝܟ. ܗܒ ܓܘܡܠܟ. ܗܒ
ܓܠܡܟ. ܗܒܝܗܝ ܠܐܕܡ. ܗܕܝܢ ܡܢ ܡܢܐ ܡܢ ܒܝܬ
ܡܢܬܐ ܠܬܠܬܐ ܡܢ̈ܝܢ ܀ ܟܕ ܡܢܬܐ ܬܠܝܬܝܘܬܐ
ܒܠܫܘܕܘܬܐ ܠܒܪ ܐܢܫܐ ܀

ܗܕܝܢ ܒܠܗܝܢ ܫܢ̈ܝܬܐ ܕܒܢ̈ܝܢܫܐ ܐܬܦܪܫܝܢ ܒܡܫܝܚܐ:
ܚܕ ܓܒܪ ܐܬܬܕܝܢ ܘܪ̈ܒܘܬܐ ܐܫܬܪܝܢ: ܗܢܐ ܕܝܢ
ܒܗܢܐ ܬܘܗܡ ܠܒܪܢܫܐ: ܘܦܪܘܩܗ ܠܒܪܢܫܐ. ܘܫܠܡ
ܠܚܘ̈ܒܐ ܕܒܝܫܐ. ܟܕ ܡܣܡ ܩܘܪܒܐ ܠܐܠܗܐ. ܠܘ

ܕܗܒܐ ܘܠܐ ܟܣܦܐ: ܘܠܐ ܟܐ̈ܦܐ ܡܝܩܪ̈ܬܐ: ܐܠܐ
ܒܪܢܫܐ ܗ̇ܘ ܕܓܒܠ ܒܨܠܡܗ ܘܒܕܡܘܬܗ. ܠܗܢܐ
ܐܒܐ ܟܕ ܡܪܡܪܡ ܒܡܫܝܚܐ ܕܝܠܗ: ܒܟܘܪܣܐ ܪܡܐ
ܒܝܕܗ ܕܒܪܐ ܕܟܘ̈ܟܒܐ: ܪܝܚ ܦܠܚܘ̈ܬܐ ܕܡܠܐ̈ܟܐ.
ܘܫܘܒܚܐ ܕܪ̈ܘܚܐ. ܘܒܪܗ ܕܐܘܪܫܠܡ ܫܪܝܪܬܐ:
ܘܚܬܢܐ ܕܒܬܘܠܬܐ. ܘܡܠܟܐ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ ܀
ܫܠܡ..

TRANSLATION OF THE SYRIAC VERSION OF THE DISCOURSE ON THE INCARNATION OF OUR LORD, AND ON THE SOUL AND BODY, BY THE BLESSED MAN ALEXANDER.

(Brit. Mus. MS. Add. 17,192, fol. 278 ff.)

Now the Word was sent [down] from heaven without Fol. 278 *a* grudging, and it is ready to give drink to our hearts, if it be that we ourselves are ready to be [obedient] to the power of the Word. For power [cometh] not by what we say, but by our hearkening [thereto]. As the rain produceth not fruit without the earth, nor doth the earth [produce fruit] without the rain, so neither doth the Word produce fruit without hearing [on our part], nor doth hearing produce fruit without the Word. For the Word produceth speech in us, but it is the hearkening [thereto] which giveth us the faculty of listening. Since now the Word giveth power, do ye also, without grudging, give hearing, having first of all purified yourselves from all envy and unbelief. For envy and unbelief are evil possessions and the enemies of righteousness. For envy is the opposite of love, and unbelief of belief, just as bitterness is the opposite of sweet, and darkness of light, and wickedness of good, and death of life, and falsehood of truth. Now, therefore, those who are filled with these opposites are dead men. For those who possess envy and unbelief hate love and faith, and those | who hate these are the enemies Fol. 278 *b* of God.

For ye know now, O my beloved brethren, those who possess envy and unbelief are the enemies of righteousness. Guard ye yourselves against the enemies of justice, and receive ye faith and love, for through them cometh salvation to all the saints, from the beginning until this day. Therefore make ye manifest the fruits of love, not only in word, but also in deed, and the works to the Lord through patient endurance. For behold, our Lord also made manifest towards us His love, and not in word only, but in deeds, for He gave Himself as a redemption for us, and also that we should not be like unto the world, either in word or in deed. For the world standeth by the word, but we [stand] by both word and deed. For it was not sufficient for God to say only, 'Let us make man in Our own image and likeness,' but unto the word He united action. For God took dust from the earth, and He formed man in His own image and likeness, breathing into him the breath of life, that Adam might become a living soul. Now therefore man having, through error, turned aside somewhat to death, that which had been fashioned required to be fashioned anew for redemption by the Handicraftsman. For it was that which had been fashioned that had become corruption in the earth. That breath which appertaineth to the living soul is, when it is separated from the body, seized Fol. 279 *a* and carried off | to a dark place which is called Sheol.

Now the soul and the body are separated: the former becometh a fettered thing in Sheol, and the latter lieth free in the earth. Now between these, the soul and the body, there is a great gulf [fixed], so that the flesh is set free, being dissolved, but the soul is unable [to escape], being fettered. For like a king who hath been taken prisoner, the city having been destroyed; or again, like a general who is loaded with fetters, his troops having been scattered; or like a steersman who hath fallen [into the water], his ship having sunk; even so is the soul which is fettered, its body being set free, for it is like unto a city which hath no king, and its members are like unto the troops which have no governor, and they are sunk in death, like the ship which hath no steersman. Now the soul was wont to govern its man, for it was to the body like the king of a city, and also like the governor of a troop, and like the steersman of a ship. Now therefore it can no longer govern its man, because the soul hath been chained to immovability. Therefore doth it wander away into error, because it hath turned aside from the straight way, and it hath joined itself to the courses which tempt [the soul], to fornication, and idolatry, and to murders, and deeds of blood, whereby it hath destroyed its man.

Now the soul, having been taken to Sheol, is bound in fetters by the Evil Tempter. But as a king reconstructeth a city which hath fallen down, or a general collecteth together [again] the soldiery who had been scattered, or the steersman | maketh ready [again] the ship which had Fol. 279 *b* foundered, so also is it with the soul. It was a helper of its body before it was dissolved in the earth, for it itself was not in bonds. Now the soul is fettered, not by bonds, but by sins. Therefore being unable [to free itself] it left its body lying free in the earth. It itself, however, having been struck down into Sheol, became a footstool for death. For it became a thing worn out for all the children of men. Man went forth from Paradise to this region, where are gatherings of iniquities, and adulteries, and fornications, and murders, and deeds of blood; now these are the things which destroy man, and all of them make [him go] to death. [And whilst Sheol] was fighting against man, in order that it might also destroy him, man was without any one to encourage him and to be a helper [to him]; and he would never [enjoy] rest.

Now at what period of his life doth a man rejoice? Is it when in the womb of his mother? But there he is nigh unto death. Is it when he is being fed with milk at the breast? But he never enjoyeth happiness there. Is it when he is in the vigour of early manhood? But that period also is one of danger because of the vigour of the lusts [of his body]. Is it when he is an old man? But in that period he groaneth because of his old age, and because of his expectation of death. For what is old age except the expectation of death? But all who are on the earth die, Fol. 280 *a* young men and old men, little and great; | for the measures of the statures [of men] do not subdue death, for man is destroyed however [large he be]. Now the sight of the death of a man is a sorrowful thing. When one looketh at a dead body [one seeth that] the face is changed, the form [is that of] a dead thing, the body is shrunk, the mouth is silent, [the body is] cold to the touch, the eyes are closed, the limbs are without motion, and the body of the dead man becometh in the ground decaying flesh. The ligaments are rotten, the bones are bleached, the muscles are dissolved, the body is fine dust, and is not a man.

What, then, is man? He is a flower which bloometh for a [short] time. In the womb he knoweth nothing, in his youth he suffereth pain, and in old age he is made helpless by death. Now therefore after all this service of death, and the destruction of man, God visited the formation which He had formed in His own image and likeness. And He visited it for this reason—that it might not be any longer the mark of death continually. God the Father sent His Son, Who was without flesh, from heaven, that He might put on flesh in a virgin womb. And He became a man like unto thyself that He might redeem man who was lost, and He gathered together all his limbs which had been scattered. Now that was a matter for the Divine Providence: having divided man [into two parts], these did Christ bring together, and He made one [in] the man. And for this reason also Christ suffered in order that we Fol. 280 *b* might live for ever. If this be not so, | why did Christ also die? Was He, think ye, under the obligation of the liability of death? Why, then, did He put on the flesh?

Was He not arrayed in glory? Also, why did He become man? For was He not God? Why, then, did He come down upon the earth, and put on flesh in the womb? For was He not reigning in heaven? In what manner now was it necessary that God should come upon the earth, and put on flesh, and be laid in swaddling bands in a manger, and be fed with milk at the breast, and be baptized by a servant, and hung upon the Cross, and buried in the earth, and rise again from the dead on the third day? In what way, I say, was it necessary?

It is well known that for the sake of man He bore disgrace, in order that He might redeem man who was lost, even as He cried out by the hand of the prophet, 'I have endured pain like a woman in birth-pangs.' For it is indeed true that He bore suffering for our sake, and endured pains, and revilings, and scourgings, and also death and burial. For thus also hath He said by the hand of the prophet, 'He hath brought me down into the depth.' Who was it, then, that brought Him down? The wicked nation.

Observe ye, O children of men! Observe the reward wherewith Israel rewarded Him! They killed Him, who wrought benefits for them, having rewarded Him with evil things for good things, and affliction for gladness, and death for life. For Him Who had raised up their dead, and healed their lame folk, | and cleansed their lepers, and given light to their blind, Him, I say, did they kill and hang upon a tree. Fol. 281 *a*

Observe ye, O children of men, for all generations saw new and wonderful things. They hung upon a tree Him that hung out the earth, and they fastened thereto Him that had fixed the world [in its place]. And they bound Him that had unbound sins. And they made to drink vinegar Him that had made [them] to drink righteousness. They tore the Hands and the Feet of Him that had healed their hands and their feet. And they compelled Him to shut His Eyes, Him that had made them to see. And they buried Him that had raised the dead before He suffered.

But whilst our Lord was hanging on the tree, the graves were rent, and Sheol was opened, and souls came forth, and the dead rose, and many of those who had risen appeared in Jerusalem when the mystery of the Cross was fulfilled.

Now our Lord dissolved Death, and also dissolved the enmity [thereof]. He bound the strong one, and set up against him the passion of the victory (or, merit) of the Cross. He lifted up His own Body on the Cross, in order that it might be seen that it was the body which had been lifted up, and that it was Death which had fallen under the feet of the flesh.

Then the heavenly hosts were stupefied with admiration, and the angels marvelled, and the [Four] Elements were shaken (or, moved), and all creation tottered when it saw [this] new mystery, and the awful sight which had been [seen] on the earth. The people as they mocked rejoiced, and at the same time, when as yet the mystery was not known, the earth tottered. The mountains and the valleys
Fol. 281 *b* rocked and were shaken, | the sea was greatly disturbed, and the whole Creation of God was troubled. The luminaries in the heavens were terrified, the sun fled, and the moon also fled, the stars ceased to shine, and the day did not abide. An angel came forth in trouble from the temple, and rent in twain the curtain of the temple; darkness covered the earth, because the Eyes of the Lord thereof were closed. A light went round about Sheol, and beyond there arose the planet Venus. Then the Lord went down into Sheol, not in the body, but in the spirit, for in every place He was operative. In the body He raised up the dead, but in the spirit He set free the souls from Sheol. For whilst the Body of our Lord was hanging [on the Cross], then were the graves rent asunder, and Sheol was

opened, and the dead were rising, and the souls were ascending into heaven when the Lord dissolved Sheol. And He trod under foot Death, and rent asunder the Enemy. Now the souls came forth from Sheol, but the dead appeared from the earth.

Observe ye therefore how much His dying was able [to effect]. The Elements could not endure His Passion, nor the earth His Body, nor Sheol His Spirit. For everything was troubled, and everything was moved (or, shaken) at the Passion of Christ. The Lord cried out, as in the matter of Lazarus, 'Come forth, O dead, from your graves! Come forth from your coffins! I announce unto you the Resurrection, I Christ.' Then the earth could not endure the Body of our Lord which was buried in it, and it cried out, saying, 'My Lord, spare me these evils. | Remove from me wrath, Fol. 282 *a* release me from the curse, because I received the blood of the righteous and the bodies of men. And moreover, Thine own Body was buried in me. What is this wonderful mystery? Why didst Thou descend into the earth but for the sake of man, who is scattered about in every place? For in every place Thy beautiful image is scattered. But if Thou speakest the word of command, all bodies shall stand up before Thee. Now however that Thou hast come to the earth, and dost seek out the members of the creatures whom Thou hast fashioned, take Thy man, take Thy deposit, take Thine Image, take Adam.'

Then the Lord rose from the dead on the third day, the third part of man only having been dead. Then all the generations of the children of men were redeemed by Christ, for One had been judged and myriads were set free. Now this One was the cauterisation of the sore in man, and He redeemed man. And He ascended into the heights of heaven, and took up [as] an offering to the Father, neither gold, nor silver, nor precious stones, but man whom He had fashioned in His own image and likeness. This One did the Father exalt at His right hand, on a high throne, and He made Him the Judge of the Gentiles, and the Captain of the armies of the angels, and the Charioteer of the Cherubim, and the Son of the true Jerusalem, and the Bridegroom of the Virgin, and King for ever and ever. Amen.

RETURN TO → **CIRCULATION DEPARTMENT**
202 Main Library

LOAN PERIOD 1 **HOME USE**	2	3
4	5	6

ALL BOOKS MAY BE RECALLED AFTER 7 DAYS
1-month loans may be renewed by calling 642-3405
1-year loans may be recharged by bringing the books to the Circulation Desk
Renewals and recharges may be made 4 days prior to due date

DUE AS STAMPED BELOW

REC. CIR. FEB 14 '85
MAY 15 1986
REC. CIR. MAY 20 1986
JAN 10 2004

UNIVERSITY OF CALIFORNIA, BERKELEY
FORM NO. DD6, 60m, 1/83 BERKELEY, CA 94720
Ⓟs

GENERAL LIBRARY - U.C. BERKELEY

B000971031